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ANTHROPOLOGICAL PAPERS

OF THE

American Museum of Natural History.

Vol. X, Part 1.

CHIPEWYAN TEXTS.

BY

PLINY EARLE GODDARD.

NEW YORK:
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1912.

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ANTHROPOLOGICAL PAPERS

OF THE

AMERICAN MUSEUM OF NATURAL HISTORY

VOL. X, PART I.

CHIPEWYAN TEXTS.

BY PLINY EARLE GODDARD.

CONTENTS.

		PAGE.
INTRODUCTION		3
KEY TO SOUNDS		5
TEXTS		7
1.	THE MONSTER BIRD	7
	Translation	46
2.	RAISED-BY-HIS-GRANDMOTHER	14
	Translation	50
3.	THE DISCOVERY OF METAL BY A CAPTIVE WOMAN	18
	Translation	52
4.	A MAN-EATING MONSTER	21
	Translation	53
5.	CROW-HEAD	22
	Translation	54
6.	EBEDAHOLTHE	25
	Translation	55
7.	HIS-LEG-TREMBLES	28
	Translation	57
8.	THE JACKFISH THAT BECAME A MAN	30
	Translation	58
9.	CEREMONY FOR OTTER	31
	Translation	58
10.	MOOSE AND RABBIT	32
	Translation	59
11.	BEAR AND SQUIRREL	32
	Translation	59

PAGE.

12. BEAVER AND MUSKRAT 34
Translation 60
13. THE BOY WHO BECAME STRONG 34
Translation 60
14. HOW LOT KILLED THE DUCKS 42
Translation 63
15. ENNOU'S HUNTING TRIP 43
Translation 64
16. THE DEATH OF EDALAKONE 45
Translation 65

INTRODUCTION.

These texts result from a visit to the Chipewyan of Cold Lake Reserve, Alberta, Canada, from June 28 to July 15, 1911. This visit was made with the desire of obtaining at first hand some definite knowledge of the sounds and structure of a northern or Déné dialect of an Athapascan language for the purpose of comparison with Pacific Coast and southern dialects.

The band which numbers 273 is attached to Onion Lake Agency. They are the southernmost Chipewyan and therefore are closely associated with the Cree. Their manner of life is still much that which has prevailed in the Mackenzie Valley for a century. The winters are spent in hunting and trapping, for which purpose, long journeys are taken into the wilderness to the north, dogs and sledges being used for transportation, and tents for shelter. The food required is obtained from the fur-bearing animals trapped, and an occasional moose. A narrative of such a trip was obtained and is presented in text 15. The summers are spent about the lakes where fish and water fowl are plentiful. Travel is by birchbark canoes and may be continued many miles to the north and east with but short and occasional portages. Recently, grain has been sown, gardens raised, and a few milch cows kept.

The only primitive arts remaining relate to the building of canoes, and the making of snowshoes and moccasins. The moccasins are in one piece of moose skin colored by the spruce smoke with which the hide is cured and have decorations at the instep worked in silk.

The entire band are faithful Catholics. The church literature and ministrations are in the Chipewyan dialect. Father Le Goff [1] has been their missionary for forty years and knows their language thoroughly. No instance of the old religious practices or beliefs was observed. The older people remember an annual spring ceremony called, "feeding the fire" during which many small pieces of animal food were placed in the fire. Part of an old ceremony was unwittingly obtained in text 8. This was used in fishing, the story being related in accompanying songs. Inquiry resulted in securing one other fragmentary text (9), and accounts of other ceremonies relating to fishing and hunting. Mention was also made of the former use of a tall sweat lodge in which songs were sung and other ceremonial acts occurred.

[1] The author of "Grammaire de la Langue Montagnaise." Montreal, 1889.

The texts are myths and tales apparently typical of the Chipewyan and other Déné. Most of them have parallels among those of Petitot[1] and those obtained by Dr. Lowie which will appear as a number of this volume. Unless otherwise indicated by footnotes, they were obtained from Jean Baptiste Ennou, a man of about thirty-five years of age who speaks good English although his schooling was confined to a few terms in a school formerly maintained on the Reserve. The texts are reproduced as first recorded with the exception of a few evident errors of writing. The inaccuracies and errors due to hearing have been intentionally retained since such errors often point to the character of the sounds misunderstood. The second part of this volume will furnish an analysis of the material here presented with many illustrative tracings. All comments on phonetics and structure are reserved for that paper.

[1] "Traditions Indiennes du Canada Nord-Ouest, par Émile Petitot." Paris, 1886.

KEY TO SOUNDS.

a as in father.
ã nasalized.
e open as in met.
ẽ nasalized.
ē closed as in they.
i as in pin.
ī as in pique.
ĩ nasalized.
o as aw in law.
ō as in note.
õ nasalized.
ū as in rule.
y as in yes.
w as in will.
m as in met.
n as in net.
ñ as ng in sing.
r a tongue-tip trilled r related to d or t, one or the other of which may be used correctly in the place of r.
l as in let.
ʟ a surd lateral spirant; the breath escapes between the back teeth and the sides of the tongue. Father Le Goff represents this by 'l.
ʟ' the last sound with glottal affection. Father Le Goff writes this ttl or ll.
ð as th in this, a sonant interdental spirant. Father Le Goff represents this sound with zh or dzh.
θ as th in thin, a surd interdental spirant for which Father Le Goff uses sh or dsh.
θ' the last sound with glottal affection. Father Le Goff makes use of tth for this sound which he considers a compound one.
z or j nearly as in lizard or azure. It seems the same sound was heard sometimes with one value and sometimes with the other. The different representations have been preserved with the hope that some regularity would indicate a real difference in sound. Father Le Goff makes similar distinctions.
s or c as in sit or sh in shall. The remarks concerning z and j also apply.

ɢ a palatal sonant spirant similar to the sound of g in *Tage* as spoken in Northern Germany. Father Le Goff represents this sound and g by ρ, describing the sound as an uvular r (*r grassevant*).

x a palatal surd spirant as ch in German nach.

h as in hit, but often confused with x in writing.

b as in bit; a fully sonant bilabial stop.

d as in did; a fully sonant dental stop.

t a strongly aspirated surd dental stop. Father Le Goff writes 't.

t' a glottally affected surd dental stop. Father Le Goff uses tt.

g as in go, a fully sonant palatal stop.

ġ an intermediately sonant palatal stop. Father Le Goff sometimes writes 'g.

k a strongly aspirated surd palatal stop; Father Le Goff writes 'k.

k' a glottally affected surd palatal stop, indicated by Father Le Goff by means of kk.

q a velar stop of intermediate sonancy.

dz and dj are sonant affricatives.

ts and tc are surd affricatives.

ts' and tc' are glottally affected affricatives.

' is used to denote marked aspiration.

ʻ is used for the glottal stop. Father Le Goff does not list or describe a glottal stop, but represents it by ″.

TEXTS.

1. The Monster Bird.[1]

t'a θe xa ye naL sī' ts'ī be de L'ū de ne teL el t'a tsûn ne ne-
In the beginning young geese they took. Canoe they tied them to. Men
they took through the water. "Wherever your land is

nī sī' e kō ze na nū hwe ī ginL ūL ze tez ts'ī be ye' ze tez e kū
to it take us." They two lay down. Canoe in it they two lay. Then

e t'a xa nī na θiz zīl ya e kū xa ye e da nī yā hī k'e la e kū e yet'
after a time they got up. Then young geese were grown. Then there

a ne hwū ne hī hwū le hwū xa ye' e Le gal de hō de k'ā ts'el del
when they could do nothing young geese they killed. They built a fire. They ate
them.

xa ye' e ts'el del lū se 'as
Young geese when they had eaten they two set out.

nī ϑa nī zī 'as e kū a hwū ne hī hwū lū bet hū le' nū nī ye ga
Far they two came. Then they could do nothing. Meat was none. Wolves
to them

nī zī as Les heL e ts'īs heL de ne gûn nīL tcū hō del yū wū ϑī-
came. Fat with pemmican with men they fed. "All do not eat.

sûn na ya ze be Ga te ū θe ne wōñ aL t'a ta nū tes wa le sī θ'ī
Little you leave you eat that you sleep." Again

ka bī hwū se 'as t'a θe nū nī ye ga nī nī ya nī t'a sō yeL nī nī t'a
in the morning they two started. At first wolves to them which came something
told them.

k'a ye gûn nī la hwū e t'a xa dī' hwūnL tas de' k'a da θe keϑ de'
Arrows when he gave them, "After a while chickens if you shoot, arrow if it
sticks in a tree,

na din nī ϑa hō ya ze de' be ts'ûn da de wū t'eϑ sûn na yeL nī nī t'a
high up if little toward it do not step," he said.

e t'a xa dī' hwūL tas he djō k'a da θeL tûs na dīn nī ϑa hī le'
Soon chicken when he shot arrow stuck in a tree not high.

hwūs tcū he nī ī Lā ī in Lā ī a yeL nī nū nī ye e kwa a nū xeL-
"I will get it," he said, one. The other spoke. "Wolf did not tell us that way."

nī hī le' yeL nī hō lū nī ϑa hī le' ye nī ϑûn ī t'a ye ts'ûn da de t'eϑ
he said. But not far because he thought toward it he stepped up.

ye ts'ûn de teL nī' k'a k'e da Ge na θe k'eϑ e yī de ne yail θet-
Toward it he reached. Arrow upward it went. That man was falling

hoi yī ya da Ga
up.

---

[1] Told by an old woman from Heart Lake visiting at Cold Lake whose Indian name is ʔarēde.

e ye xō ts'ī ī LÃ ī hō yī ne te ya e t'a xa ge GAL nī ye hō' a
After that one alone walked. Soon as he walked camp stood.

2 hō ga nī nī ya ts'añ kwi GA nī nī ya t'es ya GA de ne hīn te 'a
To it he came. Old woman to her he came. Coal in man she painted.

ya 'ûn ne na de ne e t'e de ke na dai e dlōk' θ'e ba gan nī t'as
Outside two girls he heard laugh. They came to her.

4 e ne' e dlā e slī ne be GA nīl ge' k'ī he he dī e ye ga na 'e he dlōk'
"Mother, what bad thing to her has come?" they said. That they laughed at.

θa ye GA na 'e he de dlōk' yū 'ûn ne na he te t'as t'e da ne ts'añ-
Long time at him they laughed. Outside they two went. Immediately old woman

6 kwī de ne ka na nī ne ginL de hwū θ'ī de ne θī' gin ts'ī ai yī
man face she washed. Also man hair she combed. Those

e t'e de ke yū 'ûn ne na he ϑet' hō ts'ûn a he he dī θ'e ya nī e ne'
girls outside they stayed. There he heard them say, "Before this mother

8 be GA t'a sī nī tsûn gel ge' t'ī nī be GA na wū t'as be GA na na e-
to her something that came to it let us go. At it let us laugh,"

de wū dlō hī he he dū hō ts'ûn na' he te t'as ye da hin t'as hwū
they said. There they two went. When they came in,

10 e yī de ne nī hwūL nī nī hwū sī be GA nūs da he de dja bō nel t'ū
"That man I would like. I by him will sit," they said both.

ginL xe lū ye na sin k'es sī' ne tes e t'a xa' tc'ez zin ϑet hwū nī-
At night on either side of him they two lay. After a while when he woke up under the ground

12 hwū ye de ne nī ginL LAL hī k'e na ts'e hwū da hī le' k'a bī hwū
man was sleeping. He could not move. When it was morning

te del θ'e e yī e t'e de ke dlū we de teL as θ'e t'a ts'añ kwī nī
he heard them go. Those girls laughing he heard go. The old woman

14 e yī a dī θ'e na rī de ne be nī hwū nī se GA e kwa la he nī θ'e hwū
that one he heard her say, "Many times men good ones for me they have done that," he heard her say.

tsa GE de tel yat θ'e
Crying he heard her go.

16 hō ts'ī θai ī le' t'ū nū nī ye nī nīL az θ'e hōñ k'e e dlan t'ē da
After that not a long time wolves he heard come. "The campsite what has happened?

ne djã de ne ge nai tsī' θe tsûn nī he nī θ'e e kū ī LA ge e be-
Here man alive odor I smell," he heard say. Then one Ebedōnltīhe

18 dōnL tī he a ts'e dī θ'e de ne nī hō ya GAI xa wūl teL LĪ' ya nī
he heard speak to. "Man under the ground we will take out. Previously

hwōñ k'e θ'en a ga da e te θīl al t'ī nī be ka na ne da ne zã hī sã
old camp bone which we left chewed go after. You are the best,"

20 he ts'ī dī θ'e e be dōnL tī ya ne' e tū lū e ts'eL kai la na de dja-
he heard tell Ebedōnltī. Behind road spearing along he heard him going back

θ'e θai hil le' t'ū tū lū ts'el kai la hō dī' na hō ϑeL θ'e e tcā hō-
Not long time road spearing along he heard him return. Rib

θ'ûn ne nī nī tā de ne ye yint θī' hwū be k'e hen te θ'ī biñ ka na-
he brought. Man when they dug it broke. "Again go for one,"

ne da he ts'e dī na dlin θ'e θ'ī yīñ ka na dja e ke tcûϑ θ'en ne
he said he heard again. Again he went for it. Dewclaw bones

nī nī tā' e yī hwū za be k'e he te hī le' de ne nī hō ya Gai xa-
he brought. That it was did not break. Man underground they took out.

ginL tī nū nī ye a da dī k'e da yaL tī θ'e nī he nī e yī de ne
Wolves were talking. "You I heard talking," said that man.

e kū nū nī ye ye Ga nī ya tī nī 'a na ke k'a ye gûn nī la hwū
Then wolves to him gave directions. Two arrows when he gave him

ai yeL nī dī dī k'a ī La ge k'a de ts'ī sī' ī La ge k'a dē ye ϑī
he said, "These arrows one arrow is female one arrow is male,"

yeL nī de nī La nīL de de ī Lā e be ba e ts'ī ye da hō ta te-
he said. "Moose if you kill one (girl) for her intestines tie back and forth

wōnL t'ī e yī a Lī wū nī ne ba' L'ū le nī nī la sī' he Le wū nī
That one you tell, 'For you rope I left,' tell her.

e yī L'ū le heL tûl he dja de na dō de t'a de nū nī ye slī ne he nī-
That rope if it breaks, if she swears, 'Wolf mean' if we hear her say

θ'e de nū hwū nī a wōl ne he yeL nī nū nī ye a dū
we will attend to her," he said. Wolf said it.

e kū θ'ī a yeL nī e kū be k'e nī ye tiñ Gai de e t'a xa' be t'a-
Then again he spoke. "Then behind them if you go, after a while if near them

ze de de nī yī ka ne wū ta e t'a xa' de nī ān teL az de dī dī
moose you look for. Soon moose if it runs away this

t'a hī k'a de ts'ī yī t'a ts'ûn de nī yī ts'ō da he de tcī ye e gīn-
this one arrow female wherever moose cow brush goes in

ya wa le sī e kwa zī de tcī ye wōnL tas yeL nī dī dī k'a de ye θī
that place in brush shoot it," he said. "This arrow male

t'a ts'ûn de nī ya ne de tcī ye gin ya wa le sī' e kwa zī de tcī ye
wherever moose bull brush goes in same place brush

wōnL tas yeL nī
shoot with," he said.

e kū de ne yū t'a ts'ûn teϑ dē le ye teL ke ye t'a ze nī nī ya-
Then man where they went he tracked them. Close when he came

hwū teL ze de nī yī teL as hī k'e t'a de nī yī ts'ū da he' t'a ts'ûn
he hunted. Moose had gone along. That moose cow where

de tcī ye gin ya hī e kwa zī k'a de ts'ī yī de tcī ye ye ginL tas
in the brush it went there arrow female in the brush he shot.

t'a k'a de ya nī k'e nī ye' de tcī ye ye ginL tas bō nel t'ū k'a
That arrow male to it in the brush he shot. Both arrows

La ga ye ninL de' hī k'e hōnL dū' de ne ka na te dja de ne Ga
had killed them. After that to the people he started. To the people

nīn dja e ga nū' as he nī teL k'aiL ī t'a nal dai hī aiL nū nûn
he came. "To it you two go," he said. Weasel lousy he told. "You

2 ne ba' L'ū le nī nī la sī' L'ū le he dī hō lū giñ gaL yeL nī nûn
for you rope I left. Rope without even you walk," he said. "You

L'ū le gin leL heL nī dlū ne t'a nal dai aL nī hwū e kū e ga te dil
rope carry," he told, Mice lousy he told. Then they started to it,

4 e di nī θ'ī' tc'anL k'e nī ts'in de lū nûn yō we e gûn nī Gai
himself too. Where it was when they came, "You over there go to it,"

he nī tel k'aiL e t'a nal da' hī a ts'e dī hwū
he said. Weasel lousy he told.

6 e kū ī La ge de nī hō del yū na te gī hoi yī' he k'e da bō nel t'ū
Then one moose whole they were accustomed to carry, both

ai yī e t'e de ke tel k'aiL e t'a nal dai' he L'ū le be ba' nīl ya
those girls. Weasels lousy rope for her he left,

8 he ts'e dī nī e ts'ī ye be ba' în teL t'ī yī a ts'e dī hī k'e lai t'a L'ū le
the one he told intestines for her he hung on a tree she found he meant. Rope

heL tûl hoi yī' în La ge de nī yī ã te dī aL 'în hī t'a e kwa ze
kept breaking. One moose whole she carried. There

10 L'ū le Ga na dō de t'a θ'e e t'a xa nū nī ye slī ne de dja θ'e t'ī-
about rope he heard her swear. Soon "wolf mean" he heard her say. Immediately

ts'ûn 'e yī e t'e de ke eL ts'ûn na θe zel θ'e t'ī ts'ûn be ts'ûn
that girl he heard shouting in a circle. Immediately to her

12 θin ba ye te di' e yet' nī yîn dī yū de ne θī Ga yoi yī ne θe la hī k'e
he ran. There when he came human hair only was lying.

'e yer hō ts'ī yaθ ka da hī zūs hoi yī hī k'e t'e da ne ī Lã e be ts'ûn
From there snow had been dragged on. Immediately the other to her

14 na θîn ba ye te dī be Ga nī yîn dī yū t'e da ne be nai yū ʔl tc'el
he ran. To her when he came immediately her clothes he pulled off.

dlū ne yaθ ye da ġûs hoi yī' e yī e t'e de ke dlū ne nī k'e hī t'a
Mice snow ran under. That girl had been mouse

16 ī La ge θ'ī tel k'aiL e nī k'e hī t'a
The other again had been weasel.

e yet hoi ts'ī' de ne he θe līn in La Gī θ'ī tel k'aiL e tcū
After that a person she became. One again weasel too

18 dlū ne tcū he dja e yer xō ts'ī' 'e yī de ne yū ha nī dja k'a nī
mouse too was. After that that one man married. Now

hōnL dū de ne he θe lī t'a e yī dlū ne t'a nal dai e yer xoi ts'ī
then person she was that one mice lousy. After that

20 'a La na he de be tsū' he lī e ts'în na ϑe θai e he dja
they stayed together his mother-in-law with. Finally it was a long time.

de nī La gal de' nī be ϑûθ t'a ts'ûn ye teL de lī he kō de dja-
Moose which he killed their hides where she threw them he did not know.

22 hī le' în La ge yîn de nī ϑûθ θeL tsī' dze deL tcīθ e ts'in na ϑe
One only moose hide she made. She took it along. Finally

θai e he dja hwū e t'a xa be tsū' a yeL nī neL LŌ tī ne be īs te e he
when it had been long time then his mother-in-law spoke to him. "Your relatives are lonesome

2 cū nes la le he nī ya na ϑe ya Ga hō nī 'a nī e yer xō ts'ûn na te-
I do not like," she said. "Ahead of us through the sky is a hole. To that we will go,"

wū' deL he nī e yer nī hīn del e kū e yī dûn ne yū de nī ϑûθ ye
she said. There they came. Then that man in moose hide

4 be na hō de ne Ge tcûθ e kū na L'ū ye te nûk' t'a de nī Le gal de nī
she wrapped him up. Then she lowered him with a rope. Moose which he had killed

hō del yū' be ϑûθ L'ū le he ga hō yī nī k'e t'a e yī t'a de ne na-
all their hides rope she had made. With that man she let down.

6 L'ūL te nûk' e t'a xa' nī θ'e de be ya xa gin ya de' L'ū le wō ϑūθ
"After a while if you feel ground if you untie rope pull several times,"

yeL nī nī t'a be tsū' e t'a xa' nī θ'e' be ye' xai ye dī' hwū
she said, his mother-in-law. Then he felt ground. Inside when he came out

8 L'ū le ge ϑūθ ya da Ge ya ts'ûn na ne ts'et la dja e yī L'ū le
rope he pulled repeatedly. Up toward the sky it went, that rope,

de nī ϑûθ tcū
moose skin too.

10 nī' hī le' hī k'e 'ā LŌn t'a na ts'el θe dī e t'ōk k'e hī k'e 'e yī
It was not earth yet, where he had fallen was on a nest. That

de ne hel de lī 'a t'ī de t'a nī de ne θ'ûn ne LĀ θe la hī k'e
people eats it was which flies. Human bones many lay there.

12 ī La ge θe da hī k'e tsī he hī k'e t'a de ne Ga sa ye nī ϑī t'a sī de ne
One sat there. Young one it was. People he liked. "I people

hes deL sī hō lū nûn he wō na' t'a ne djā siñ k'e zī θin da he nī
eat although you will live. Here under my wings sit," he said.

14 ne tca t'a de ne hō de t'ī hī le' θ'ī a de ne heL nī e t'a xa' nal-
It was so big person could not be seen. Again he spoke to the man. "Soon if it is like night,

geL la dja de e ne 'a t'ī wa lī sī θ'ī yeL kai la dja de' se ta 'a t'ī-
my mother it will be. Again if it is like day, my father it will be,"

16 wa lī sī he nī θai ī le t'ū e t'a xa heL GeL la a dja bā' nī t'ûk' bā'
he said. Not long then it grew dark. His mother flew there. His mother

ai yeL nī de ne tsī ne ts'ī θe tsûn he nī de ne hī la nō wī θe lai
spoke to him. "Human odor from you I smell," she said. "Human it is lies there

18 nō xō nī ne dja nī nō Le hī he nī tsī he a dū bā' a yeL nī hī le' sī
yours here you brought," he said. Young one said it. His mother he told. "No.

de ne ge nai' tsīn' ne ts'ī θet sûn sī' yeL nī' ye Ga ye hōnL 'ā
Person alive odor from you smells," she said. From him she found it.

20 t'a sō' a wō le hī le' wō na' t'a yeL nī dī dī Le gûn nūL θe de sī
"Something you will not do to him, he will live," he said. "This if you kill, me

θ'ī Le Ga se wūL θī he nī tsī he a dū θ'ī e t'a xa yeL kai la a dja
too you will kill," he said. The young one said it. Again soon it was light

2 na dlī be ta nī t'ûk' e yit' θ'ī e kwa a dī hō lū be ya ze θ'ī
again. His father flew there. Then again he said the same, but his child again

a LŌ na de dlī hō yī' 'e yī t'a e ge na
said the same. For that reason he lived.

4 e kū θ'ī na dlī hwū e dī sī na te dīl hwū be L'a ge tsī he a dī
Then again when again another way when they had gone in their absence the young one spoke.

se t'a' e ne ta dūs θī na wōn t'a de ne heL nī e yet' nū k'e hī k'e ta
"My wings I will put on you. You fly across," the man he told. There was an island.

6 a La ts'ī des tcōk' te lī θe bā tcōk' heL e kū be t'a e de ne
On either side large stream flowing big rapids with. Then his wings man

t'a da din θī' e kū ne dja djī de ne t'ai xō Ga de na wōn t'a hī
he stuck on. Then "Here fly around. Be sure you fly across."

8 de ne heL nī e kū e t'ō k'e ya zī dze de ts'ī ge t'ai xō Ga de
man he told. Then on the nest little way he flew around. Surely

na ts'in t'ûk' se t'a 'e es dī nī ye nī hō k'e a te wōnL deL sûn na
he could fly across. "My wings just on ground do not throw.

10 dē tcûn k'ûz e da ne wūn leL he nī kōt θ'ī a de ne heL ne te L'e ge
On a tree lean them," he said. Again he said to the man "At night

tc'a wō nī' sûn na nī ϑa hī le' ye ne wūn ϑī sûn na t'a nel ginL-
do not travel. It is not far do not think. Wherever it gets dark

12 xel wa le sī e yet' wūn te yeL nī
there lie down," he said.

e kū na ge t'ak' e t'ōk xō ts'ī be t'a' e dē tcûn k'ûz e
Then he flew down the nest from. His wings against tree

14 da ne nī la e yet' xō ts'ī t'a ts'ûn beL xō t'ī ne na dī ne
he leaned. From there somewhere his relatives used to live

e kō zā na te dja e yet' nī dja e kū tsa' na tse de' e t'a xa
there he started. There he came. Then beaver he chiseled for. After a while

16 be na ta Ge ginL xel nī ϑa hī le' t'a be kō we xō ts'ûn'
without his knowledge it was dark. "Because not far their house to it

e dī ne dja was te hī le' nī ϑai hī le' la ye nī ϑûn nī t'a ā te-
too close here I will not sleep. It is not far," he thought. He started on.

18 dja te L'e ge hō lū e de na te ta na ge daL he k'e e t'a xa
Night time although, spear he carried along. He walked along. Soon

ta a djai he kō del ya hī le' be ya tseL dīl La la a dja 'e yī xō-
what reason he did not know he was taken up. That XōteLbale

20 teL ba le 'a t'ī hī k'e nī ϑa nī gin niL tī hwū θe na da θe 'ai
it was. Far when it had taken him rock stood up.

e yer xō ts'ī de ne na te nûk' kō lū e de t'a θe' ne qōt
From there man he threw down, but spear with rock he speared.

yū ʻā· na tsel kōs t'e da ne θ'ī de ne nel tcū de ne na tel tī
Over it he jumped. Immediately again man it caught. Man it took along.

2 θ'ī θe t'aθ θ'ī xō ts'ûnʻ de ne na te nûk' θ'ī θe na qōt'
Again rock sharp again to it man he threw down. Again rock he speared.

yō ʻa na tsel kōs e yer de ne de le be da deL kûn hoi yiñ k'e
Over it he vaulted. There human blood was dried on both sides.

4 e kū k'e hoi t'a de ne LeL gaL de hī k'e t'a de ne LeL gûn nīl-
There it was people they killed. Man not having been killed

ϑet' ī leʻ t'ū be ya ze GaL de ne nī nīL tīʻ t'e da ne ts'ī he
to his young man he brought. At once the young one

6 a dī dī dī set θū ye be ga ye nī gī tā t'ī nī ʻe yī hī k'e la
spoke. "This my grandchild I love it is. This it was

dī dī he nī LeL ga wūl θī ī leʻ he nī LeL ga nūl ϑe deʻ sī θ'ī
this," he said. "you did not kill," he said. "If you kill it me too

8 LeL ga se wūL θī he nī e yī t'a LeL gan ϑet' hī leʻ e kū xō teL ba le
you will kill," he said. That is why they did not kill it. Then XōteLbale

ts'ī he ai yeL nī ne djā na wō ϑet' hoi yīʻ wa le yeL nī e kū
young one spoke to him. "Here you will remain," he said. Then

10 e yī de ne e yet' na ϑet' hoi yī
that man there stayed.

e ts'ī na ϑe θa e xō ya ze na gin ϑet' e t'a xa LeL ga was deʻ
Finally time short he stayed there. Then "I will kill them,"

12 ye nī ϑī dzī ne hoi yī ne θeL tez hī t'a e kū be t'ōk' ye GaI
he thought. Daytime only they lay. Then their nest under

e t'ō dē tcin ne k'e L'ōk' tcū de θ'ī hī tcū da de LeL
nest on the tree hay too, small brush too, he hung up

14 be ya GaI hī lī e ts'in na ϑe LāL a yin la set ϑū yīʻ e dla gī
under them with. Finally much he made. "My grandson, what,"

he nī an neL ī t'a yeL nī beL sûn nas θet t'a as t'ī he nī
he said, "you do it for?" he asked. "With it I play, for that I do it," he said.

16 θ'ī e t'a xa a dī se ts'ī ye ne L'eL le se GaI nā ʻa he nī
Again soon he spoke. "My grandfather your firedrill to me give," he said.

beL sūn na was ϑe dī he nī e kū be ts'ī ye L'eL ye GaI
"With it I will play," he said. Then his grandfather firedrill to him

18 na ϑe ʻa e yī de ne xō teL ba le aL nū se ts'ī ye heL nī t'a
he gave. That man XōteLbale spoke to. "My grandfather," he called him.

e kū dzī ne na neL te zū e t'a xa ye deL k'a hō del yū
Then daytime when they were asleep then he made a fire. All

20 be t'ōk' hī lī deL ya t'a be ts'ûn ne be ga da de yiñ k'ā
their nest with burned. Their wings burned all up.

ya ʻa hwū na da θe kat t'ī ta xaL ye nī hinL tcū hī t'a t'a
Little way they lay flat down (?). Soon club for them he took. Those

22 be ne ϑī ke θī t'a ginL xûl t'a be tsī he e yī ge na ʻa lā ta
parents crowns of heads he struck. That young one that one alive

be ts'ûn ne be ga da de gin k'ã t'es ye na ϑe la hwū θe da
its wings were burned. Coals when he rubbed off he sat.

2 nen yi' nī de e kwa nūs Le hī le' nī la hō lū se Lō tī ne Lāī ī
"You if you were the only one I would not have done it, but my relatives many

Le gan nīL de t'a 'as t'ī he nī e yī de ne e yer hoi ts'ī
because they killed I did it," he said, that man. After that

4 xō teL ba le hū le' tsī he ge na' nī t'a dō hū be hū yã
XōteLbale were none. Young one was alive Now somebody heard

na dlī ya da 'e ne ne k'e zī be hō yã na dlī dō hō e yī
again west on the land someone heard again now. That

6 de ne t'a sī he kō del ya nī t'a t'a sī Le ga yī nil ϑet' ī le'
man something he knows something he does not get killed.

2. Raised-by-his-grandmother.

be tsō ne ye ne ca' e θûn tsa ne ya Gai hīl da se kwī-
His grandmother raised him. Caribou manure under he was. Small child

8 ya ze dī θ'ûk'e θũ bī ka da ne ta e t'a xa ī Lã e ts'ã kwī
they heard cry. In vain they looked for him. Soon one old woman

yī hōnL 'a e θûn tsa ne ya Ga θe dai be djīs e ye ginL tī
found him. Caribou manure under he sat. Her mitten she put him in.

10 ai ye teL tin e ts'in na ϑe ye na ca' e t'a xa e θûn La Gal de'
She carried him home. Finally, she raised him. Soon caribou they killed

he da xō nel t'ū be tsō ne e ga te Gai he da xō nel t'ū be dzī-
whenever, his grandmother went after meat whenever, "Young caribou

12 ya ze ke se gan nī wûñ 'aL he nī nī t'a e t'a xa θ'ī e θûn
feet bring to me," he said. Soon again caribou

La Gal de' na dlū be tsō ne dûn ne xûL e gûn te dja nī t'a
they killed. Again his grandmother people with went to get meat.

14 be tsō ne ba θe da e t'a xa be tsō ne ye zī' na ga da lī
His grandmother for her he sat. Soon his grandmother far (?) coming

'e gai 'ī yū se tsō ne e ke e ke he nū be tsū ne ai yeL nū
when he saw, "My grandmother, feet feet," he said. His grandmother spoke.

16 sūn na Gai e ke ne ba nī t'a ī le' sī' e dī ne yī se kwī ne lī he-
"My grandson, feet are not for you. You only child you are not,"

lē' a dū sa t'a nel t'ī be djī ya ze ke kai yaL yī[1] be djī ya-
she said. "'Every time young caribou feet he asks for; young caribou feet

18 ze ke be Ga wa t'aL hī lis e ne ts'e dī hō yī se e kū be tsū ne-
he will not get,' they said about you." Then Raised-by-his-grandmother

yī ne cai a dū be ke ū dlū he be ke ū dlū he he nū e kū be tsū ne
spoke. "Let them all freeze, let them all freeze," he said. Then his grandmother

[1] Probably should be kai yaL tī.

ai yeL nū' e kū ne 'e kwī yī' e dla da wa ne xa t'a 'a dī nī t'a
spoke. "Then your uncles what will they do that you say?"

2 na de dī gan 'ū na de dī gan 'ū dīl ϑa lō sai a dī nī he nū be tsū-
"'Last poor bear, last poor bear, may they find' you say," he said, Raised-by-his-grandmother.

ne ye ne cai e kū se deL he djō se tsū ne de ne k'e nī ye se te-
Then "When they move camp, my grandmother, behind the people do not take me,"

4 wōnL te ī le' he nī e kū be tsū ne ai yeL nī e dla wū de hwū
he said. Then his grandmother spoke. "What will we do;

ber ba Le ga nī ϑet lō sā' yeL nī ī le' Le ga wūd ϑī ī le' sī' he nī
meat for it we will die," she said. "No, we will not die," he said.

6 be tsū ne ye ne cai a dī
Raised-by-his-grandmother said it.

e kū se dīl de ne L'a Gai kwōñ k'e nī nī yū xa de k'a ni
Then they moved. In people's absence campsite when he came partly burned sticks

8 ya ne' na xa de ge la e kū xō k'e ze hoi ya zū θ'ī e yet'
previously were pulled back. Then afterward little while again there

nī djō t'a be 'e kwī yī kwōñ k'e yī' e ke gûz e k'ûs xwōn nī
when he came those his uncles old camp only like hoofs

10 da de k'a hī k'e e kū be tsū ne aL nī ne djā yī' e kai gûz ze
were partly burned. Then his grandmother he spoke to. "Here only hoofs

nī da re k'a hī k'ûs e se tsū ne he nī se tsū ne yō Ge ce-
are partly burned, my grandmother," he said, "My grandmother, there take me,"

12 ginL teL he nī e kū be tsū ne ye te Gīn e kū e tc'in na ϑe
he said. Then his grandmother carried him. Then finally

nī ϑa nī ye niL tī se tsū ne ne djā dje ϑe θin da' he nū
far away she put him down. "My grandmother, here angling you sit," he said.

14 L'ō te lī ya ze yī' k'e a dī t'a be tsō ne ai yeL nī sū na gai
On small slough, because he said his grandmother spoke. "My grandson

Lū we hū le le sā ne djā yeL nī be tsū ne ye ne ca' a dū
fish may not be here," she said. Raised-by-his-grandmother spoke.

16 hī le' Lū we hū le hī le he nī e kū be tsū ne de gûn nī θel
"No, fish there are," he said. Then his grandmother cut a hole.

L'ū te lī ya ze k'e ɑjeθ te' nī 'ā t'e da ne ī La ī Lū we tcōk'
On the small slough hook she put in the water. Immediately one large trout

18 xa gī nûk' 'ā Lō te na nī 'ai he nī be tsū ne djeθ te na nī-
she took out. "Again put it in water," he said. His grandmother hook when she put in.

'āū θ'ī ī La e ūl dai e tcōk' xa gī nûk' na dlī' e kū t'a
again one large jackfish she took out, again. "Enough,"

20 he nī be tsū ne ye ne ca' e yût' nī ϑa hī le' nē djā nō wū-
he said, Raised-by-his-grandmother. "There not far here we will live,"

ϑet' he nī
he said.

e kū be tsū ne el ye' hwōL tsi hū e yet' θai 'e hō ya ze
Then his grandmother spruce house when she made there time small

2 na ge θet' e t'a xa se tsū ne' sa' aix ne Ga he nī e kū
they lived. Soon, "My grandmother, for me snowshoes make," he said. Then

be tsū ne ya θī baθ ya ze ya θeL tsī e kū θ'ī a dī se tsū ne'
his grandmother for him small round for him she made. Then again
he spoke. "My grandmother,

4 sa k'a ne Ga he nī e kū be tsū ne ya' k'a yī gī Ga hū
for me arrows make," he said. Then his grandmother for him arrows
made.

e kū se tsū ne na sī L'ūn he nī e kū be tsū ne nai ye L'ōn
Then "My grandmother, dress me," he said. Then his grandmother
dressed him.

6 ce 'a ye dinL eθ he nī e kū tī nī ya hū ya 'a hūñ k'e se-
"My snowshoes put on," he said. Then he went out. "Outside I will play,"

na was θet he nī
he said.

8 e kū e ts'ī na ðe θai e hū le he dja t'a be tsū ne yīn kā-
Then finally it was a long time. His grandmother looked for him.

hī he t'ā ye ke ge k'e te ya nī ða hō ī ya ze nī ye nīL ke
On his track she went. Distance small she tracked him.

10 e t'a xa' ne djā be 'a ye tcū be k'a e tcū be yū e tc'el ya ze
Soon here his snowshoes too, his arrows too, his small poor clothes

θē la hī k'e a ga nį nī ya ts'añ kwī e kū e ye xō tsī et-
were lying. To them she came, old woman. Then from there caribou tracks

12 θûn ke ge xō ī yī ne xō te 'a hī k'e hīt 'a be tsū ne he tsûk-
only were in a line. His grandmother crying

he djō 'ant he dja sū na Ga ya ze se Ga' et θûn ts'ûn
went back. "My small grandson from me to caribou

14 na ga dle xō ī yī' hī k'e ye nī θen yī t'a e kū be kū we nī djō
has changed it is," she was thinking. Then her camp when she came

ye ba ðe da e ts'ī na θe te L'e ge θa ī he dja
for him she sat. Finally, night it was long time.

16 e kū be tsū ne he tsū hū ðe da e t'a xa yū da' xō ī-
Then his grandmother crying sat. Soon outside toward

ts'ûn e del zas he djā' na dlī θ'e e kū e dlā e a t'ī la ye nī-
something made a noise again she heard. Then "What is it?" she thought.

18 θe nū be tsū ne ye ne ca' a t'ī hī k'e be tsū ne Ga ye dan djō'
Raised-by-his-grandmother it was. To his grandmother he went in.

se θe dī at' he nū be tsū ne ye θûθ dī Gin 'at' t'ī da ne et θûn
"My belt take off," he said. His grandmother his belt took off. Imme-
diately caribou

20 θū' be tsī' LāĪ ī na Gī L'ī e kū k'a bī te wū t'as he nī
tongues from it many fell down. Then, "To-morrow we will go,"
he said,

be tsū nī ye ne ca' yō we et θûn Lā ī a Ga na ϑī ya he nī
Raised-by-his-grandmother. "Over there caribou many to them I went," he said.

2 e kū be tsū ne ye teL tī yō wō sī' he nū tc'ī Le hwa ze
Then his grandmother carried him. "Over there it is," he said, young boy.

e t'a xa tū ne tcai ϑe 'ā hī k'e lai ts'ûn' ceθ lai e xai yī Gīn
Soon big lake was there. To it top of hill she carried him up.

4 ai yet' xō ts'ī tū k'e t'a sī Lā ī xō de t'ī yō gwī sī' he nī
From there on the lake something many could be seen. "There it is," he said.

e kū ye Ga ts'e nī 'as tū k'e e kū be tsū ne ye ne ca' a dū
Then to it they two walked lake on. Then Raised-by-his-grandmother spoke.

6 yō we t'a ge 'a ze be djī ya ze ϑeL tīn' e yī hwūn L'ûθ e
"Over there furthest one young caribou lies dead that one too much

se Ga na e de LōK' hī t'a bet θī sa' wūnL t'eθ he nī e kū
at me laughed. Its head for me roast," he said. Then

8 et θûn Lā ī Le gûn nīL de hī k'ûl la e θûn keL sûn na θet'
caribou many she saw he had killed. Caribou with he had played.

xeL tc'e da ta ge' et θûn θū' ce GeL xaθ hī k'e t'a hō del yū'
With among them caribou tongues he had bitten. All

10 Le gai yī nīL de hī k'e t'a
he had killed.

e kū θ'ī ye na hōL tsī e yet' tū ta bā e e yet' hō-
Then again house she made, there lake by shore. From there

12 ts'ī hō del yū ai ye nī la e kū be tsū ne ye ne ca' 'a dī
all she carried. Then Raised-by-his-grandmother spoke.

se tsū ne dī dī be θī sa neL t'eθ beL sa na was θet' he nī
"My grandmother this its head for me you roasted with I will play," he said.

14 e kū ya 'a hū k'e yeL se na θet hō del yū djī ze ya ze yeL
Then outdoors with it he played. All small birds with

ye Ga cel gī he na t'ī e t'a xa θa xō ya ze be tsū ne ye ne ca' be-
ate it up. Soon short time Raised-by-his-grandmother those who went

16 na yū deL nī na dlī e kū ya nī t'a de ne tc'a ze be tsū ne
again then previously those people from his grandmother

ye teL tī ne e yī dûn ne ka na te dja hī k'ûl la be tsū ne
carried him those to people he went again, his grandmother

18 be na ta Ge e kū t'a na tsē dī e yet' ya θī tū k'e djeθ k'e-
without her knowledge. Then where they were camped there on the ice at the fishing place

'e le xa da de la hī k'ûl la e θûn ya ze e kū e yet' t'a den ne
he had taken the snow off, small caribou. Then there those people

20 na dī hō del yū be k'e e dlū hī k'ûl la be tsū ne ye ne ca' be-
had been all were frozen. Raised-by-his-grandmother his uncles

'e kwī yīn' de GE na t'e hī k'ûl la k'a θ'ī' sas hinL θa hī-
only were alive barely[1] bear they found.

2 k'e da ya θīn e θûn ya ze el xa da del la es din nī ye 'a t'īn-
"Ice small caribou spruce he took out not alone perhaps he did it.

hī le le sā' ya nī e ne et θûn hō tsûn gel le nī se kwī ya-
Previously my mother caribou to it carrying small child it was

4 ze t'ī nī 'a t'īn t'a hwū sa daz n nī he dja
did it," they said.

e yet' hō GA de e θûn ya ze teL kai e ts'īn na ϑe nī ϑa he-
There surely small caribou they tracked. Finally where it was far

6 djō e t'a xa' tū tcōk' he naL L'a hī k'ûl la e ye xō ts'īn'
then big lake he had stopped. From there

tī baθ ya ze xeL na tet dja na dlī' nī ϑa hī le t'ū ai yet'
small round snowshoes with he walked, again. Not far there

8 be tsū ne ye ne ca' tcū be tsū ne tcū na he θet' be 'e kwī
Raised-by-his grandmother too, his grandmother too were living. His uncles

ye GA nī nī 'as ber LA be ts'ī hī k'ûl la
to them they two came. Meat much he had.

3. THE DISCOVERY OF METAL BY A CAPTIVE WOMAN.

10 ī LĀ' ts'e kwī hō tel ī na' yī ne 'ī' nī t'a e t'a xā' ī LĀ ge
Once woman Eskimo stole. Then one

be ya ze he dja L'ā ge de tcī ye na ī dja nī ϑa nī dja hū
her child after it was in the bush she went. Far when she went,

12 e t'a xā' dī' tcū ġa tcū LE gaL dī hī e yī se kwī be ϑe ge
then chickens[2] too rabbits too she killed. That child his throat

nī t'ī hī t'a bā ga t'a sī hel dīL hoi yī nī t'a e t'a xa' nī ϑa
he stretched. From his mother something he used to eat up. Then far

14 nī dja hwū tū tcōk' k'e ts'e nī ya e yet' tsa ge deL da
when she went to big lake she came. There crying she sat.

θa 'a e yet' tsa ge deL da nī t'a e t'a xa yat θī cī nū nī-
Long time there crying she sat. Then from the lake wolf

16 ye na gan del kōL ge 'ī' e kū e dla dja nī t'a nal ge la
walking in the water she saw. Then "By what means it comes across,"

ye nī θen e kū nū nī ye ye gûn nīl ge ye na GA tū de k'e
she thought. Then wolf came to her. Her eyes tears

18 na geL θ'e xō L'a ge xō ya ze hwū na kī dē tcûn na dī yez
it licked. After that little while two sticks she broke.

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[1] The interpreter who was also the narrator explained this word as indicating, "What one finds just as one would die if one did not find it."

[2] Used of any bird which raises a brood on the ground.

e dla a hwon t'e hī t'a ye nī θen hwū hō nī was ʻī ye nī θī t'a
"What kind is it?" she thought. "I will see," thinking

2 e kwa zī nī Gā de ya e ts'in na ϑe nī ϑa nī Ga de nī ya be tsa-
there she waded in. Finally far she went her knees

kwōt ya Gai xō ts'ûn ta nel 'a xoi yī e ts'in na θe ya ne'e
below to it water continued to come. Finally behind

4 nī xō de t'ī hī le' he dja e ts'in na θe gint xel teϑ a hō wī ϑût'
land could not be seen it became. Finally it got dark. Night was over.

k'a bī hwū e kwan t'e t'ū ge gaL hoi yī e ts'in na θe θ'ī na gī 'a
When it was morning she was doing the same, she was walking. Finally again it was evening

6 na dlī'
again.

e t'a xa' ya ne 'e t'a sī xō de t'ī nī la xō t'ī e kū e na
Soon behind something appeared like land. Then "Eskimo

8 se nē yūL hū sa ye nī ϑī ya na ϑe θ'ī t'a sī nī' la xō t'ī
are following me," she thought. Ahead of her again something like land,

xō de t'ī e ts'in na θe nī' xō ts'ûn nīL dū we nī nī ya
appeared. Finally land to it close she came.

10 ya nīs ʻī θ'ī t'a sī be ts'ûn nīL dū we e kū ī Gā te ya a La-
Behind too something to her was close. Then she walked. Still

hwū ta de gel ϑa hoi yī e kū nī xō t'a gī ya ya nīs ʻī
it was the same depth. Then land on she came. Behind her

12 ts'ī' et θûn a t'ī hī k'e la e kū e yī ts'e kwī θaL' yī be tsī-
from caribou she found it was. Then that woman awl she had.

nī t'a e yī hō lī da θeL LōN ye ba e tûn ne k'e ye ba'
That only she tied on a stick. For it animal's road for them

14 ne da e t'a xa nī xō t'a' ginL as Lā t'a nī la xō t'ī xoi yī
she sat. Soon land on they came. Because many land looked like.

yat θe tū k'ûz ī e kū ye gûn nī niL as yū ġe he dja e ts'in-
Through the lake on the water then they came to her. She speared them. Finally

16 na θe θa 'e he dja e kū nī xō ye dinL as be de hoi yin ne
it was long time then in the ground they came. Their horns only

na te ġwī he dja e kū ya Ga ge nai le Lā La yī nīL de
stuck up. Then she quit. Many she killed.

18 e kū θa' e hō ya ze e yet' na gin ϑet' ber da hinL kûn
Then time short there she stayed. Meat she dried

ye geL yī ha ē yī se kwī be ϑe ge nī t'ī nī t'a ant hwūs nī
in order to carry it. That child his throat he stretched. "I am going to leave him,"

20 ye nī ϑī xō tel e na ya ze he t'a ya e bī ye eL tc'az ai yeL-
she thought. Small Eskimo it was for him in a stomach she made soup. She spoke to him.

nī sī ye zī se ba θin da ya da Ga ceθ la ye nū wūs xe
"My son for me sit, up hill top I am going to carry it."

yeL nī e kū ye dī te ya yō we ceθ la ye xa θe yō aθ la hwū
she said. Then without him she went. There on the hill when she went up still

2 ya nī cet hī t'ī θ'ī ī La e ceθ la ye xa ϑe yau a Lā hwū
behind still eating. Again one hill top when she went up still

ce t'ī e yet' t'a e θûn nal 'ais hī k'e t'a tū tcō k'e dī dī
he was eating. There that one caribou had crossed sea this

4 nū 'e ts'ûn ai yer xoi ts'in et θûn he dja
to island from there caribou became.

e kū e yī ts'e kwī ge gaL hoi yī' e ts'in na θe θa 'e
Then that woman was walking. Finally it was some time

6 e t'a xa kōn' xō de t'ī te L'e ge e kō zī te ya e ts'in na θe
then fire appeared. At night to it she went. Finally

θai 'e hō la ne dzī ne k'e hwū ya te ϑe he da hō nel t'ū
long time many days she walked. Night every

8 bō de t'ī hoi yī kōn' e t'a xa' ye Ga nī nī ya tsa tsa ne
it appeared fire. Then to it she came. Metal

an t'e hī k'e t'a ne zūn nai yeL tsī hō del yū be ī ye ba ne
it was. The best she took. All her clothes around

10 nī yīn nī la t'a ne zū θ'ī te la e ye xō ts'ī θe eL k'e
she put. The best again she took along. From there stones on each other

da na lī ceθ la ye he da xō nel t'ū hō Ga de be kō de dja xa
she put on hill top every by means of which she might know it

12 t'a ts'ûn ne
where it was.

e t'a xa de ne Ga nī nī ya t'a sī de ne hō lū ye kō del yā'-
Then to people she came. Some kind people but she did not know.

14 hī le' tsā tsa ne e yet' nī nī la e kū a ts'e dī e dlī nī xoi tsī'
Metal there she brought. Then they said, "Where from

a neL 'ī he ts'e dī yō we nī ϑai e yet' ī La e ceθ k'e e kwan t'ī xoi-
you take it?" they asked. "Over there far. There one hill that kind only

16 yī ne hwōn lī hī k'e t'a e yer xō ts'ī' as 'ī he nī nū xeL bī ka na-
is. From there I did it," she said. "With us go for it,"

ne da he ts'e dī ban la yī hī k'e e yī dûn ne xeL yiñ ka na dja
they said. They were Frenchmen those people with she went for it.

18 e yer xō ts'ī' hōnL dū tsā tsa ne he kō de dja ban la yī xoi yī ne
From there after that metal they knew. Frenchmen only

be ts'ûn ye gel le e yī e yit θe t'a ts'e kwī eL k'e da da na ye-
to it were going those. Those stones that woman on each other which she put up

20 la nī āL La hwō bō de t'ī snī e yī θe da nī yā' t'a da ne tca
still are to be seen they say. Those stones grew. They are large

dō hwō snī
now they say.

4. A Man-eating Monster.

ī La‘ de ne yū djī de Gai nī e t'a xa‘ t'ai hī t'ā he kō del ya-
Once man was walking. Soon something he did not know.

2 ī le‘ xōl dī le sa L'ū le t'a de ne Ga da īn L'ō hī k'e t'a e t'a xa
Xōldīle sunbeams with for men he had set snares. Then

ts'e Lū bō de t'ī ī le‘ t'a bes e de bā se t'ai hō lū dō dī hoi yī
he was caught. Because it was not visible, knife around himself he waved although there was nothing.

4 āL hwō da ts'e ge L'ōn hoi yī e t'a xa‘ na gai daL θ'e ya na θe zā‘
Still he was tied up. Soon he heard one coming. "Ahead only

tc'eL ges dī‘ a xō ne dī he nī θ'e de ne Ga nī dja hī le t'ū e dī nī-
I feel something, I think," he heard say. To the man he had not come his nostrils

6 ye dûl xa da ts'eL t'ūs
for blood he hit.

e kū de ne Ga nī dja naL tceθ ye de ne ne ginL tī Le gā zī-
Then to man he came. In sack man he put, he was dead

8 ϑet lai ye nī ϑen hī t'a e kū e yī de ne ge na‘ e aL ‘ī hī t'a ē yī
because he thought. Then that man alive he was. That

xōl dī le de ne hel de lī he lī t'a e kū de ne ne te gī nī ϑa hō ya ze
Xōldīle man he used to eat. Then man he took on his back. Little ways

10 de ne nī gī e t'a xa‘ xō ka‘ de ne na te gī e t'a xa‘ de ne ye‘
man he put down. Soon on hill man he carried. Then man "ye"

hō de dīL t'e le t'a deL djet e yī de ne ye Ga te tsī‘ ai yō de heL-
because he was not strong he made a noise. That man sniffled. "Ai, I heard something,"

12 θ'a θ'e he nī hwū xeL na dī t'ā e kū hō del yū de ne xeL xōs he-
when he said, load he took down. Then all man he tickled.

dja hō del yū de ne hī la hī lī de ne ke hī lī t'a na ts'ū deL ‘ai
All man his hands too man's feet too that body

14 hō del yū de ne xeL xōs hō lū be tc'ō nē djet hī t'a dlō we se ϑī-
all man he tickled although because he was powerful he did not laugh.

hī le‘ θū de ne ts'a la ge hwū de ne naL tceθ ye de ne na ginL tī
In vain man when he tried man in sack man he put back.

16 θ'ī de ne na te gī nī ϑa de ne nī gī hwū e t'a xa‘ be kō we
Again man he carried. Far man when he had carried, then his home

hō ga‘ de ne nī nīL tī‘ de ne da xō ga ginL tā de tcûñ k'e yō we
close man he put down. Man he hung up on a tree. Over there

18 t'a hī ûn nī ye θe e yet yī et tsûz e ts'aL ne zū sū nī e kwō ze
that next hill there only kidney pin was good. "There

et ts'ûz e ts'aL ka dūs dja he nī hwū e kwa ze te ya teϑ yau
kidney pin I will go for," when he said, that place he started. He started

20 xō k'e zī xō ya zī hwū e de ts'ūl gīs he dja hū na seL keϑ a ts'e-
after a little he swung himself. He fell. He did it to himself.

dīl ya hwū xōl dī le ya ze a da de dja se ta ne ʻin θûn ne na Ga da
The young Xōldīle spoke. "My father your game is alive;"

da de dja hwū be Gā nī θe ba yin dī k'es le zī be ϑe da tset hwū
they said. To them he ran. Ashes in their mouths he put.

θī ye heL nī nī ϑa xō ya ze nī θī yīl nī hwū e t'a xa ya nī sī de ne
He ran away. Little ways when he ran, then behind man

ne yūL hī k'e e t'a xaʻ ne te lī nū we be tc'ā bā θī ye tel nī he dja
he chased. Soon muskeg island from around he ran.

e ts'īn na θe xōl dī le nī nī nī tsā sūnʻ e t'a xaʻ de ne ts'ûn he-
Finally Xōldīle was tired. Then to the man he heard him shout.

zīL he dja θ'e sū na gī se baʻ hō dīnL k'ai θes dlī sī he nī θ'e
"My grandson for me make a fire. I am cold," he heard him say.

nī ϑīl gī le hī t'a et ts'ûl be dinL k'aϑ sūn he dlī t'a a dī e kū
Because he was sweating he was wet. He was chilled. Because he was cold he said it. Then

de ne ye baʻ xō deL k'ā de ne Ga nī nī ya hwū na del gī hwū
man for him he made a fire. To man when he came he warmed himself.

e deL na e del yai he dja be dā Ge θī tcū ϑe da θeL tcūϑ kō bā ge
He dried himself. His cape he hung up. Fire by

θet tīʻ kōn tc'a ze a hwū
he lay from the fire facing.

e t'a xa de ne yen dī dē tcûn Ga ge yûs cū na Gī e dlā gī
Then man for him stick for him broke. "My grandson, what for

he nī a neL ʻī t'a he nī be t'a kōnʻ he se e dīL ʻa xa as ʻī he nī
(he said) did you do it?" he said. "With it fire that I may fix I did it." he said.

e kū xōl dī le ʻa ts'e dī se tsī ye ne da Ge θī tcū ϑe θī de gī nûk'
Then Xōldīle he addressed. "My grandfather, your cape fell in the fire."

he ts'e dī be da ge θī tcū ϑe het θī ye e del gûz hī t'a a ts'e dī (?) ye-
he said. His cape in the fire he pushed. (He said.) To it

ts'ûn θī ye del ʻā la dja hwū be θī ye e dûn nel gûl hī t'a La gal-
in the fire when he reached, in the fire he beat him. He killed him

ϑet' hō lū θ'ī xō k'e ze xō ya ze he na t'ī hū na ga dai hoi yī-
although again after that a short time notwithstanding he was alive again.

nī t'a θ'ī be tc'a na θī ye teL nī de ne nai yin te yū e yī āL Lā hwū
Again from him he ran. Man he chased again. That still

ge naʻ t'es nī[1] e yī xōl dī le
he is alive, that Xōldīle.

5. Crow-head.

ī Laʻ be tsū neʻ xeL na θet' nī t'a e t'a xa ha binL ts'ûn
Once his grandmother with he lived. Soon toward net

na te kīʻ be L'a Gai e t'e de keʻ be tsū neʻ e Ga nī nī del ye ts'e de
he paddled. In his absence girls his grandmother to her came. His blanket

[1] Probably should be ge naʻ sni, "is alive they say."

e Ga na dai ī dlōk' ʻī t'a da tsan θī' ha binL ts'ī' ta kī hwū be-
at it they laughed. Crow-head from nets when he paddled his grandmother

2 tsū ne e Ga nī dja hwū be ts'e de da tsan ðiθ ts'e de be ba ne
to her he came back. His blanket crowskin blanket around the border

da tsan da e Le de dī be ba na de la nī t'a e yī e t'e de ke be-
crow bills joined together its edge were around. Those girls in his absence

4 L'a Gai na da de dlōk' nī t'a
laughed at it.

be tsū ne e Ga nī djō' e dlā Gī tse ts'e de e Ga na de dlōk'-
His grandmother to her when he came back, "Who my blanket at it laughed

6 hī k'e t'a ne dja be tsū ne ai yeL nī ne ts'e de Ga na de dlōk' hū-
here?" His grandmother spoke. "Your blanket at it no one laughed."

lis e ī le' be k'e dlōk' k'e xō 'ā bō de t'ī' be tsū ne ai yeL nī
"On it laugh its mark appears." His grandmother spoke.

8 de ne hwū le sī' ne L'a Gai da tsan θī' 'a dī de ne hwū le ī le'
"People were not in your absence." Crow-head spoke. "People were not;

nē djā dlō k'e hō de t'ī e yī t'a se ts'e de e ga na de dlō e hō del-
here laugh appears. Because my blanket at it they laughed all

10 yū' e na ye k'e ōL xaL he dnī e kū be tsū ne ai yeL nī e kū sī
Cree let them fight," he said. Then his grandmother spoke. "Then I,

e dla was ne hwū yeL nī yū da sī na ne neL tī lō sa' he nī
what shall I do?" she said. "North I may take you back," he said.

12 e kū te L'e Ge e t'a xa' e na dûn ne xeL xûl he dja θ'e hō del-
Then at night, soon Cree people with he heard fighting. All

yū' e na de ne k'e e ginL xûl t'a ye ts'e de Ga na de de dlōk nī
Cree people they fought, those his blanket at it who laughed

14 e yī hō del yū' e kū e dī nī k'īt θ'ai ya Gai īnt xeL ʻī nī t'a e na
those all. Then himself birch dish under he crawled. Cree

yū hō del yū θī ye deθ diL nī t'a e t'a xa k'īt θ'ai θī ye de Gin xûl
clothes all fire put in. Soon birch dish fire they put in.

16 k'īt θ'ai θī ye xa Gai keð θ'ī θī ye na ye de GinL xûl na dlī θ'ī
Birch dish fire jumped out. Again fire they threw in again. Again

θī ye xa Gai keð de tcûn t'a ye Ga en nī θī' hwū kwōn' ya Gai
fire it jumped out. With a stick when they held it in fire under

18 ts'ûn ye k'e eL 'a he djō dlī ye e yet' hō ts'ī θī ye ha gel ge e yī
toward when they held it squirrel from there fire ran out. That

dlī ye θ'ī ye k'e na de he dja e na e ts'ī na θe La gal zit' wa lī
squirrel again when they fought Cree finally they killed it

20 a hwū ne dī ta e t'a xa θī Ga e deL tsī hwū hō del yū' e na dzī' ye
they thought. Soon hair when he made himself all Cree heart

ya Gai hūt' dūð ī t'a hō del yū' Le Gai yī ninL de
under he went through. All he killed.

22 e kū hōnL dū be tsū ne e na La yī nī θet' nī e Gī Ga nī djō
Then after that his grandmother Cree who had killed that when he went

be tsū ne k'ûz ze he tsûk' hwū be tsū ne k'e nī ϑī t'ā hwū ne tī' θa e
beside his grandmother when he cried on his grandmother when he put his head he lay. Long time

2 e gī tī' ī le' t'ū be tsū ne ne Gai gīL na ye θī ya ka nai ye ne-
he did not sleep. His grandmother was alive again. His head lice hunting for

θûn hwū na' da' ī k'ûl la da tsan θī be tsū ne yet θī ya kai ye-
she was sitting. Crow-head his grandmother his head lice hunting for

4 nī θen hwū na da Ge
she sat again.

ī La' din ne xeL na ϑet' nī t'a īn Lai ī cinL Le kwī ka hwūn-
Once people with he lived. One young man he was jealous of.

6 dja hī nī t'a e t'a xa dûn ne xeL ka kwōs ka te kī' nī t'a e kū
Soon people with swans they went for in canoe. Then

e t'a xa tū k'e dûn ne ts'ûn ta da te kī nī t'a gō kwōs ka e yī
soon lake to people they paddled around swans for. That

8 cinL le kwī ga nī nī kī hwū e dī nī da hwō dī ī t'a e yī tcinL Le kwī
young man when he met himself had none. That young man

yī ka kwōs Le gûn nīL de hī t'a ye gûn nī nī kī yeL ts'ī na deL-
only swans had killed. He met him with canoe he turned over.

10 xûθ t'a e yī cinL Le kwī tū ne dā hwū e yī ka kwōs na θeL sī hwū
That young man drowned. Those swans when he took

ā te kī t'a nā tc'e dī e yet' nī kī hwū ka kwōs θe bez hwū da-
he paddled back where the camp was there when he came swans when he boiled Crow-head

12 tsant θī 'a dī set ts'e de nī ya ze be ga ka kwōs ts'ūl deL hī le' t'a
spoke. "My small friend beside swan do not eat because

yī se ts'e de nī ya ze be Ga ye nī gī tā nī he nī e kū e ts'īn na θe
only my small friend I love," he said. Then finally

14 ϑa hwū le nī t'a e yī tcinL Le kwī bin ka hin te ta be hwūl 'ā
it was long time. That young man for him they looked. They found him

tū ne dai a ts'īn dē lū da tsan θī de ne na de nûk a dī hī k'e sī
drowned. When they came back "Crow-head 'people he turned over' he has said."

16 he ts'e dī La Ga wal ϑī he ts'e dī be k'e ts'in dil da hwū ġe hō lū
they said. "We will kill him," they said. They began to fight. They speared him although

de ne ts'ûn θūnθ ī la ye da na' e ġwī hō yin t'a a wa ne hī hwū le
toward people spear its point he hit. They could not do it.

18 La gā ϑet' hī le de ne xeL na na ϑet hwoi yī bū de nī le La ga wal-
They did not kill him. People with he lived. Powerful, they could n't kill him

ϑī hī le hō lā' beL e Let ts'el gel he na t'ī hwū hō dēl yū de ne
but with when they fought all people

20 k'e nai eL xûL hoi yin nī t'a da tsan θī
he used to kill, Crow-head.

6. Ebedaholtihe.

ī La' eL ta' djeθ ts'īl ya de ne tcū e na tcū ts'īL he dje t'a
Once together angling they came, Chipewyan too Cree too. Because it was snowing

2 nīL ts'ī tcū t'a hō de t'ī hī le t'a e Le dī le hī e t'a xa ī La Ge
it was blowing too because because one could not see they did not see each other. Soon one

djeθ e θe dai e Ga nī nī ya nen za Lū we xa gī nûk' t'a hō t'ī'
at hook sat. To him he came. "You only fish have taken out."

4 yeL nī hwū yī ka θī te t'a hwū e na a t'ī he k'e t'ī t'a ye kwōt
when he said, when he looked back Cree it was. Then he speared him.

t'e da ne be ts'e de nī e kwaL nī t'e da ne e Le ts'ūL del dûn ne
Immediately his friends he told. Immediately they came together, men

6 Lā' e na tcū dûn ne sū hōL Lī ne tcū e ts'ī na θe hō del yų̄ Le Ga-
many Cree too Chipewyan too. Finally all killed each other.

ī LinL de na dûn ne hoi ye ne he Ge na ī Lā Ge de ne sū we Lī ne
Two men only were alive, one Chipewyan

8 ī La Ge e na θū' Le ga e Līn ϑī 'a' e t'a xa he te 'as 'ā La tū
one Cree. In vain they fought. Soon they two went. Together lake

he he 'as ne djā' djeθ ϑe ū ke he nī e na a dū djeθ hwū le
they went. "Here by hook we will sit," he said. Cree said it. "Hook none,"

10 he nī de ne a dū e na bī tc'en e lū we hinL tcū de ne be lū we-
he said. Chipewyan said it. Cree his arm muscle took. Chipewyan his small muscle

tsī he hinL tcū ye t'a djeθ te nī 'ā θa hō ya ze hō Gī 'ā e na
he took. With that hook he put in water. Short time passed. Cree

12 djeθ ts'ûn' na te dja t'a sī Le gan nī θet' hī le' de ne ai yeL nī
toward hook he went again. "Something I did not kill," Chipewyan he told.

e dī ī Gā be ta na θin dja a le sa' da hū dī hī yeL nī tsī de' da-
"Too soon to it maybe you went there was none," he said. If I there would not have been nothing,"

14 hū dī hī ī le sī' yeL nī e kū se dī be ka na ne da he nī e na e kū
he said. "Well, you go to it," he said. Cree. Then

de ne djeθ ts'ûn' na te dja na ke Lū we tcōk' ta θe la hō L'eθ ϑe
Chipewyan toward hook went back. Two trout he took out. After that

16 θa e hī le t'ū yō we tū k'e de ne Lā ī ts'e nī del e na a t'ī
not long time over there on lake people many came. Cree they were.

e kų̄ dī dī e na a dī yō wai e na 'a t'ī ī La ge bū de nī hī le
Then this Cree spoke. There Cree he is one dangerous.

18 e yī e be da hōL tī he hūl ye' e kū dûn ne Ga nī zin dil e t'a xa'
That one Ebedahōltihe he is named. Then to the men they came. Soon

e be da hōL tī he de ne Ga nī nī ya hwū 'a dī tcinL e kwī Lā ī neL
Ebedahōltihe to men when he came he spoke. "Young men many with you

te del nī e yī ne Ga θe dai ne LŌ t'ī ne hwū sa e deL e GīnL nai
came that one by you sitting is your relative with you is alive?"

2 he dn nī e yī e na a dū bū de nī hī le sī kō lī θū' La ga nes-
he said. That Cree spoke. "He is powerful. I it was in vain I tried to kill him.

θī hī t'a be Ga wō na sûn na' a sō a nō xīn la wa lī he nī e kū
To him do not bother. He can make trouble for you," he said. Then

4 e dōnL tī he a dū kwōn' cen' he nī hī le' be nī kwōn' eL k'e
Ebedahoi.tihe spoke. "Fire songs does not care about. For him fire on each other

de nūL t'es he nī dûn ne he nī kōn' eL k'e de nīl t'es dûn ne
pile up," he said. Chipewyan for fire on each other they piled up. Chipewyan,

6 xe ta da tel nī he dja dûn ne hel t'eθ de ha e kū dûn ne ai ye-
they began to push. The Chipewyan began to burn. Then Chipewyan thought.

nī ϑī na bī ye nū xa nī nīL as nī de' ye nī ϑī θai e ī le ū e t'a xa
"Otter I wish would come here," he thought. It was not long then

8 na bī ye nō xa nī niL as da ze dja t'ī ts'ûn ts'ūL del t'a dûn ne
otters came there they say. Immediately they ran, those Chipewyan

hel t'eθ nī e dī nī θī de ne xûL na bī ye hī te yū e ts'īn na ϑe
who were burning him. He himself people with otters he followed. Finally

10 de ne Ga te ya dûn ne ϑe na bī ye na ϑeL ts'īn ya ne de ne ts'ûn'
by the people he went. Ahead people otters he caught hold of. Behind to people

na ye te la be Gā kō ze k'ûz e[1] ye teL dil bō nel t'ū na yeL ts'ī'
he brought them. To his friend he threw both of them. He caught them.

12 θ'ī be ts'ûn' na ye teL dil θ'ī ya ne na ye tel la t'a dûn ne Ga
Again to him he threw them back. Again behind he carried them. Those by people

nī da he da hō nel t'ū de ne k'ûz e na ye teL dīL de ne k'e ne eL-
walked everyone to people he threw them. On people them bite

14 'aiL a yīnL θûn' e t'a xa e be dōnL tī he k'ûz e ye teL dil na bī ye
he made. Soon to Ebedōni.tihe he threw them. Otters

La Ga yī ne ϑet' t'ū ne Ga e ts'ī na θe be de le xeL yaθ ya Gai
killed him nearly. Finally his blood with snow under

16 ha nel yī he dja hōnL dū na na' yeL tsīn ye ϑī t'a e Ge da eL xûl
they put their heads out then he took them again. Crown of their heads he struck.

e kū ī La Ga be Ga kō ze a Gī ye ninL tī' e kū e na a dī dū we-
Then one his friend he gave it to. Then Cree spoke. "He is powerful

18 la' nō he le sī nī' e kū wū 'ī le sā xī he nī
I told you, now, you see," he said.

e yet' xō ts'ī e na keL na ϑet hō yī' e ye de ne e kū ye xō ga-
After that Cree with he lived, that Chipewyan. Then tipi when they put up,

20 hwū e t'a xa e yī e na yō kō ze Gin gaL he nū e kū de ne
then that Cree. "Here come," he said. Then Chipewyan

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[1] The relationship established by giving away a wife to a man as is related below.

ye ts'ûn te ya yī sī ye dûn nī ya be ta tc'a ze ba nī hwū t'a
toward him he walked. "Inside come in." Opposite him they made room for him.

2 e na na dûn ne ts'e kwī ye nas sī k'ûs ī θe ke hwū a ke tca ge
Cree two women on either side they two sat.[1] Near door

θe dai ye ts'ûn na te nûk' ye dzī ye ts'ûn na ye te na t'a
she sat toward him he threw. He caught her. To him he threw her back. That one

4 ye ge θī ye θe dai ye ts'ûn ne te nûk' θ'ī ye dzī θ'ī ye ts'ûn
beyond fire sat to him he threw. Again he caught her. Again to him

na ye te nûk' θ'ī yīn Lag ge ye ts'ûn na te nûk' e yī tc'e kwī
he threw her back. Again next door to him he threw. That woman

6 e de kōθ yīl tcū hōnL dō e yī Ga ne da e ye xō ts'ī e na xeL
his breast caught then that one he married. After that Cree with

na ϑet' hō yī
he lived.

8 ai yet' xoi ts'ī' e na xeL na ϑet xoi yī ī ts'īn na θe θai e he dja
Thereafter Cree with he stayed. Finally it was a long time.

e t'a xa' bes ke ne da nī tca' he dja e t'a xa' nal ze nī de ne ke Ge
After a while his children were big. Soon as he was hunting people's track

10 nī nī ya de ne teL ke nan dī na din ne bī k'ī ke kōn' a Ga na dī
he came to. People he tracked. Formerly two his sisters firewood were gathering

a Ga nī nī ya de ne a Ga ne θe ya be ke' na Gīn tc'ūl be ke'
to them he came. People to he went. His moccasins were torn. His moccasins

12 na naL dā' tsī' ϑīθ a a te dja be kū we nī dja hwū be ke' na naL-
she sewed up. Red paint sack with he started home. His tipi when he came his moccasins which she sewed

dā hī xō de t'ī be ts'e ya ne he na xō dīL ī le e yī dûn ne yū
were to be seen. His wife she thought something. That man

14 'a dī e dla Gī Ga he na ō dīnL ī le' t'a he nī hūL dū be ts'e ya ne
spoke. "What is the reason you think something?" he said. Then his wife

ye ke da θe la yō we t'a de ne a Ga na θe ya nī e yet' a dū
his moccasins she hung up. There people to when he went again there he spoke.

16 de ne xeL hōl nī nī t'a t'a a dja t'a e yet' na ϑe dī e kū a ts'e dī
People with he told what happened there where he stayed. Then they talked.

e kū de e ye ne Le Ga wal de' he ts'e dī e kū a dī e kū de sī'
"Well then those we will kill," they said. Then he spoke. "Well,

18 se kō ge hō Ga 'e wū na sûn na se kū we gel dja ye t'a se kū we
my tent it stands do not touch. My tipi untanned skin that my tipi

wa lī he nī hwū a te dja e kū be kō Ge nī dja hwū e kwa dī
will be," when he said he started home. Then his tipi when he came, thus he said,

20 set θī' e ya da nē dja yī sī was te ī le sī yū 'ā del dja ye sa
"My head aches; here inside I will not lie. Over there untanned skin for me

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[1] This is equivalent to saying he had two wives.

hwūn sī' he nī e kū ba xōl lī e yet' hō del yū' bes ke ne xeL
make," he said. Then for him she made tipi. There all his family with them

2 ye da nī ya hōnL dū' be ts'e ya ne xeL e kwa dī ī LĀ ī kō lī
he went in. Then his wife with he told, "One not even

se kwī tī wa ya sûn na he nī hōL dū' e t'a xa ke L'e GE dûn nī
child let go out," he said. Then soon in the night Chipewyan

4 ts'ūL dil θ'e t'ī ts'ûn e din nī θ'ī tin nī ya be GA kō ze ts'ûn te ya
he heard attack. Immediately he himself too went out. To his friend he went.

θ'ī na nū nīs dja na dlī he nī e na 'a dī e kū dū hwū sī na ka
"Again I will fight you again," he said. Cree spoke. "Now this time I of
living

6 ye nī tes θī ī le' t'a a ne ne sī' e kwa a ne ne he nī ne dja sīn-
will not think about. What you intend doing do that," he said. "Here
spear me,"

ġwī he nī dûn ne a dū e yet' t'a t'e θūnθ he na θīL nī he nī
he said. Chipewyan spoke. "There near spear put down," he said.

8 hō lū be LO tī ne LĀ' LE gal dī nī t'a e kwan t'ī xeL hō lū ye-
But his relations many were killed. That kind with them still he speared them.

kwat' xoi yī' e yet' hōnL dū' LE GAI yī nī θet' θ'ī hō del yū' e yet'-
There then they killed. Too all there

10 t'a e na na dī LE GAL de' ī LĀ GE bī ye se θ'ī LE gal zīt' tī nī-
those Cree had been were killed. One his son too was killed. He had gone out.

ya he k'e t'a hō na sī hō del yū' bes ke ne da GE na' be ts'e ya ne
Remainder all his children were alive. His wife

12 θ'ī ge na' k'a dje ne de ne' ts'ûn xa ye nī GĪ zet' hō lū ī LA GE
too was alive. Nearly Chipewyan he attacked, but one

de ne yū cīn LE kwī bī ye se la 'an t'ī be GAL tīn t'a a nai ye nī t'ī
man young man similar to his son they gave to him. He quit doing it.

14 de ne xûL na te dīl e yet' hō ts'ī de ne xeL na ϑet hoi yī'
Chipewyan with they went back. After that Chipewyan with he lived.

7. HIS-LEG-TREMBLES.

ī LA' e na ka bā ts'e de lū θū' e na ka ts'e de la an ts'e deL-
Once Cree when they went to war in vain Cree for they walked. They
started home.

16 he k'e e t'a xa ceθ la ye xa tc'e del lū dza GA la ze ya nī sī nī ϑai
Soon hill top when they went up Dzagalaze behind far

be gûn na set dil nī t'a e dla GE GA a hō t'ī la ya na θe ī zeL θ'ī-
they had gone away from him. "What is it in front sitting,

18 hī k'ûl lai ye nes θûn nū he nī dza GA la ze de ne GA nī nī ya
I wonder?" he said. Dzagalaze. To the people he came.

ceL la ye xan ts'e dī lū de ne t'a ze de ne ts'e de dûn na e LE tsīl-
Hill top when they went up behind them their blankets were drawn;

cī yū k'eL xa na da e Le ts'e gīc dza Ga la ze de ne Ga nī nī yau
back they were jerked. Dzacalaze to people when he came.

2 e dla Ge Ga a hū t'ī hī t'a he nū ya ya Gai sas del ġai na de t'a se
"What is it?" he said. "Down white bears are living.

ceθ la ye ha wō ya sa na he ts'e dī t'a sī be tc'a hō ne djet' Ges-
Hill top do not go up," they told him. "Something to be afraid of I like to see

4 'ī' nī de ye nes θûn nī nū was 'ī he nū hī le' he ts'e dī hwū k'e-
I think. I will look," he said. "No," they said. Nevertheless

na ϑe nū was 'ī nū was 'ī he nū nī hī ya hwū be ts'e de hīl tcū
"I will look, I will look," he said. When he stood up his blanket was caught.

6 be ga le ϑeL taL be ts'e de ye xa gûn cal la djō ya ya Ge sas-
String broke. His blanket blew under, down toward white bears

del ġai ts'ûn te cal la dja' sas del ġai ye ba' L'e na ne ke ye Ga
it blew. White bears for him two were sitting. To them

8 nī ϑī ba nī ya ye bā' te ġai he djō Lez nīl tā t'a sī yī hō de-
he ran. Around them when he ran ashes flew around. Something could not be seen.

t'ī hī le' e t'a xa Lez ne dū ϑū bō nel t'ū e Lai tc'a ze na Gī L'ī-
Soon ashes settled both from each other had fallen.

10 hō yī k'e lō dza Ga la ze θūnθ tc'e le ya ze t'a ya 'ā e de nail-
Dzacalaze spear little old little ways off he was leaning on.

'a hī k'e e yī de ne nal La nī t'a t'a sī ī Le Ga yūl ϑī hī le' nī t'a
That man ran fast. Something could not catch him.

12 e θûn ya ze hō lī e Ga k'ûϑ e θī ba Ge Gaθ he na t'ī hō lī ba nal-
Young caribou even beside he would run. it was even not fast.

La hī le' ye Ga k'ûϑ e da djī de nel kaiθ xō ī ya ze xō ī yī nī t'a
Beside it it ran little ways only.

14 ī La' tū k'e e na na tc'e dil ϑī yī et θûn k'e sī k'ai de Ge Ga-
Once on a lake Cree put something up like caribou willows horns

hwū tū k'e θeL tez a hōn la ū e θûn a t'ī hū nī θûn hī t'a be na-
on the lake them lay they made. Caribou it is they thought. They hung something up.

16 tc'e del θī' e t'a xa yū a se de lū k'a Ge nī ts'īn deL ka se dil hwū
Soon over there when they went around where they stopped when they walked

dza Ga la ze e dī nī θī' de ne xeL ka ge ne da' nī t'a hwūn tcel la'
Dzacalaze himself again people with was sitting. A point of land

18 ū za ts'ûn' e t'a xa t'a sī dī θ'ûk' he na t'ī hō lū t'a hī a dī
other side toward soon something he heard. Certainly but what made a noise

kō del ya hī le da ts'e zīL hī la hō tī ye nī θûn' hō lō hō te ye
they did not know. It was like shouting, they thought but sure

20 e dī θ'ûk' hī le' e na na tc'e del θī snī' e la hō t'ī ye nī θûn' hō lū
they did not hear it. Cree put on sticks like they were shouting they think but

ā La' xōL t'e ī le'
still they are not sure.

22 e t'a xa ī La e tc'e kwī tcōk' ye gûn nī nī ya ū se tca ya ze
Soon one big woman walked to them. "My niece

e dla a nī dja da e na na tc'e del θi' hī k'e la sī seL nū set tsū'
what is happening?" "'Cree are putting up sticks' she told me to me

2 ϑa nan ye e kū e ye xō ts'ī tī yai eL θ'ī ge sa lū e de xa tes-
Thananye." "Then from there I ran walking straight for myself I could not see,

'ī ī lū hū nes k'a ū za tī dnī yat θi' ta dja GE de ne k'e na dē-
turned sidewise I ran. On the lake middle people were fighting

4 t'ī hwū e na e kū e yet' xō ts'ûn tī ya hwū be ga nī nī yau
Cree. Then there to it when I went when I came to them

tce tes dja t'a hō θes kût' e na e na ye ges kût' se kwī slī ne-
I tried to stop. I slipped Cree, Cree I slipped under. "Child small mean

6 ya ze ten hwū dūs GE se yī niL θī hwū se ba' ū te dlau se L'a ge
I will spear," when they thought for me holding the spear behind me

ts'ûn θūnθ e LE del zas hoi yī θūnθ θe nī ne dja t'a a dī nai iL-
toward spears all came together. In front of spears I stood. Something moving quickly.

8 dai nī t'a e yī hō del yō' e na k'e ne e gûn xûl hoi yī
He all Cree he had killed."

8. THE JACKFISH THAT BECAME A MAN.[1]

de t'ûn ne tcōk' ōl da ye' yinL tcū da yeL tī' a yet' xō ts'ī
Large bird jackfish caught took it to a tree. After that

10 tū we ta dja de ts'ûn LŪ we tcōk hōl dai ye tcōk' he θe lī' e kū
lake middle toward. Big fish, big jackfish it was. Then

e t'a xa ta bīL t'a he LŪ ts'e dûk' ī LA' e t'e de ke ya ze ya GA-
after a while net he was caught. So small one young girl ate it.

12 cī ge tī' θa īl 'ā ī LA' ī ts'e kwī yī ne ca' LŪ we gū θe be k'e
She shut her mouth. One woman raised it. Fish scales on it

bō re t'ī be ta a hō ne' hō yī' be ta e kwa ts'e dī kwan t'e hō lū
were to be seen. Her father threw it away. Her father told her "That kind nevertheless

14 se ya ze nū ce he nī dûn ne yū e ye dō sin kwa des yā e yī se kwī
my child raise it," he said, man. "From there I know," that child

a dū ne tca he djō hōl nī he dje ne t'a dō dī
said. Full grown he told the story song with he said:

16 ōl da yī was ze ya ze hes LŪ L'ō tcin ne da niL 'ā e ye hō ts'ī
"I was a small jackfish. Small I was. Grass I stuck (my nose) in. Then

se ya seL dīl LA las dja be t'ōk' de t'a nī tcōk' k'e da na seL tī
me he took me up quickly. His nest large bird on he put me.

18 e yet' hō ts'ī ta deL tc'ō las djō ta dja e ge ts'ûn ōl dai ye tcōk'
Then I fell into the water, middle of water toward. Big jackfish

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[1] Told by a woman about 65 years of age.

he θī lī e t'a xa hō ka hō ya ze t'a sī θet sûn dje des la e t'a xa
I was. After a while narrows small something I smelled. I swam around. Soon

2 Lū we ya ze nes θûn nī nō nes La djeθ L'ūl θeL ta e yet' hō ts'ī
small fish I thought. I bit it. Fish line I broke. Then

ces tī hī le' se ϑe Ge ya Ga djeθ θe 'at t'a e t'a xa hō ka' nas-
I could not eat. My throat in hook was. Soon narrows I was swimming again.

4 dlī nī te L'ō we nes θen nī ta binL an t'e hī k'e da θes lū
Algae I thought, net it was. I was caught.

Lū we ōl dai ye be gûn θ'ûn hō yī ne a yī t'a ta ba Ge a se-
'Fish jackfish poor, bones only it is.' By the shore he threw me away.

6 te dûk' ī La Ge e t'e de ke bē ya ze Ga xō nī e kwan t'ī tai se L'a
'One girl her child being heavy with that kind, my tail

deL t'e nī de ye nes θûn hwū a t'a xa ī La e e t'e de ke be Ga ya ze
I want to roast,' when I thought, then one girl pregnant

8 hō nī ōl dai ye tcōk' be L'a dūs t'eθ seL nī θ'e se Ga se Ge tī a yī'-
it was. 'Jackfish its tail I will roast,' I heard her say of me. She ate me. She was eating

za ne teL nûk hwū be bī ye na θes L'eθ θ'ai īL 'ā e yet' hō ts' ī
when she swallowed her belly I shook. She stopped.

10 de ne he θī lī' he nī hwū
Then person I became," he said.

cōs ya Gai hō ts'ûn' e kwa dū hōl nī cen t'a e yet' hō ga de
Sweat house in to it he told this way songs with. There with certainty

12 hōnL dū t'a xō t'a de ne he θe lī be kō de dja e kū e t'e de ke
then what kind person he was, they knew it. Then girls

dan lī sī be ga se ges tī nī hwūl ya da dī e kwa an t'ī dûn ne
many, "I ate that I wish (?)," they said. That kind man

14 t'a sī he kō del ya nī t'a ya nis sī
something he knew long ago.

9. Ceremony for Otter.[1]

de ne ye dī ϑûk' na bī ye a dū ya na ϑe hō kā nō ke el gel
A man heard otter say, "Ahead of us narrows they will kill us all."

16 hō Ga na θi tī nī sī yī e da ha ϑī ges ge nī la e yer hī k'e la
He dreamed as he slept. "I only myself (?) I ran away. There it was

ya na ϑe he nū da dje nū na gal 'ûs θ'e e yer hō kā de ne
ahead of us," he said. Singing he heard the animals walking. There narrows man

18 gûn nīl 'a zū be ke el gel t'a a dī nī e yī yī na ge da
when they came to he killed all that one who said it that one only was alive.

[1] The same narrator as for the last.

e yī t'a e t'a xa dū hwū de ne na bī ye se Ga nī wal as
"That is why soon now man otter to me came,"

he nī hwū e yī sen t'a he dje nū e kwa a dī hō lū t'a sī
he said. That song with singing that way he sings although sometimes

de ne Ga nīl 'as hī le' hō gā na tse dlōk' yī t'a xō dī
to man they do not come because they only laugh.

10. Moose and Rabbit.

ī La θ'ī de nī tcū ġa tcū eL k'e na ðet e Le gel yā nī t'a
Once again Moose too Rabbit too together contended. They were the same size.

t'a hī de nī hen lī wa lī hī k'a' de nī bī zī' hwū le' nī t'a ġa
Which one moose will be. Moose his name was none, Rabbit

θ'ī bī zī' hū le' nī t'a e t'a xa t'a hī de nī yī wa lī ka' eL k'e
too his name was none. Soon which one moose will be each other

na he hed ðet t'a hī na tset wa le sī e yī de nī yī wa lī hī he nī-
they fought. "Whoever stronger is that one moose will be," he said.

t'a e kū eL k'e hī t'as kōn' ba ge nī t'a e t'a xa' ġa θī ye-
Then each other they began fighting. Fire beside it was. Soon Rabbit to the fire

ts'ûn be teL nī hī t'a θī ye de teð ba ne t'ū be ke he daθ θī
he held him. Fire he stepped in. Both his feet he burned. Too

de nī yī da Ge te dûk e yī t'a bīn tcûn ne la ye he dað e yī t'a
Moose he fell back. Because of that top of his rump he singed. For that reason

ān La hū bō de t'ī ġa be ke e ye daL ts'ûl ī t'a de nī yī he lī ī le'
since it shows. Rabbit his feet because they are drawn up moose he is not.

e yī t'a ġa he θe lī' be ke L'a 'an La hū bō de t'ī de nī θ'ī e yet-
Because of that Rabbit he became. The soles of his feet still appear so. Moose too from that time

xō ts'ī hōnL dū de nī yī he θe lī e yī θ'ī 'ā La hū bō de t'ī bī tcûn-
then moose became. He too still appears so. Top of his rump

ne la ye he dað la hō t'ī
looks as if it were burned.

11. Bear and Squirrel.

in La' sas a dū te L'e ge hoi yī ne hwū 'a teð dī neð ī le'
Once Bear said, "Night only will be. Night not long.

sī nū hō nel ya' na ka xō des 'ī ī le' e yī t'a te L'e Ge hoi yī ne wa-
In summer something good I do not find. For that reason night only will be,"

le he nī e kū be tce le dlī ye a yeL nī te L'e ge hoi yī nī de'
he said. Then his younger brother Squirrel spoke to him. "Night if is only

et dla wū ne wū t'a sī wū 'ī ī le' yeL nī sas a dū sī biñ ka
what would you do something you do not see?" he said. Bear spoke. "I for it

des san de be na xōs 'ai wa lī he nī dlī ye a yeL nī nī nī yī
I would smell, I would find it," he said. Squirrel spoke to him "Your nostrils

2 e ġe hoi yī lo sa' he nī sas a dū biñ ka des nī' de he nī nī la'
something might stick," he said. Bear spoke. "For it I would feel," he said.
"Your hand

θ'ī he ġwōt lo sa yeL nī e kū de' biñ kas kûθ lo sa' he nī sas
again something might stick," he said. "Well, I would roll for it," he said, Bear.

4 dlī ye 'a dū Le ga de nī ϑet' lo sā' ne zī' Ga ī ġe de yeL nī e kū de'
Squirrel spoke. "You might kill yourself, your body something might stick
through," he said. "Well,

dzī θe hō lū wa le e kū de' eL tc'a hōñ ka hō wōl ϑet he nī sas
daytime will be." "Well then, each other let us compete," said Bear.

6 e dlā e hō 'ûn niL θa hī na gal kōs nī wa lī' he nī
"Whoever furthest jumps will be the one," he said.

sas ḃe ga hō neL na θ'ī e dlā Ge xō 'a ze da hō nī la wa lī'
Bear him beat. Again, "Whoever the better can jump on a tree,"

8 he nī sas θ'ī be ga nō neL na e kū θ'ī e t'a xa' e dlā Gī dī dī
he said. Bear again him beat. Then again soon, "Who this

tū ya za k'e θe' ta da naL ge la wa lī' he nī e kū sas nē tca t'a
small lake first can run around," he said. Then Bear because he was big,

10 dlī ye ne tca hī le' t'a yet θe' ta da naL ge na dlī e kū e yī t'a
Squirrel because he was not large before him he ran around. Again then because
of that

sas hō del yū' xō t'a be ga hō naL na sas wa ts'ī hō lū ba-
Bear all with him he beat. Bear cheated him but he did n't care for anything.

12 t'a sō a hōnt t'ī le t'a hī hō neL na wa le sī 'e yī sas wa le he nī-
"Whoever beats that one bear will be," he had said.

t'an nī e kū dlī ye θū' sas was Le he nū he tsak' wū e ts'in-
Then Squirrel in vain "Bear I will be," he said. Crying finally

14 na θe θūn a dī hoi yī be na ge ha da θet se' e yī t'a be na Ge
in vain, he spoke. His eyes are striped. Because of that his eyes

hō del k'ōs e t'a xa' dlī ye a dī t'a sī ka se t'a hū dū ϑī ī le'-
became red. Then Squirrel spoke. "Something for I that I will not be good.

16 hī k'e t'a sī se kwī se Ga na dlū we dūl de hoi yī wa le he nī
I children by me laughing will have pleasure," he said.

el ya ze k'e daL ge e yet' xoi ts'ī ts'ū ka de he dja e kū sas
On a small spruce he climbed. After that he became small. Then Bear

18 θ'ī a dī sī bet' hū le hū hō ba eθûn was Le he nū yet' da Ga
again he spoke. "I meat when none for them game I will be," he said. Along
the side

nī hō nī zī' ts'ûn teL ge e yī θ'ī ne tca he dja e yet' xoi ts'ī
land to the middle he went. He also became large. Thereafter.

12. Beaver and Muskrat.

θ'ī ī La' tsa' tcū dzen' tcū eL tcī le ke he dlī nī t'a e t'a xa'
Again once Beaver too Muskrat too brothers of each other were. Then

tū we na he ϑet' he na tī hū t'a θe rī nal La' ge be lī θ'ī nal La'-
lake they lived at one time the oldest fast he swam. Also he was fast.

hī t'a e t'a xā' tsa' a dī ne tce' se ga nûn ne tûn nū was 'ī
Then Beaver spoke. "Your tail to me loan. I want to see,"

he nī bō nûg ga a yeL nī e θa e ts'ûn ne ga na was ta ī le' he nī
he said. His older brother spoke to him, "Long time to you I will not lend it," he said.

e kō de θa 'e ī le' hō ts'ûn eL xā na wō tā he nī e kō tsa' bō na-
"Well, not long time during (?) each other we will lend," he said. Then Beaver his older brother

ge be tce ye Ga na θe tā ye t'ā te bī ne zō hī k'e t'a tsa' nal-
his tail to him he loaned. With that he swam; it was good. Beaver was fast.

La' hwū dzī de gin bī e kū bō na ge a yeL nī e kū e lī L'a Gai
He swam around. Then his older brother spoke to him. "Then each other's hands

na wō tā he nī e kū tsa' a yeL nī sī θe' se tce de k'e na ne tī
we will put on," he said. Then Beaver spoke to him. "I first my tail on it put it,"

yeL nī e kō eL θ'ī de k'e na ge tā e kō bō na Ge yī nal La' nī t'a
he said. Then right on it he put it. Then his older brother only was fast.

bō nûg ge tce eL θ'ī de k'e na gī tā ī le' na t'ûθ a yin la e yet'-
His older brother's tail right on it he did not put. On edge he made it. After that

xō tsī nal La' ī le' θ'ī ts'ū ka de he djā be tcī le ts'ûn hīl tc'e-
he was not fast. Again he became small. At his younger brother he was angry.

nī t'a a Lō hū hōl tc'ōk' t'e e yī t'a be dje de dzen' hūl ye
Since he is angry still. For that reason he is mean. Muskrat he is called.

13. The Boy who Became Strong.[1]

tat θe xō tsī ûn ne ī Lā gī ts'e kwī be ya ze xeL tcil le kwa ze
At first the beginning one woman her child with young man

dzī de 'ais nī e t'a xa' sū ne ban na ke eL k'e tca xō t'ī da θe lai
were walking. Soon ribbon two on each other colored lay on something.

e yī Ga nī nī 'a zū tcil le kwī ya ze hwūs tcū he nī bā' be Gai-
That to when they came the young man. "I will take," he said. His mother, "Do not do it,

de le de ne ts'ī' he nī t'a ye Ga nē lū he te 'a zū ya na ϑe nī ϑa
people it belongs to," she said. He not taking it when they walked on, ahead far

[1] Told by a man about 35 years old.

hō ya ze nī nī 'a zū e t'a xa' tcī le kwī ya ze bā' aL nū se ba
a little when they came, then the young man his mother spoke to. "Ahead of me
giñ gaL t'a gis tsā t'a bā' ye ba te yau e din ne tcil le kwī ya ze
walk because I will defecate." His mother ahead of him walked. Himself young man
ya ne 'e sō nī bûn ka na he dja sū nī bûn hīs tcū na ke dē tcûn[1]
behind ribbon went back for. Ribbon he took, two yards
a īnL ne θī e yį k'e nī t'a ϑū ye θe deθ L'ōn bā' ga nī dja e yī
so long, that when he cut off he tied around himself. His mother to her he came. That
sū nī ban he θe reθ L'ōn e yī t'a na tset he dja bā' ye kō del ya-
ribbon he tied on because of that he became strong. His mother did not know
ī le' t'a hī t'a na tset he dja dē tcûn ne tca' de kō lū e yī hō-
with what he became strong. Tree large even that whole
del yū na tc'e dīL tc'ūL xōi yī bā' ye ge nō deL ca hoi yī t'a hī t'a
he used to pull up. His mother wondered with what
a djai ye kō del ya hī le' t'a e kwan t'ū nī ϑai dze de he 'ais hoi yī
he did it, because she did not know. Thus far they went.
e t'a xa na dûn ne xō tcō ī Ga nin nī 'as dûn ne hel dē le
Then two giants to them they two came. People-eaters
yīs 'ī ye gai ye dûn ne 'a zū dûn ne θûn' da θe lai ge 'ī hwū
inside to them when they went in human flesh was hanging. When he saw them
tcī le kwī ya ze ye tc'ûn nel djit hī le' hwū hō del yō' t'a sī na ne-
the young man was not afraid. All something he looked at.
tai hwū xō tcō ī 'a dū nō ϑa re dī he nī tcī le kwī ya ze aL nū
The giant spoke. "Feed us," he said. Young man he told.
dûn ne he nī bes hinL tcū tcī le kwī ya ze La GanL θī xa hō lū
Person for knife he took. Young man he tried to kill although
ye tc'an nel djīz hī le' tcī le kwī ya ze hō del yū' t'a sī be ka hōn-
he was not afraid. Young man all something, tools
lī nī hō del yū ts'e de lī hoi yī t'a xō tcō ī e ts'in na θe ye tc'a he-
all he handled. The giants finally because they were afraid
ġeϑ t'a ye Ga na hī le' bā' xō tcō ī ga ne da hoi yī e dī nī tcī le-
they did not do anything. His mother giants she married. He himself, young man,
kwī ya ze be t'a ze na ϑe hoi yī
outside stayed.
θai e ts'ûn kū k'e hō del yū t'a sī k'e na ϑrī na tset hoi-
For a long time it was thus; all kinds he worked at. Because he was strong
yin t'a e ts'in na θe xō tcō ī ī tc'a he te ġeϑ e t'a xā' bā' e ya-
finally the giants were afraid. After a time his mother became ill.
he dja θai e e ya ge la hōnL dū bā' ga nin nī ya ba hûn La ge-
Long time she was ill. Then his mother to her he came. (?)[2]

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[1] Used for yards or miles according to the context; literally "stick."

[2] The word or phrase describes the disease but the interpreter could not give a renderin

Le gûn wū nai le k'e tcī le kwī ya ze 'a dū e nī e dlā ī t'a de zā
She would not live. The boy spoke. "Mother, by what means only

2 na gin da' wa lī he nū bā' a yeL nū sī ye sī dū ēl a yō we nī ðai
you will live?" he said. His mother spoke to him. "My son, it is very hard, over there far

nī LÃ ī djī e ne zō' e yī sa be ka θi ya de e yī be ga ce ges t'ī de
are many berries good. Those for me if you go for those if I eat

4 zā' na gest da' wa lī he nī ts'ī kwī a dū tcī le kwī ya ze a dū kō se de
only I may live," she said woman. He spoke, boy spoke. "Well then,

na be ka wa sai he nū tcī le kwī ya ze ye ka he ya yō we nī ðai
for you for them I will go," he said boy. He started for them over there far.

6 e t'a xā' nī Lai e dē tcûn ne zōn be djī e ne zōn e yī aL ne k'e-
Soon many trees good their berries good. Those she had spoken of.

t'a ye ga nīn nī yau hō del yō tcī ze tcōk' LÃ ī hō ne nan hō ne na
To them when he came all panthers many one hundred

8 e gī ye kel nī k'e t'a djī e θeL tez ī k'e t'a tcī ze tcōk' ts'e θi ye
those he found kept them, berries. They were asleep, panthers. Sloughs

ye da tā Gai na da da t'e ðū k'a djin ne dē tcûn' ye ga nī nī yau
between when he stepped nearly tree (mile?) to them when he came

10 e t'a xā' ī LÃ ī tcī ze tcōk' ye gin nī' t'a hō del yū nī hīL 'a zū
then one panther he woke up. All got up.

tcil le kwī ya ze nō xa djī ye ne 'ī k'e sī he nī t'a tcī ze tcō a dū
"Boy for us berries is stealing," he said. Panther spoke.

12 e yī t'a tcil le kwī ya ze ī LÃ gī tcī ze tcōk' hinL tcū e yī t'a
Because of that boy one panther seized, with it

hō del yū tcī ze tcōk' Le gûn niL de djī 'e hinL tcū ban ka na he-
all panthers he killed. Berries he took. To his mother he started back.

14 dja bā' ga nē ye nī la bā' ya Ga ce ge t'ī bā' na Ga da hoi yī
His mother to her he brought them. His mother ate them. His mother she lived.

e dī nī tcī le kwī ya ze yū hwū bī t'a ze na θe xō yī
Himself, boy over there outside he stayed.

16 e t'a xa θai e na dlī θ'ī bā' e ya na dlī wō na hī le' he na-
Then long time again too his mother was sick, became again. She would not live.

dja hō te ye be θûn hū le na dlī θ'ī bā' ga nī djau bā' aL nū
Truly her flesh was none. Again too his mother to her he came again. His mother he spoke to.

18 e dlā ne dja hī t'a he nī tcī le kwī ya ze bā' a dū sī ye zī wūs na-
"What has happened?" he said, boy. His mother spoke. "My son, I will not live,"

hī le' sī' he nū tcī le kwī ya ze 'a dū 'e nī e dlā ī t'a de za na-
she said. Boy spoke. "Mother by what means only you will live?"

20 gin da' ō wa lī bā' 'a dū sī ye zī yō we nī ðai ī La ī tū θet tsûn-
His mother spoke. "My son over there far one water smells a little,

nī ya ze ē yī sa' be ka θin ya de' e yī t'a de za na ges da' wa lī
that for me for it if you go with that only I may live,"

he nī bā' a dū tcī le kwī ya ze ya' tū θe tsûn ya ze ka te ya
she said. His mother spoke. Boy for her water smells a little for it started.

2 yō we nī ∂ai tū θe tsûn ya ze hūn lī' ī LA ge ye' hō 'ai e yet'
Over there far water smells a little was. One house stood. That place

a dī k'e ye hūnL 'ā e yī dē tcûn ga nī nī yau ya da GE dē tcûn-
she spoke of, he found. That tree to it when he came up tree top

4 lā GE da θē la he k'e t'a ye ts'ûn da θe ya ta nī zī nī nī yau e t'a-
he found it hanging. To it, he went up. Half way when he came then

xā ī LĀ ī dûn ne slī ne ye ts'ûn te nī yau tcī le kwī ya ze gīn-
one mean man to him came out. "Boy, you will not live.

6 na' xa ī le' sī se GA tū nī 'ī hī k'ī he nū tsā tsa ne teθ' tcōk'
From me water you are stealing," he said. Metal big cane

tcī le kwī ya ze ts'ûn te tā tcī le kwī ya ze ye ts'ûn na ge djau
toward the boy he carried. Boy to him when he came down

8 teθ tcōk' ye GA ha den tau e yī t'a ye θī t'a ginL xûl yī sī ye da-
big cane he took away. With it crown of his head he struck. Inside he went in

nī ya tcī le kwī ya ze hō del yū yī sī na ne tā ū ye hō la ye xō-
boy. All inside when he looked house top when he went up

10 ka θe yau e kō ze ī LĀ ī e t'e de ke θe dai k'e tcī le kwī ya ze a dū
there one girl was sitting. Boy spoke.

e dlā e GA θin dą hī t'a he nū e t'e de ke a dū de ne slī ne se
"Why do you sit here?" he said. Girl spoke. "Mean man me

12 ne 'ī nī t'a θai e sẹ kwī hes slū he nī e t'e de ke a dū tcī le kwī-
stole. Long time baby I made," she said. Girl spoke. Boy

ya ze ai yeL nū t'a hō ts'ī' ne kū GE nī sī' xō ts'ûn na gin daL
spoke to her. Wherever your house is to it walk back.

14 t'a ne kel nī' nī sī LE GA niL θet' sī' nī ginL djet' hī le' kō lū yeL nū
The one who kept you I killed. Do not be afraid even," he said.

ai ye heL 'a e dī nī θī tū hinL tcū 'ā te dja tcī le kwī ya ze bā'
He sent her back. Himself water he took. He started back, boy. His mother

16 GA ne nī ye nī t'a bā' ∂ai' ye de ge nī' ū bā' na gai da na dlī
to her he brought it. His mother mouth when he put it his mother lived again.

tcī le kwī ya ze be t'a ze na na ∂et' hoi yī' na dlī' θ'ī ye
Boy outside used to stay again again.

18 e t'a xa' θai na dlī ū bā' e ya' na dlī' wō na la dja hī le'
Then long time when again, his mother sick was again. She would not live.

tcī le kwī ya ze 'a dū bā' 'aL nū e nī e djā e t'a dē za na hīn da
Boy spoke. His mother he addressed, "Mother with what only will you live

20 na dlī wa lī' bā' a yeL nū sīn ye zī dū yē la t'a xûn t'ī xō t'a
again?" His mother spoke to him, "My son, it is hard. By what means

na ne tset' sī e kō des ya de zā na ges da' wa lī sī he nū tcī le-
you are strong I may know only I will live," she said. Boy

22 kwī ya ze a dū kū se de' se ∂ī ye ka ye nī θûn' hī k'e la e nī
spoke. "Well then, my death you are planning. Mother

t'a xō t'a nas tse dī ya nī sī' gī t'as ū sū nī bûn' da θe lai e ga-
that with I am strong previously when we walked ribbon lay which we passed

2 hū θī t'as t'ī nī e yī yīL tcū wī be θe res L'ūn e yī be t'a nas set-
that I took. I tied it around me. That with it I am strong,"

sī' he nū sū ne bûn' bā' La yī gī la t'a sīn le sī' e kwa sīn le
he said. Ribbon his mother he gave. "What you do, do it.

4 La se nīL θī' xa a de nī k'e t'a he nī tcī le kwī ya ze e kū bā'
Kill me as you intend," he said. boy. Then his mother

ye θe de L'ōn hwū bā' na tset he dja e kū bā' a yeL nī sīn ye sī
when she tied around herself his mother became strong. Then his mother spoke to him. "My son,

6 yō we dje de wū t'ais he nū he te 'as bā' na tset t'a dē tcûn
over there let us walk," she said. They two started. His mother was strong. Trees

ne tca kō lū hō del yū xa da ye tc'el hoi yī' na tset t'a e t'a xā
large even whole she was pulling out because she was strong. Then

8 ī La ī tsū tcōk' ne tcai e ga nin nī 'a zū ts'e kwī a dū sīn ye zī
one spruce large to it they two came. Woman spoke. "My son,

dī dī be k'e da θī Gai he nī tcī le kwī ya ze tsū tcō k'e da θe ya
this on it climb," she said. Boy spruce climbed

10 e dī nī θī' ts'e kwī ye k'e nī ye da θe ya ū bin ye ze na Gai nī da-
himself. Woman behind him when she climbed her son eyes she pricked out.

e ġe' hoi yū e dī ne e ye xoi ts'ī ā he dja hoi yī
Herself from there went back.

12 tcī le kwī ya ze a wa ne hwū le hwū te ya na ge dī' e t'a xa
The boy unable to do anything started traveling blind. Then

be tcûn ne k'e Lin k'e tcai e nīL θ'e hwū be yat θa Ge Ga de dûn ne
sledge, dogs when he heard coming, by the bells man

14 a t'ī kō del ya tcī le kwī ya ze e t'a xa be ga nī tc'a nī nī dī-
it was he knew, the boy. Soon to him they came. "This

dī dōn t'ī bīñ ka a hī t'ī nī dûn ne es tū ne t'ī nī na te wōl te
kind for them we look. People poor we carry with us,"

16 he ts'e dū an teL tī yō we nī ϑai niL tī ye xō Ga ī Lā gī e ne-
they said. They took him home. Over there far they brought him. Houses were standing. One old man

θe kwī e yī bīn L'a ge gel tī beL nai ye θût es t'e yū ne' ī ne t'a
that one his hand they put him. With him he stayed. He loved him.

18 e yī e ne θē kwī be kō θe rī xa be ka eL t'eθ nī t'a θai 'e yeL na-
That old man for the chief he was cooking. Long time with him when he had stayed

gin ϑet' hwū e t'a xā' be kō θe rī tcōk' be lī ye ke' e ha nī deL xa'-
then big chief his daughters because they were being married

20 ī t'a hō del yū de ne biñ ka ya tī e de nī xa re den ne yū hinL-
all men they invited, they themselves men might take,

tcū ī xa t'a e t'e de ke e t'a xa t'a hī dzin ne k'e ha nī dē le xa
girls. Then that day they would marry

e t'e de ke hō del yū de ne biñ ka ya tī' hwū' e t'a xā' t'a e ne θē-
girls all men when they invited, then that old man

kwī ber kaL t'e θi a dū e yī tcī le kwī t'a na ga dī hī aL nū sū-
meat who cooked spoke. That young man the one who was blind he addressed.
"My grandchild,

na gin ya 'a be kō θe rī lī ye ha nī deL ī nū na le wa lī' dûn ne Ga
over there chief's daughters who are going to marry we will see. To the people

na wū t'as he nī tcī le kwī na ga dīn a dū se tsī ye kwōn t'e hū-
we will go," he said. Young man blind spoke. "My grandfather not so,

lū ye xe hū lū sī' nas t'i hī le hwū de ne was 'ī he t'a zā' hō lū
it is no use. I cannot see. People I see only even then

es tin nī ye se Ga na da ts'e dlōk' wa lī sī he nī tcī le kwī na ge dī
for nothing at me they will laugh," he said, young man blind.

e ne θē kwī a dū kwan t'e hū lū sū na Ge t'a sī ka' hī le' hū lū
Old man spoke. "Even so, my grandson for nothing even

e yet' na wō t'a sī he nū e ne θē kwī kō e t'a xa tcī le kwī xē
there we will go," he said the old man. Then soon young man, "Yes,"

yeL nī t'a
said.

e kū[1] e yer xoi ts'ûn ye te lūk e kū ye dai ye nī lū
Then from there he led him. Then when he led him in

θin da ne da t'a sī k'e hī le hī yī sī dûn ne da nel 'ā hoi yī hī k'e
by the door he sat, not on anything. Inside people it was filled with.

k'aL da ne bet θe t'ū be kō xō θe rī ya ze Lā ī yī sī deL θ'ī k'e
Already before him minor chiefs many inside sat.

e yī ha nī de lī xa' be kō θō rī tcōk' be lī 'e ta nī nī t'a na dûn ne
Those they were to marry big chief his daughters were three. Two

e t'e de ke k'aL da ne dûn ne yō na θeL sī' t'a xō 'a zī be tsam-
girls already men they had taken. Those most their money

ba 'e Lā ī yī' ga de neL θ'ī kō ī Lā gī t'a de ne na ge dī hī
much only they married. Then one that man blind

be kaL t'e dī xeL na ðe nī e yī hinL tcū be kō θe rī lī ye ya nī
the cook with lived that one she took the chief's daughter. Previously

θai e t'a tcil le kwī ya ze bā xa tū ka θe ya nī e yet' dûn ne slī ne
long ago that one boy for his mother water went after there mean man

La ne θe rū e yī e t'e de ke ā teL 'a nī e yī k'e t'a de dī t'a nī na-
when he killed that girl he sent home, that was the one (?) the blind one.

gai dī hī e yī ges 'ī de' e yī ba ga nūs da sī ye nī θûn' nī k'e t'a
"That one if I see that one I will marry," she had thought.

e yer ye da nī ya ge 'ī' ū nai yūL θ'ī ū e yī t'a e t'e de ke yinL-
There he came in when she saw him she recognized him. Because of that girl
took him.

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[1] From this point to the end of this story no translation was obtained, that given has been supplied from other texts and word lists and is not to be relied on as a source of grammatical material.

tcū hoi yī' e yī t'a e t'e de kè be ta bī nī ye hī le hī t'a 'a dī
Because of that girl her father was angry. He spoke.

2 se lī 'ī e kwan t'ī de ne be na ge hwū le hī e yī be ba ne k'es-
"My daughter, that kind person his eyes are not that that for I will not keep you.

nī hī le' nī t'a dō hō dzī ne k'e xoi ts'ī se tc'a ze te wī ya yō we
Now to-day away from me go. Over there

4 nī ∂ai nûn ne k'ûz e dja ne k'a nūs ta sûn na he nū tsam ba
far by a country there I cannot see you," he said. Money

Lā ī ye ga nī la ī Lā ī ts'ī tcōk ye ga nī tā ū θ'ī be tcī le kwī e
much he gave her. One large boat when he gave her too his servants

6 Lā ī ye ga nī la e yī ye dze deL kī yū xa e kū he te dil ts'ī ye
many he gave her that might sail in. Then they went boat in.

e kō e ye tcī le kwī na Ga dī bī nī ī le ha nī dja kō lū es tū nes-
Then that young man blind was not happy he was married although. "I was poor,

8 t'ī ne kō lū a sel 'ī ye nī ∂ûn t'a be ts'e ya ne 'ûn L'e ∂e ye Ga
still she did it to me," he thought. His wife much to him

ye nī ge tā xō tī ye a yū le hwū le ye ts'ū ne t'a e kū te de lū
loved him, more she could not. She kissed him. Then they went.

10 e t'a xā ce xel yī djin dī ze be kō θe ri tcōk' be lī e a dū be dûn ne
Then they were to eat at noon the chief his daughter spoke. Her husband

na Ga dī aL nū ya da hwū dze de nūs lū lī dī nū' ba xō Lī
blind she addressed. "Up the hill I will lead you tea for us they make."

12 xō ts'ûn tcī le kwī na ge dī hī a dū e kwan t'e kō lū ya da' hwū
To her young man blind spoke. "Even so up the hill

es t'ī nī ye hoi lī at hwūs nī ye nī θûn ne t'a a sē Lī nī sī neL
for nothing only 'I will leave him' because you are thinking you say that to me. With you

14 tse de wa sai hī le sī he nū na ga dī hī be ts'e ya ne ai yeL nū e hī-
I will not walk," he said, the blind man. His wife spoke to him. "No it is not.

le sī ne Ga ye nī gī tā sī' se de ai θa nī 'a ne tūs ne hī le sī ya nī
I love you, my (?). I will not leave you. Previously

16 θai 'a na ne t'a hī we dûn ne hes slin hī t'a ne gûn nī ta sī kwan-
long time I have loved you (?) person because I became I love you, on that account

t'ī kō lū ya da hwū ze de nū slū he nī na Ga dī a dū kō se de
only up there I lead you," she said. Blind spoke "Well,

18 ze de sīn lū he nī he te 'as ya da Ge e t'a xa nī ∂a hī le t'ū
lead me there," he said. They two started up. Soon not far

tū tcōk' k'e ts'e he nī 'a zū e t'a xa ya' a sī de nī ge GaL hī k'e
large lake they were coming to. Soon over there moose was walking.

20 na Ga dī hī k'e da de nī da xō na da na ne dai' t'ī t'a ts'e kwī a dū
He was blind moose was feeling his way (?). Woman spoke.

ya 'a sī de nī nū ts'ûn be GaL k'e sī na Ga dī hī k'e sī da xō na-
"Over there moose to us is walking. It is blind he is feeling his way (?),"

22 da na nī' dai sī' he nī ts'e kwī den ne yū na Ga dī hī a dū hō tī-
she said, woman. Man blind spoke. "Surely,

ye bō wūnL nī he nī e kū e t'a xa de nī tū k'e ts'e nī yau ta-
we will watch him," he said. Then soon moose water when he came, when he went in the water

2 Ga dē Gī yau te ne t'ā t'ē θa 'e te ne gel 'au ta xa ne t'ā ū dze-
put his head in. Long time he held it in the water. When he took it out he looked around (?).

θī get 'ai t'ī θ'ī te ne θī tā na dlī θai te θī gīnL 'au θ'ī ta xa ne-
Again he put his head in water. Again long time he held his head in. Again when he took it out

4 tā ū θ'ī dze de na θī ge t'ai e yer xō ts'ī' be na Gai ne zōn na dlī
again he looked around. After that his eyes good again

ne he dja t'ī kwe yī ta ts'e kwī a dū de nī te na t'ī ge t'a yū
became. For that reason, woman spoke. "Moose put his head in the water.

6 be na Ga ne zōn na dlī na he dja sûn nûnt θī e kwa nūs Le hī le
His eyes good again became. You do that." "I will not do that.

tū nū da' se ye nīL θûn' t'a dī nī sī he nī de ne yū ts'e kwī
You will drown me, because you think you say it," he said, man. Woman,

8 hī le sī' de nī xō tī ye be na Ge ne zōn ne he dja sī nen θ'ī
"No, moose certainly his eyes good became you too

e kwa ne dja wa lī sī nen θ'ī te nin nī t'ai he nū kō se da e kwa-
it will happen that way. You too put your head in water," she said. "Well I will do it,"

10 sī lī he nī ts'e kwī ye te nī niL nûk' θai e te ne gel 'āū ta xa-
he said. Woman led him to the water. Long time he held (his head) in water. He took it out of water.

ne t'au kō dī 'a nen na Gai xō de t'ī xō ya ze hū la yeL nū ts'e-
"Well, you your eyes appear little," she said. "Small woman

12 kwī ya ze sûn na da xō de t'ī xō ya ze sī' e kū se de θ'ī 'a Lōn
you seem to be, it appears little." "Well, again, still

ī La' te na ne nin t'ai yeL nī te na ne t'ā θa 'e te ne gel 'ā ū
once you put in water again," she said. He put it in long time he held it.

14 ta xa ne t'āū xō tī ye se na Ge xō de t'ī xō tī ye se na Ge xō de-
He took it out. "Certainly my eyes see. Certainly my eyes see,"

t'ī sī kū he nū
(?) he said.

16 kō be tce le kwī ye ts'ûn na he te t'as e kū be na Ge ne zō na dlū
Then toward their servants they two went back. Then his eyes good were again,

k'ō k'a ne bā he na gel nī e kū tcī le kwī a dū e ne de ka-
(?) his mother had carried him. Then young man said, "My mother I go back for,"

18 na was dja he nū bā ka na xa dja be tce le kwī ye xeL be ts'e-
he said. His mother he went back to, his servants with, his wife

ya ne he dī' t'a bā na ϑe nī nī djau sō nī ban' bī t'a zī sā na na-
without. His mother where she lived when he came, ribbon outside where he had lived

20 he dai' nī e yer da θe la he na t'ī nī t'a na 'e a yū e yer xō ba
there it had lain he looked (?) There for it

nan deL ʻī ū e kū na gin ã ū be kō we ye da hin dē lū t'a sō nī-
he looked around. Then evening house when they went in that ribbon

bûn da θe la nī e yer da ne yel lau e kū ne te zū ye tca ge na na-
where it lay. There it lay. Then (?) when he had taken it again

yeL tsū ye na θe de L'ūn k'a bī hwū na gin āū t'a hwū sō na dī
he tied it on. In the morning when it (sun) went down (?)

na dlū e yer ye ga nī dja xō del yū Le ga ye nīL de ban tcū na-
again. There he went in all he killed his mother too both

da ne be ta tcū e kū be ts'e ya ne ka na he dja be ts'e ya ne
his fathers too. Then his wife to her he started back. His wife

ga nī djau e yer xō ts'ī e yī ts'e kwī be ta kō e ts'ûn na he te dil
he came back to. From there that woman toward her father's house they went back.

kō be ta Ga nī dē lū tcī le kwī ya ze be na Ga ne zōn na dlī xeL
Then her father to when they came back young man his eyes good again with

θ'ī na ts'e de xeL θ'ī xō ʻa ze a xe ne tī nī t'a e kū e yī tcī le kwī
again they lived with again more he could see. Then that young man

be ʻe a yeL nū na ts'e de t'ō dū nīʻ de dī dī se kō we hō del yū
his father-in-law spoke to him "You have nothing (?). This my house all

ne xō dī ʻa deʻ hō del yū t'a sī be ga nī la wa lī sī t'a nel t'ī t'a sī
if they are told about you (?) all something will give him (?) all

hō del yū t'a xō ts'ûn xō Ga ka xōs θe dī xō del yū be Ga xō dī-
all that to it (?) where I live all to them will be told,"

ʻã wa lī sī he nī e yī tcī le kwī ya ze e yī beʻe kō we xō del yū
he said. That young man that his father-in-law's house all

nīʻ xō dī ʻã hī k'e la na tset ta xō dī hī k'e t'a be ʻe hō del yū t'a-
it was told (?) (?) his father-in-law all wherever

xō ts'ûn ka hō ∂ûd dī ye Ga xō nī ʻa hō del yū tcī le kwī ya ze
where they lived it was told all. Young man

be kō θe rī tcōk' he θe lī e yer xō ts'ī
big chief he became.

ye da Ge Lī θe le da xō ʻã
Up dog's tail hang.[1]

14. How Lot Killed the Ducks.

de t'a nī La na te diL nī t'a e t'a xa e kō ze na te te dja hwū
Ducks many were flying about. Then there when he went

e yet' nī dja hwū de t'a nī La hō lū ai ye ū le hī hwū le yō we
there when he came ducks were many but he could not do anything. Over there

ceθ tcōk' la ye yīʻ de t'a nī Laʻ ī eL ts'e na te diL Lī xō de t'iʻ
on a large hill only ducks many were flying about each other it appeared.

[1] The conventional ending of stories.

e yet' hō ts'ûn te ya e yet' nī nī ya hwū in LĀ GE de tcûn ts'ū-
There toward he went. There when he came one tree large spruce

2 tcōk' ne ne ϑī la ye da θe yō e yet' t'a' eL ts'e na te dīL e ye GÛN-
top tall he climbed. There those where they were flying he came to them.

nī nī ya e yet' hō ts'ī yūL k'eθī t'a' LĀ ī ye nīL de e ye hōnL dū
After that he shot them. That way many he killed. He afterward

4 e kwa hwū dja ī he k'a hō de dja
he did that way he knew it.

15. ENNOU'S HUNTING TRIP.

ta djī da ta GE ts'īL GĪ le ē dza' ī XEL nīL ts'ī XEL e t'a xa
Three weeks it snowed, it was cold with, it blew with. Then

6 yō te de' hwū tī ya aL k'et xa GĪ dē tcûn' a nīL θa hī GĪ tes
when it cleared off I started. Six miles so far we slept.

ai yet' xō ts'ī te θī dil ka tū we ta ke L'a θī del e yet' GE tes
From there we started. Goose lake its base we went. There we slept.

8 k'a bī' hwū ta bā GE xō ts'ī de nī yī xō de t'ī hī k'e hō del yū
When it was morning along the shore from there moose was in sight. All

e gīt 'ī be ts'ûn' tī ya LA GÛN nī θût' hī le' ta GE de nī ī hō lū
we saw it. Toward it I went. I did not kill it. Three moose but

10 īn LA GA e yī djī nē ke bī tsī yī' θeL k'eθ t'a da' xō dī e yī
one that day its nose only because I shot none that

dzī ne k'e
day.

12 e ye xō ts'ī te θī dil yaθ LĀ t'a dī GĪ dûn ne ke a yaθ tī GINL-
From there we went. Snow much that four man's feet so thick snow was.

tûn nat θe' na tūn lū tse θī e tc'īn na θe nī ϑa nī nī del ne ne-
Ahead road back and forth I made. Finally far we came, big log

14 tcōk' tū we ya ze k'e nin nī del e yet' xō ts'ī' nū nī ye tū we
lake small on it we came. From there wolf lake

ya ze ts'ûn nī nī del e yet' θai e hō ya ze na GĪ de' e yet' xō-
small to it we came. There time short we stayed. From there

16 ts'ī' hōnL dū θ'ī tcī ze e GA' eL zez ī nī nī la ī LA GE tcī ze
then again lynx for traps I placed. One lynx

LE GÛN nī ϑet' e yet' xō ts'ī' te θī del
I killed. From there we went.

18 na GĪ ϑe zûn' tū we ya ze na sīn k'ûθ e ts'ī' nī nī del e yet'-
Black fox lake small on the opposite side we came. After that

xō ts'ī θai e na GĪ de' ta dzī' da ta GE na GĪ de' e yet' ī LĀ xō ī tā
long time we stayed. Three weeks we stayed. There nine

20 tcīs e LE GAN nīL ϑet' e yet' xō ts'ī' te θī del LŪ tū we ts'ûn' e GĪ-
lynx I killed. From there we went. Toward Whitefish lake while we walked.

deL' xe k'e ī LA GE yī' tcī ze LE GÛN nīL ϑet' LŪ tū we k'e nī nī-
one only lynx I killed. Whitefish lake we came.

del e yet' tsa' he na' nī t'a tsa Ga nas θet e kīn ga nī la hwū
There beaver was living. I worked at it. House I broke through.

2 ī La Ge e t'e de kai e yet' nū nī ye nū xa nī niL as tel k'ɨθ ī
One young woman there wolves after us came. Gun

he dī' Lū tū we de get θī ye ē yet' dīn' gī tsa' Le Gûn nīl de'
was none. Whitefish lake outlet there four beaver we killed.

4 e yet' xō ts'ī' k'eL xa ts'ûn da tcin ne yū we ka na θes dja na ke
From there back snares, stuff for I went back. Two

dzī ne ûn nī θa' hō del yū da ta ye wa tā tcīz e nī nī la k'a bi'
days that far. Altogether, seven lynx I brought. In the morning

6 ya da e Lū dē se k'e tsa' he na nī xō ts'ûn te θī t'as sa sōn la-
down stream Whitefish river beaver were living. To it we two went. Five

ge' tsa' Le Gûn nīl de te θī del tsa' tcōk' tū we ts'ûn ē yet' nī ni-
beaver we killed. We went toward big beaver lake. There we came.

8 del ī La Ge tcī ze k'e tcī niL La' tsa' θ'ī Ga na gī de ta Ge Le-
One lynx I trapped. Beaver again we chiseled for. Three we killed,

Gûn nīl de' ī La Ge te djū sī ē yet' xō ts'ī' ā te θī del nō xe tūn-
one mink. From there we started back. On our road

10 lū e k'e na gī deL aL k'e dī gī tcī ze he Lū hī k'e la ī La Ge eL-
we traveled. Eight lynx were snared. One trap

dje zī xa den t'a k'a bī' hwū Līn xeL bīn ka tī ya e yī djī ne-
it took away. When it was day dog with for it I went. That day

12 k'e Lī Ga de nī La Gûn nī ɨet' Līn θ'ī tcī ze da nē yū e yī
with dog moose I killed. Dog too lynx chased. That

θ'ī Le Gûn nī ɨet'
too I killed.

14 ē yet' xō ts'ī' ā te θī del na dlī' ka tū we k'e ts'e na nī dīl de-
From there we started back. Again Goose lake we came to. The outlet

ge θī ye de ne Ga nī nī del ē yet' xō ts'ī' de ne Lai xeL na te-
to people we came. From there people many with we went again.

16 θī del hūn ka' θ'ī de ne Ga nī nī del ī ts'ī na θe Lū we tcōk'
Narrows again to people we came. Finally Cold

tū we he na θī dil de ne nū hwū dza' he k'e ya Gai ye dûn nī dil
Lake we came to. Chipewyan reservation line inside we went in.

18 e yet' al fōs be kō Ge sa ɨûɨ Lā' sī na hō ne na na θe ts'ûn
There Alfos his house furs many I twenty over

sa sō la Gai' e tc'a Gai ɨeL tcīs e āL k'e ta Ge tsa' ī La Ga te-
five beyond lynx, six beaver, one mink.

20 djū ze ē yet' sa ɨeɨ ba djīs dja gō be Ga ye nī la dī hō ne na-
There fur Baptise Jacob to I sold. Four hundred

hō ne na na θe ts'ûn ī La hō tā' hō ne na e dī k'īs ya ze yū ce
beyond nine ten dollars price,

22 na ke Līn tcōk' xeL dī na de LeL ya ze tcōk' be Ga na geL nīk'
two horses with four wheels small large I bought;

ī LA GE e djed de ts'ū da he θ'ī e kwa a nel t'e hō del yū hō ka-
one horned cow too. What I did all I could not tell

2 ya was tī hī le ta īn LA GAI dzī ne k'e hō yī ne
one day only.

16. THE DEATH OF EDALAKONE.

bī nī ye a hō nīL e t'a be lī e tcū be ts'e ya ne tcū ye GA tc'ī-
His mind because he was angry his daughter too, his wife too, from them canoe

4 ye xa gīn yai ne dja xō ts'ī' nō xeL na was ϑet' ī le' he nī hō-
he went out. "Hereafter with you I will not live," he said. After

k'e ze hō ya ze na ke dzī ne nī hō nī ϑe dū hū le hō yīn t'a bīn ka
little while two days were over he was gone. For him

6 te θī del θū' bī ka da ne θī tā' xō L'a GE djī ne k'e de ne LAI
we went. In vain for him we looked. After that day people many

xûL bī ka te θī del bī ke GE sī ne hō lū be ke GE hō wī t'ā gīl kaL
with for him we went. His tracks summer although, his tracks we found. We tracked him.

8 djī dī ze he dja t'a hō de θīl k'a na ke LĪ be tsûn ge n lī nī t'a ī LA E
At noon we made a fire. Two dogs he had. One

LĪ nū xa nīl ge e yet' t'a cī hīl yī LA xō ya ze nīl t'ī aL k'e dī
dog to us came. When we had eaten small number of us, eight

10 de ne yū na de ne ts'e kwī e kwa nī gīl t'e e kū ce gīl yū hōnL-
men, two women, that many of us. Then we ate then

dū θ'ī na te ϑīl ke ta nī zī de tcûn a nīL ϑa nī nī de lū e kū
again we followed the tracks. Half mile so far when we had gone then

12 nī ϑa ī le' a hwū ne dī t'a na nī ya ne' e da gīn le ta nīl t'e hō-
not far we thought something. Some behind were. Three of us only

yī hwū gī deL nī ya na θe t'a sī a hō ne dī ī LĀ GE e ne ϑe kwī
were walking. In front something perhaps. One old man,

14 sam wel e gū hūl yī' e yī a dī nē dja se ba θū sī he nī e kū
Samuel Egu called, that one spoke. "Here for me stand," he said. Then

ye GA nī nī ya na hō ne na na ze t'eθ a nī ϑa ē yet' θī djī ye GA
to it he went. Twenty he took steps so far. There he stood again. To him

16 nī nī ya hwū LĪ ī LĀ GE ye t'a zī ye de dī' θe tē t'e hī k'e ē yī
when he came dog one at his back against it lay. That one

sam wel ye GA nī nī ya hwū dlōk' ne tca t'a dlō e te ϑet' dlōk,
Samuel to him when he came laugh big he laughed. Laugh

18 t'a a dī hī le' ē yet' θeL tī hī k'e e de la kō ne hīl tc'e t'a de tcī-
that he uttered not. There he lay dead. Edelakōne because he was angry brush

ye gī ya nī e kū hō nī hū nī hōL ts'ī ī le e yet' hō del yū nō xa
he went. Then something good he did not do. There all to us

20 nī ts'in dil
came.

1. The Monster Bird.[1]

In the beginning, two young men secured some geese and tied them to their canoe so that they might be drawn through the water by them. The young men lay down in the canoe, saying to the geese, "Take us wherever your land may be." When they stood up, they found the geese full grown. As they were without food, they killed them, built a fire, and cooked and ate them, and when they had finished their meal, continued their journey.

After they had gone a long distance, they again found themselves without food. Some wolves came to them and fed them with fat and pemmican. "Do not eat it all," the wolves admonished them, "leave some to eat in the morning after you have slept." The wolves also gave them arrows but cautioned them as to their use and said, "If you should shoot grouse, after a time, and the arrow sticks a short way up in a tree, do not climb up to get it." The young men resumed their journey. After a time, one of them shot grouse and his arrow fell rather high on a tree. Not heeding the warning of the wolves, he said to his companion, "I am going to get it." "No," said the other, "the wolves told us not to do that." Thinking the arrow was not very high, he stood on something and reached toward it. The arrow moved still further out of his reach and the young man involuntarily ascended toward the sky after it.

The one who had ascended to the sky traveled alone until he came where a tipi stood. He found an old woman there who blackened his face with a coal. He heard two girls laughing in the brush behind the house. When they came in, they said, "Mother, what sort of a bad animal has come here?" They laughed at him a long time, and then went out again into the brush. The old woman immediately washed his face and combed his hair. Soon he heard the girls talking again, saying, "We will go in again and laugh at that thing which came." As soon as they came in each said, "I would like to have that man. I will marry him." That night, one lay down on either side of him. After a time, when the man woke up, he found he was under the ground and could not move. In the morning, he heard the family going away. He heard the two girls laughing as they started; but

[1] Petitot, Émile (Traditions Indiennes du Canada Nord-Ouest, Paris, 1886) secured a version of this myth from a native of Great Slave Lake (pp. 352–362) which differs in the beginning in telling of the father of the two young men who sent them out to hunt and in the omission at the end of the capture of the young man and his second imprisonment in the nest. He also includes a myth recorded by Faraud in 1859 of very different import in which the same characters, both human and supernatural appear (pp. 362–372).

Dr. Lowie's version obtained at Fort Chipewyan is exactly parallel except that giants first befriended them instead of wolves and that the burning of the nest is omitted.

the old woman was crying, and saying to herself, "They have done that way to many nice men who have come to me." Not long after that he heard some wolves coming to the campsite. "What has happened?" one of them said, "There is the smell of a live man." One of the wolves, named Ebeda-hoLtihe, was addressed, "There is a man under the ground. We will take him out. Go and get the partly chewed bone we left behind the old camp." The man heard someone tapping with a spear on the ground as he ran along. Soon he heard the same sounds as the wolf returned. They tried to dig with the rib which he had brought, but it broke. "Get something else," he heard him say. He went again and brought the leg bone of a moose which has the two side bones and dew claws. That did not break and with it they soon dug the man out. Then he found it was the wolves who had done all this.

The wolves then gave him two arrows and directions for their use. "This arrow is female," one of them said, "and this one is male. If when you hunt, a cow moose runs away into the brush, you must shoot this female arrow toward the place. But if a bull moose runs into the brush, shoot in that direction with the male arrow. When you have killed a moose, take the intestines and tie them back and forth on a tree. Then you must tell one of the girls that you have left a rope with which she shall carry the moose. If her rope breaks and she begins to curse we will attend to her should we hear her saying, 'mean wolf.'"

Then the man went on, following the tracks of the women. When he came close to them, he began to hunt. Seeing where a cow moose had run into the brush, he shot the female arrow. Where a bull moose had run in, he shot the male arrow. He found that each of his arrows had killed a moose. He then went where the people had camped and said to the two girls, "Go and get the moose I have killed." To one of the girls whose name was Weasel-vermin he said, "You need not take a rope with you, for I have left one for you." He told the other girl called Mice-vermin, to take a rope. The girls started for the moose, the man following along with them. When they came near the place where the moose were lying, he said to Weasel-vermin, "You get the one that is over there." He found that each of the girls was accustomed to carry an entire moose on her back at one time. Weasel-vermin found that he meant the intestines when he told her that he left a rope hanging in the tree for her. When she attempted to carry the moose whole with it, the rope began to break. She began to curse and finally said, "mean wolf." Immediately, he heard her running in a circle and shouting. When he came to the place, he found only some human hair lying there, and the marks on the snow where the body had been dragged away. He ran immediately to the other girl and pulled her

clothes off. Mice ran under the snow. He found that she was a mouse and the other girl a weasel. After that, she became a person and married the man. The man lived there with his mother-in-law.

He remained there for considerable time. He killed many moose but did not know what became of the skins of the moose which he killed. His mother-in-law had dressed just one of them. After a time, she said to him, "Your relatives are lonesome and I do not like that. There is a hole through the sky here ahead of us. Let us go there." When they came to the place, she wrapped the man in the one moose hide she had dressed. He found that she had made rope of the other hides. With the rope she lowered the man. "When you feel yourself touching the ground," she told him, "you must untie the rope and pull it several times." After a time, he thought he felt the ground under him. He crawled out of the hide, pulled the rope repeatedly, and it disappeared toward the sky. When he looked about he was astonished to find that he was not yet on the ground but on the nest of the flying things which feed upon people. Human bones were lying about. A young one of the birds was sitting there. He took a liking to the man and said to him, "I usually eat people but you shall live. Sit here under my wings." The bird was so large that a person could hide under it. Soon it spoke to him again, saying, "After a while, it will be dark as if it were night. It will be my mother coming. When it becomes light again, my father will come." After a short time it grew dark, and the mother bird lit there. She said to the young one, "I smell a human odor coming from you." "Oh, its the human remains lying there which you brought," the young one told its mother. "No, it is not. It is the odor of a living person, which I smell coming from you," the mother replied. When she had found the man, the young one said, "You shall not do anything to him, he will live. If you kill him you must kill me too."

After a time it became light again and the father bird arrived. He said the same things to the young one and received the same replies. On account of that the man was allowed to live. When they had both gone off again, the young one said to the man, "I am going to put my wings on you. You shall fly across." The man found that the nest was on an island and that there were rapids on either side in the large stream flowing there. The bird put the wings on the man saying to him, "Fly around here until you are sure you can fly across." The man flew about the nest a little way until he felt certain he could fly across the stream. "Do not put my wings right on the ground, lean them against a tree," the young bird told him. "On your way home, do not travel at night. Even if you think you have not far to go, lie down wherever night overtakes you." [1]

[1] As Dr. Lowie has pointed out (Journal of American Folk-Lore, vol. 21, 1908, p. 120) this incident closely agrees in detail with a Navajo myth (Matthews, Washington "Navaho Legends" 1897, pp. 119–121).

Then the man flew across from the nest, took off the wings, and leaned them against a tree. From there he started toward the place where his relatives used to live. He came where a beaver had his house and commenced to dig it out. After a time, it became dark without his knowing it. "The house is not far away. I will not sleep here since it is so close by," he said to himself and started on although it was dark. As he walked along, he carried his spear with which he had been chiseling for the beaver. Suddenly, he felt himself being taken up into the air without visible cause. He found that HoteLbale, the bird monster, had taken him away. When he had been carried a long distance, above a high rock he was thrown down upon it. Catching the top of the rock with the spear, he jumped over it and saved himself. Again, he was caught and carried away. When he was thrown again upon a sharp rock, he placed the end of his spear against it and jumped over it. He found that this rock was covered on both sides with dried human blood where the people had been killed. He was carried, still alive, to the young bird. When the young one saw him it said, "This is my grandchild, that I love. This is the one I said you must not kill. If you kill it, you must kill me too." For that reason he was not killed. "You shall remain here," the young one said to him, and he lived there with him.

When he had been there some little time, he began to think how he might kill them. They slept only in the daytime. He placed a quantity of hay and small brush on the tree under the nest. When there was much of it there, the old one said, "Grandson, why are you doing that?" "Oh, I am playing with it," he replied. After some time he spoke to the old bird, "Grandfather, let me have your firedrill. I want to play with it." He addressed HoteLbale, as grandfather. He was given the firedrill. Then when they were asleep, during the day, he set the brush and hay on fire and burned the nest with them in it. They lay with their wings all burned. Taking a club he struck the old birds on the crowns of their heads and killed them, but he let the young one live, rubbing the burned portions of its wings away. He said to it, "If you had been the only one, I would not have done it; but your parents have killed many of my relatives."

After that, there were no such monsters but the young one was still alive. Someone has recently heard from the west that it has grown again.

A man who has knowledge of something magical does not get killed.

2. Raised-by-his-grandmother.[1]

An old woman heard a little child crying. After she had looked for him some time she discovered him sitting under a caribou chip. As he was a very little child she put him in her mitten, carried him home, and undertook to raise him. Whenever caribou were killed, and his grandmother went out after meat, the boy asked her to bring him the feet of the young caribou. One time when she went out after meat, the boy sat and waited for her return. When he saw her coming, he began calling to her, "Grandmother, the feet, the feet." "Grandson," his grandmother said, "the feet are not for you. You are not the only child. 'He is always asking for young caribou feet. This time he shall not have them,' they said about you." "Let them all freeze, let them freeze," he said. "What will your uncles do, if you say that?" his grandmother asked. "'May they find the last poor bear, the last poor bear,' you may say," he said. Then he told his grandmother when they moved camp, "Do not take me along." "What will we do? We shall die for want of meat," she said. "No, we will not die," the boy replied.

When the people had all moved away, the boy went back to the camp-sites and pulled away the partly burned sticks from the fireplaces. After a while, he came to the deserted camp of his uncles where he found the partly burned feet and hoofs of the caribou. "It looks like partly burned hoofs right here," the boy said to his grandmother. "Grandmother, carry me over in that direction." She took him on her back and carried him. When she had gone a long distance she put him down to rest. "Grandmother, sit there and fish in that small slough." "There are not any fish there, grandson," she replied. "Yes, there are," he said. The old woman then cut a hole through the ice and let down a hook into the water of the small slough. She immediately pulled out a large trout. "Put the hook in again," the boy said. When she put the hook down again, she pulled out a jackfish. "That is enough," the boy said. "We will camp not far from

[1] Dr. Lowie secured the tale here given in much the same form at Lake Athabaska. Petitot (pp. 385–398) gives four versions two of which he secured at Great Slave Lake, one from a Chipewyan, and one from a Yellow Knife in 1863. The third version was secured at Lake Athabaska in 1859 and the fourth one from a Caribou Eater of Hudson Bay and Churchhill River.

In these versions from Petitot, Raised-by-his-grandmother is a person of great power who comes to relieve the natives to whom the caribou migrations have ceased. He restores the caribou on the condition of being given the tips of their tongues as tribute and when the tribute fails, he leaves them. He is ever after invoked as the deity in charge of caribou. According to one version, he joins the musk ox and to another the bear. Evidently then, this myth is related to a caribou hunting ceremony which, judging from their almost complete reliance on that animal for food, was probably the most important of their ceremonies.

here." She made a shelter of spruce boughs in which they lived for some time.

"Make snowshoes for me," the boy said one day to his grandmother. She made him small round snowshoes. Then he asked her to make him some arrows. When she made them he wanted her to dress him. As soon as she had done so, he said, "Put on my snowshoes. I am going outside a little way to play." When he had been gone some time his grandmother went out to look for him. She followed his tracks for some distance and then came where his snowshoes, his arrows, and his poor little clothes were lying. From that place there was only a line of caribou tracks. His grandmother turned back, crying, and saying to herself, "My little grandson has left me and become a caribou." When she got back to her camp, she sat far into the night waiting for him and crying. She heard something outside and later heard a noise again. "What can it be," she thought. It was Raised-by-his-grandmother who came into the house and said, "Take off my belt." As his grandmother loosened it, many caribou tongues fell out. "We will go after them to-morrow," he said. "Where I went, there were many caribou."

The next day, as his grandmother was carrying him along, the boy pointed the way saying, "It is over there." When they came to the top of a hill near a large lake she saw something lying on the ice. "There they are," the boy said. As they were walking along together on the lake, he said, "That young caribou, the farthest one that lies dead over there, laughed too much at me. Roast its head for me." She saw that he had killed many caribou. While he was playing with them, he bit their tongues and killed them all. They camped there by the shore of the lake, where the old woman dressed the caribou and brought them into the camp. "I am going to play with the head you roasted for me, grandmother," the boy said. He took it out-of-doors to play with, and the magpies ate it up.

After a while, without his grandmother's knowledge, the boy went to the place where those who had left them had camped. He found where they had scraped the snow from the ice to fish. All the people had frozen except his uncles who had found a bear. The uncles found the tracks of a young caribou on the ice and the spruce with which he had cleared it of snow. "Perhaps it was not just a caribou that did it," the uncles said to each other. "May be it was the small child we left behind which mother was carrying." They followed the tracks of the caribou until they came to a big lake. There they found where he had walked along with small round snowshoes. These tracks led them to the place where Raised-by-his-grandmother was living with her. They had much meat there.

3. The Discovery of Metal by a Captive Woman.[1]

Once a woman was stolen by the Eskimo. After she had lived with them for some time and had a child, she went away, taking it with her. She went a long distance killing birds and rabbits for food. The child was very greedy often eating everything up away from its mother. After a time they came to a large lake where she sat and cried. While she was sitting there she saw a wolf walking through the water. She wondered how he was able to cross the lake. He came up to her and licked the tears from her eyes. She soon got up and broke off two sticks. "I want to see how deep the water is," she said to herself. She waded far out into the lake but the water was only a little below her knees. Finally, she could not see the land behind her. It grew dark but she continued to wade until morning. Toward evening of the next day, there was something behind that looked like land. "The Eskimo must be following me," she thought. Ahead of her there also seemed to be land. When she came close to the shore, whatever it was behind her was also approaching. She walked very fast; the water was always at the same depth. When she came to the land, she found that it was a vast herd of caribou that was following her. She had only an awl with her but tying it to a stick she sat with it by the trail. As they came by her, she speared them. There were so many of them that they looked like land. They continued passing her until the trail was worn down so deep that only their horns stuck up. When she had killed a large number, she began drying the meat so that she could carry it with her. "I am going to leave that greedy boy behind," she said to herself. "I will make some soup for him, in a paunch."

"My son, wait here for me, I am going to carry the meat to the top of the hill," she said to him. She started away without him. When she came to the top of the first hill she looked back and saw that he was still sitting there, eating. She went on to the top of another hill and from there she could still see him eating. The woman walked along alone. When it was night she saw a fire toward which she continued walking. She walked on for many days and nights. Every night she could see the fire. When she came to it, she found it was metal. She gathered up the best pieces and

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[1] This myth is briefly given by Samuel Hearne (A Journey from Prince of Wales' Fort in Hudson's Bay to the Northern Ocean, London, 1795.), pp. 175, 176, in reference to the copper mines near Coppermine River which he visited in 1771.

Petitot secured this myth at Cold Lake in 1881 with the interesting additional incident of the woman gradually sinking into the mountain, pp. 417–422. This conclusion of the story was also given by the informant from whom text 13 was secured. He added that the shallow place crossed by the woman was caused by the body of a giant who fell there in a combat.

placed them in her blanket and carried them with her. As she went back she piled stones on top of each other on the tops of all the hills, so that she would know the way if she wished to return. Finally, she came to some kind of people whom she did not know. When they saw that she had metal they asked her where she got it. "Very far away, in that direction, there is one hill of nothing else. It was there that I found it." "Take us to it," they said to her. She went with these people who are believed to have been Frenchmen.[1] Ever after, they knew about metal and were the only people who possessed it. The stones which she placed one above the other were always to be seen after that. They say the stones have now grown to be very large.

4. A Man-Eating Monster.

A man was walking alone one time when something happened to him. Although he could not see anything when he looked about, he took his knife and began slashing the air as he turned from side to side. He found himself tied up worse than before and that he had been caught in sunbeams which someone had set for a snare. After a time he heard someone coming along, saying to himself, "I think I feel something." Before the person came to him, the man hit himself and covered himself with his own blood. The giant came to him and thinking him dead put him in a sack. It was the giant, Holdile, who eats men. He started away carrying the man on his back. He put him down occasionally to rest. The man tried to make no noise but sniffled in spite of himself. "I heard something," the giant said and took the load off. Then he tickled the man all over on his hands, feet, and body. The man was unusually powerful and was able to refrain from laughing. He put him back in the sack and carried him to his home. He hung the sack on a tree and went away to the top of a hill to cut some sticks with which to make spits for roasting the kidneys.

When he had gone away, the man began to swing himself gently in the sack, until he fell down. The young ones called out, "Father, your caribou is alive." The man jumped up, put ashes in the children's mouths and ran away. The giant ran after him. They came to an island that lay in the midst of the muskeg. They ran around it until he was tired. The giant shouted to the man. "My son, make a fire for me, I am cold." He had been sweating and his clothes were wet. They stood by the fire drying themselves. The giant hung his cape up to dry and lay down with his back to the fire. Soon the man broke a piece of wood. "What did you do that

[1] Any European except an Englishman.

for?" asked the giant. "I am going to fix the fire with it," the man said. Then he told him, "Grandfather, your cape fell into the fire." The man had pushed it in with the stick. He struck the giant and killed him with the same stick that he had used to push the cape into the fire. After a time, he came to life again. The man ran away but the giant ran after him. The giant is still hunting men.

5. Crow-head.

Crow-head was living with his grandmother. While he was away looking at his nets, some girls came to visit her. They laughed at his blanket, made of crow skin with the bills of the crows joined together all about its border, which was hanging in the house. When Crow-head came back from his nets, he said to his grandmother, "Who has been laughing at my blanket?" "No one laughed at your blanket," she said. "I see the marks of their laughing on it," he replied. "There was no one here in your absence," his grandmother said. "People were not here. But their laughing shows. Because they laughed at my blanket, may the Cree get them all!" "What shall I do then?" said his grandmother. "I will take you back north," he said. At night, he heard the people fighting with the Cree. All those who had laughed at his blanket were killed. He himself crawled under a birchbark dish. The Cree threw all the clothes into the fire. Then they threw in the birchbark dish, but it jumped out again. Again, they threw it in, and again it jumped out. Then they held it in the fire with a stick and a squirrel ran out of the fire from it. The Cree fought with the squirrel until they thought they had killed it. Then he turned himself to a hair and went through the hearts of all the Cree and killed them. After that, he went to his grandmother whom the Cree had killed, put his head down by her, and began to cry. He was there a long time without going to sleep. Soon his grandmother was alive again and sat there hunting for the lice in his head.

Once, when he was living with the people, there was a young man of whom he was very jealous. After a while, the people all went out to their canoes, after swans. As they were paddling about, he met this young man. Crow-head himself, had no swans; only the young man had succeeded in killing them. He overturned the young man's canoe and caused him to drown. Taking the swans, he paddled back with them. When they were boiled, and were placed before Crow-head he said, "I will not eat the swans because I love only my young friend." After a long time, the others looked for the young man and found him drowned. "We will kill him," they said,

and went back after Crow-head. When they tried to spear him, he hit the points of their spears so that they could not kill him. They fought with him a long time and tried hard to kill him but were unable to do so. Crow-head used to fight with the people and kept killing them.

6. EBEDAHOLTIHE.

Once the Chipewyan and the Cree both came to the same place to fish. It was snowing and blowing, so they could not see anything. Soon one man came where another was sitting by his line. "You are the only one who has caught any fish," he said. When the man looked back at him, he saw it was a Cree to whom he had spoken. Then he killed him with a spear and told his friends. Immediately, the Cree and the Chipweyan came together. There were many of them and they continued fighting each other until only two men were alive; one Chipewyan and one Cree. When these two had tried in vain to kill each other, they walked together to the lake. The Cree proposed that they should sit there and fish. "I have no hook," said the Chipewyan. The Cree took the larger muscle from his arm and the Chipewyan the small muscle. They fished with these for hook and line. After a while, the Cree went to look at the hook. "I did not kill anything," he told the Chipewyan when he returned. "You must have gone to it too soon. If I had gone, there would have been something." "Well, you go and look at it," said the Cree. When he came to the hook, he caught two trout.

After a short time, many Cree came to the lake. The Cree man then told the Chipewyan that there was one dangerous Cree named, EbedaxoLtihe. When they came up to them, one said to the Cree, "Many young men came here with you, I suppose that one sitting with you is one of your relatives." "He is a dangerous man whom I have tried in vain to kill," replied the Cree. "Do not bother him; he will make trouble for you." EbedaxoLtihe, said, "Fire is not disturbed by songs. Pile up a lot of wood for him." Then they built a big fire and began to push the Chipewyan toward it. As he began to burn, he said to himself, "I wish otters would come here." Soon otters came. When those who were trying to burn him saw the otters running toward him, they ran away. The Chipewyan followed by the otters ran after them. As he came near a man, he would catch up an otter and throw it at him. The otters bit them and they died. He threw two of them at his friend who caught them. When he threw one at EbedaxoLtihe, it nearly killed him. When he pushed his head up through the bloody snow, he struck him on the crown of his head. He gave one of

the otters to his friend. "Now, you see, I told you he was a dangerous man," said the young Cree.

After that, the Chipewyan went to live with the Cree. When a tipi had been put up, the Cree called to him, "Come here." When the Chipewyan was near he called to him to come in, and made a place for him on the opposite side of the fire. The Cree had two wives one sitting on either side of him. He picked up the one sitting near the door and threw her across the fire to the Chipewyan who caught her and threw her back. Then he took the wife sitting beyond the fire and threw her to him but he threw her back. He threw again the one sitting next to the door. She caught the Chipewyan about the neck and he married her. After that, he lived with the Cree.

He lived with the Cree a long time after that. He had children which were growing up. One time when he was away hunting he saw tracks of some people and followed them until he came where they were living. He found two of his sisters gathering firewood. He went with them to the village. One of his moccasins was torn and one of his sisters sewed it up for him. Taking a sack of red paint, he started home. When he came back to his tipi, his wife noticed that the moccasin had been mended. Her husband asked what she was thinking about. The wife, without replying, hung up his moccasins.

He went over there again and told the people what had happened. They talked it over and said they would come and kill them. The Chipewyan who was living with the Cree told them not to come near his tipi which they would recognize since it would be of untanned skins. When he came home he told his wife that his head was aching and asked her to make a tipi for him of untanned skin and pitch it to one side in which he might lie. She made a tipi for him and he went into it with all his family. He told his wife not to let the child go out of doors. In the night, he heard the Chipewyan coming. He went out immediately and came to his friend. "I will fight you again," he said. "This time I will not think about living. Do what you intend to, spear me here." "Put your spear down near by," he said. Several of the Chipewyan's relatives were killed but they killed all the Cree who were living there. The son of the Chipewyan had gone out and also been killed; but his wife and the remainder of his family were alive. The Chipewyan was about to kill some of his own people because of it but they gave him a young man of the same age in the place of his son who had been killed. Then he was satisfied and went with the Chipewyan and afterward lived with them.

7. His-leg-trembles.

Once when the Chipewyan were returning from an unsuccessful war party against the Cree, they were approaching the top of a hill. His-leg-trembles was far behind them. "I wonder what those two things are, sitting there ahead of us," one of them said. When they started up the hill their blankets were blown back. His-leg-trembles came up to the party and started to climb the hill. "I want to see what they are," he said. "Do not go up there, there are some white bears living under the top of the hill," the others said to him. "I like to see something frightful," he said, "I am going to look at them." "No, do not," the others urged him. "I am going to look," he said. The string which held the blanket around his neck broke when it was blown back by the wind. He ran around the two white bears who were sitting there waiting for him, making the ashes fly until nothing could be seen. When the ashes settled, they saw the two bears lying with their heads away from each other and His-leg-trembles standing a little way from them leaning upon his little old spear. That man could run so fast that nothing could catch him. Without running very hard, he could keep along beside a young caribou.

At another time the Cree had put some willow sticks on a lake making them look like the horns of caribou. The Chipewyan thought they were caribou and hung pieces of clothing about the lake to prevent the caribou from running out and began to hunt them. While they were going to their several positions, they came where His-leg-trembles was sitting. On a point of land nearly opposite the side, they thought they heard a noise. It sounded like shouting but they were not certain. Then a big woman came near. "Niece, what has happened," they asked. "'The Cree have put up sticks,' Thananye told me. Then I started from there in a straight line, running sidewise that I might go faster. Over in the middle of the lake, I saw the Cree fighting. When I was about to run into them, I stopped. I slipped and fell under the Cree. 'I will spear that mean little child,' one of them thought to himself. They were holding their spears ready for me, but the spear points all came together behind me. Then I saw him standing there, it was so quickly done." He had killed all the Cree.

8. The Jackfish that Became a Man.[1]

A large eagle caught a jackfish and was carrying it to a tree. It fell into the middle of the lake and lived there until it grew to be a big fish. Finally, it was caught in a net. A girl, while eating it, suddenly stopped. She had a child on which there were fish scales. Her father started to throw it away but relented and gave the girl permission to raise it. When the child became a man, he used to tell his story in songs.

"When I was a small jackfish I stuck my nose in the grass by the shore. An eagle took me up suddenly and started with me toward his nest. I fell back into the middle of the lake and became a large jackfish. Once, when swimming through the narrows, I thought I smelled something. As I swam around I thought I saw a small fish and bit him. I broke the fish line but could not eat because the hook was in my throat. Soon after, while swimming through the narrows, I thought I saw some algae but it was a net and I was caught. 'It is only a poor jackfish, just skin and bones,' he said of me and threw me by the shore. As I lay there I thought to myself, 'I wish a young girl who is pregnant would roast my tail.' Soon a nearly grown girl came there. 'I am going to roast that jackfish's tail,' I heard her say. She began to eat me, but as she was swallowing the last bit, I caused her belly to shake. She caught her breath and stopped chewing. I became a person."

This is what he told by means of songs in the sweat lodges. They found out from him what kind of a person he was.

Long ago, a man used to know something like this.

9. Ceremony for Otter.

A man in a dream heard some otters say. "They will kill us all, ahead there in the narrow. I am the only one who will be able to run away." He heard the otters singing this as they walked. When they came there to the narrows, he killed all of the otters except the one who had said this. He escaped. "That is why otters now come to me," he said. Sometimes when one sings that song the otters do not come to him because he only laughs.

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[1] This was given as a "story." The interpreter, Ennou, insisted that it was only a story, but the relator immediately explained that it was ceremonial as the context plainly shows it to be.

The objects used were small pieces of the fat from the tail of an otter, piece of moose tongue, tissue from the inside of bear's tongue, "stone" from the head of a fish, tooth of a weasel, silk thread and beaver scent. These are tied to the hook as a charm.

10. Moose and Rabbit.

One time Moose and Rabbit were having a contest. They were then of the same size and were without names. They were fighting to see who would be moose.

"The one who is the stronger will be moose," one of them proposed. They began to wrestle near the fire. Rabbit was pushed near the fire and stepped into it with both his hind feet which were burned. Then moose fell back and singed his rump in the fire. Since then the rumps of moose look as if they had been burned. Rabbit's feet were so drawn up that he could not be moose.

11. Bear and Squirrel.[1]

Bear once said, "There will only be night. In the summer, when the nights are not long, I cannot find anything good to eat. For that reason there shall only be night." Then Squirrel, who was his younger brother, replied, "If there is only night how would you manage to live without being able to see?" "I could find food by smelling it," Bear replied. "But," asked Squirrel, "what would you do if something should stick in your nostrils?" "Oh, I could feel for food with my paw," Bear suggested. "Well, but if you should stick something in your paw, what then?" Squirrel asked. "Why, then I would roll around until I found something," Bear said. "But if something should stick through your body, you would kill yourself," Squirrel warned him. "Well, then, let there be daylight," conceded Bear.

"Come let us have some contests," said Bear. "The one who jumps the farthest will be Bear." Bear won. "Let us see who can jump the highest over a tree," Bear again proposed. Bear won again. "Let us see who can run around this small lake first," Bear said. Because Bear was the larger (being the elder brother) and Squirrel the smaller, Bear was first to run around the lake. Bear had beaten him each time, but not fairly.

Squirrel, still saying, "I will be Bear," began to cry. His eyes became red and the tears made stripes below his eyes. Finally he said, "I shall not be good for anything. I shall just amuse the children." Then he climbed a spruce and became small.

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[1] This controversy between the squirrel and the bear concerning the prevalence of light or darkness is mentioned in a myth concerning the end of the world recorded by Petitot (p. 373) at Great Slave Lake in 1862. In this myth of Petitot the bears have all the elements suspended in bags from an enormous tree and the other animals succeed in securing the one which contains heat and unintentionally let it loose upon the earth resulting in a flood.

Bear again spoke, "When there is no other meat, I will be a supply for them." He ran along the side of the world and went inland where he became large.

12. Beaver and Muskrat.

Beaver and Muskrat were brothers living together by a lake. The oldest could swim very fast. Beaver said to Muskrat, the older brother, "Lend me your tail; I want to try it." "No, I will not lend it to you, for any length of time," Muskrat replied. "Well then, we will exchange tails for a short time," Beaver said.

Muskrat gave Beaver his tail with which he was able to swim fast. After Beaver had swam around for a while Muskrat suggested that they exchange hands. "First put my tail on me again," Beaver said. He put it back in the proper position but Beaver put Muskrat's tail on edgewise. Since then he has not been able to swim fast. He became angry toward his young brother. He has been mean tempered ever since, and that is why he is called bedjede dzen' "mean muskrat."

13. The Boy who became Strong.[1]

In the beginning a woman was walking along with her boy. They came where a bi-colored ribbon lay on a tree. "I am going to take it," the boy said to his mother. "No, you must not," she told him, "it belongs to someone." When they had walked on a little way the boy asked his mother to go on ahead as he wished privacy for a moment. When she was out of sight he hurried back, took the ribbon, cut off a piece two yards long and tied it around his waist. Because of that ribbon he became very strong so that he was able to tear up even large trees by the roots. His mother who did not know the source of his strength wondered how he could do this.

They went along in this manner until they came where two man-eating giants lived. There was much human flesh hanging in the house. When they went in the boy was not afraid of the giants but looked around at everything in the house. "Feed us," said one of the giants to the boy. He took up a knife as if he were about to kill him, but the boy was not frightened. He began to handle all the implements[2] and then the giants

[1] Prof. G. L. Kittredge has identified this tale as one of the "Blue Band" group common in Northern Germany and Scandinavia. It will be found in Müllenhoff, Karl, "Sagen Märchen und Lieder der Herzogthümer Schleswig Holstein u. Lauenburg," pp. 416–420, Kiel, 1845. A translation is in Thorpe, Benjamin, "Yule-Tide Stories," pp. 431–435, London, 1853.

[2] Very heavy ones, of course, since they belonged to giants.

began to be afraid and let him alone. The mother married one of the giants but the boy lived by himself near by. He stayed there a long time making all sorts of things and the giants were afraid of him because he was so strong.

After a time his mother became sick. When she had been ill some time and it seemed she could not live the boy came to her and said, "Mother what can I do so that you may live?" The mother replied, "Way over there are many good berries. If I could eat them I might live." "Then I will get them for you," the boy replied. He started out, and when he had gone many miles found some good berries which he thought must be the ones his mother meant. He found one hundred large panthers guarding them. The panthers were all asleep and he stepped along among the sloughs until he came within a mile when one of the panthers woke. "A boy is stealing our berries," he called to the others. Then the boy seized one of the panthers and with it as a club killed all the others. Taking the berries, he went back to his mother who recovered after having eaten them. The boy lived outside as he had done before.

After a long time his mother fell sick again. She lost flesh so that it seemed she could not live. The boy came to his mother again and asked her what had happened. "Son, I shall not live," she replied. "Mother, what can I do that you may live?" he asked her. "Way over there is some water which smells a little. If you could bring me some of that I might live," she told him. He started after it and found water that smelled a little hanging in the top of a tree near a house which was standing there. The boy began to climb after it, but when he was half way up a mean man came out of the house. "Boy, you will die. You are stealing my water," he said. He was carrying a huge iron cane. The boy came down the tree, took the cane from him and struck him on the crown of his head with it, killing him. He then went in the house and looked all around. When he went upstairs he saw a young woman sitting there. "Why do you sit here?" he asked. "A mean man stole me, and I had a child for him long ago," she replied. "Well, go to your home wherever it is. I have killed the man who held you a prisoner. Do not be afraid," he told her. He took some of the water and carried it back to his mother. He gave her some of it and she recovered. The boy lived outside as before.

Again after a long time the boy's mother was dangerously sick. The boy said, "Mother, what is the one thing I can do so that you may live?" "My son, it is something difficult," she said. "I must know what is the source of your strength, on that condition only may I live." "Then you are planning my death," replied the boy. "I took that ribbon which we passed long ago and tied it around me. I am strong by means of that." He gave the ribbon to his mother saying, "Now do whatever you intend."

When the woman had tied the ribbon around her waist she became strong. "My son, let us walk over there," she proposed to her son. She began to pull up trees, even large ones. They came to a very large spruce. "Climb this one," she said to the boy. The boy began climbing it with his mother behind him. She pricked his eyes out and left him.

The boy, blind and helpless, started off alone. He soon heard a sledge coming, drawn by dogs. He could hear the bells and knew someone was approaching. When they came up to him, one of the men said, "This is the sort we are looking for. We are taking the unfortunate with us." They brought him to the settlement and gave him into the care of an old man. This old man, who was cook for the big chief, loved the boy. He lived with him a long time.

This big chief, for whom the old man was cook, sent out invitations to bring about the marriage of his daughters. The men were to gather and the daughters were to make their own selections. On the day the selections were to be made, the old man who was the cook said to the blind young man, "My grandchild, let us go over there where the chief's daughters are to be married and see the people." "Grandfather," the young man replied, "it is no use for me to go. I cannot see anything and the people will just make fun of me." "Oh, that does not matter," said the old man, "we will go anyway." The young man finally consented and the old man led him to the house and gave him a seat on the floor just inside the door.

They found the house already full. There were many minor chiefs there. The big chief had three daughters two of whom had already chosen rich men for their husbands. The remaining daughter chose the blind young man. She was the girl he had rescued many years before when his mother had sent him for the water. When he killed the mean man and sent her home, she had made a vow that if she ever saw him again she would marry him. As soon as he came into the house she recognized him. Her father was very angry and said, "My daughter, because you have chosen to marry a blind man I will not keep you. Go away from me to-day somewhere where I will never see you again." Then he gave her much money and provided her with a large boat and servants.

They went away in the boat. The young man was not happy although he was married, for he thought she had taken him because he was unfortunate and she pitied him, but his wife loved him to the limit of her ability and kissed him. When it was noon and they were stopping to eat she proposed to her blind husband that while the servants were making tea they should go to a neighboring hill. "No," the young man said, "you are only planning to take me there to desert me. I will not walk with you." "Oh, no," his wife replied, "I have loved you for a long time because you saved

my life. It is only on that account I wish to lead you there." "Well," consented the blind man, "Lead me there." They started up the hill and soon came to a large lake. A large moose was approaching feeling its way along as if searching for something. "A blind moose is coming this way," said the wife to her husband. "It acts as if it were searching for something." "Let us watch it," said the man. When the moose came to the water it waded in, put its head under water and held it there some time. When it raised its head, it looked about. It put its head down again and held it under the water. When it raised its head its eyes were all right again. Then the woman said, "The moose put its head in the water and its eyes became good again. You do that." "I will not do it," replied the man. "It is because you wish me to drown you say that." "No," said the woman, "the moose's eyes are certainly good. You do that too, and the same thing will happen to you." "Well, I will do it," he said. The woman lead him to the lake. When he had held his head in the water some time he raised it again, "Well, your eyes seem a little improved," his wife said. "You look like a small woman," he told her. "Well, do it again," she advised him. He put his head in the water again. When he raised his head he said, "I can certainly see."

Then they went back to their servants. The young man said, "I will go where my mother is." He started toward his mother's house accompanied by the servants but without his wife. When he came near to the place where he used to live he went close and saw that the ribbon was indeed lying there. At night they went into the house. He took the ribbon and tied it on again. The next night when the sun had set he went there again and killed his mother and his two fathers.

Then he went again to his wife and they returned to her father's house. When they came there his father-in-law saw his eyes were good again. He welcomed him gladly, and urged him to live with him and promised he should have all he possessed. The young man did so and became a great chief.[1]

14. How Lot Killed the Ducks.

There were many ducks flying about. When Lot came there he could not get a shot at them. Near by, was a large hill above the top of which the ducks were flying about. He came there and seeing a tall spruce climbed it. As the ducks flew by, he shot and killed many of them. He is the only man who knows how to kill ducks in this manner.

[1] The translation of the last two paragraphs is quite uncertain.

15. Ennou's Hunting Trip.

After there had been three weeks of cold, snow, and wind, the weather cleared. We started on the trip and camped that night six miles away. The next night we reached the base of Goose Lake where we camped for the night. As we were going along the shore, the next morning, we all saw a moose. I went toward it but did not succeed in killing it. We saw three moose that day. I shot at the nose of one which was all that could be seen of it and missed it. That was why I did not kill any that day.

We went on from there but the snow was four feet deep and I had to tramp back and forth to make a road. Finally, we came to a small lake called Big Log Lake. From there we went to Wolf Lake where we stayed for a short time. Going out from that place, I set traps for lynx. I killed one. We went on from there to the opposite side of Black Fox Lake. We camped there three weeks during which time I killed nine lynx. We walked to White Fish Lake. I killed one lynx on the way. There was a beaver house at the lake. I chiseled through it with the help of a young woman. While we were there some wolves came after us. We had no gun. We killed four beaver at White Fish Lake outlet.

I went back for the traps and other property. It was a two day's journey, but I brought back seven lynx. Starting down the White Fish River one morning, we came where there were beaver living, five of which we killed. From there we went to Big Beaver Lake where I trapped a lynx and we chiseled out three beaver and killed one mink. We then turned back, traveling over the same way we had come. Nine lynx had been caught in the traps set as we first passed over the road, but one had gotten away taking the trap. The next morning I went after this one with the dogs. With the help of the dogs, I killed, that day, one moose and a lynx. We came back from there to Goose Lake at the outlet of which we found some Indians. At the narrows there were more Indians. Finally, we came back to Cold Lake and into the Reserve and stopped at Alfos house. I had twenty-five lynx, six beavers, and one mink. I sold them to Baptiste Jacob for four hundred ninety dollars, two horses, and a spring wagon. I also bought a cow. I could not tell in a whole day all that happened on that trip.

16. The Death of Edalakone.

Edalakone became angry with his wife and daughter. He went away from them in his canoe, saying, "I will not live with you longer." After he had been gone two days, we went to look for him. Then next day, many joined in the search. Although it was summer, we found his tracks which we followed until noon. While we were stopping for lunch one of the two dogs which had left with him returned to our fire. There were eight men and two women in the company. When we had eaten, we again followed the tracks. After we had gone about half a mile, the three of us who were ahead, thought we saw something. An old man named Samuel Egu asked us to wait for him while he went ahead. When he had gone forward about twenty paces, he stopped. There was Edalakone with one of the dogs lying at his back. Samuel started to laugh but did not. Edalakone lay there dead. His going away angry into the brush did not turn out well for him. The others came there where we were.

ANTHROPOLOGICAL PAPERS

OF THE

AMERICAN MUSEUM OF NATURAL HISTORY

VOL. X, PART II.

ANALYSIS OF COLD LAKE DIALECT, CHIPEWYAN.

BY PLINY EARLE GODDARD.

CONTENTS.

	PAGE.
INTRODUCTION	69
PHONETICS	71
TRACINGS	71
VOWELS	72
SEMI-VOWELS	74
NASALS	74
LIQUIDS	74
SPIRANTS	75
STOPS	76
AFFRICATIVES	80
DURATION	81
STRESS	82
PITCH	83
ASSIMILATION	83
COMPARISON OF SOUNDS	84
MORPHOLOGY	88
NOUNS	88
SIMPLE NOUNS	89
UNANALYZED NOUNS	94
POSSESSIVE PREFIXES	96
NOUNS WITH PREFIXES	98
NOUNS WITH SUFFIXES	107
COMPOUND NOUNS	108
PRONOUNS	112
PERSONAL PRONOUNS	112
DEMONSTRATIVE PRONOUNS	113
POSSESSIVE PRONOUNS	113
RELATIVE PRONOUNS	114
ADJECTIVE PRONOUNS	114
INTERROGATIVE PRONOUNS	114
INDEFINITE PRONOUNS	114

PAGE.

NUMERALS 115
ADVERBS 117
PLACE 117
TIME 120
MANNER 121
DEGREE 121
ASSENT AND NEGATION 121
CONJUNCTIONS 122
POSTPOSITIONS 122
VERBS 126
ADVERBIAL PREFIXES 127
OBJECT PREFIXES 131
FIRST MODAL PREFIXES 132
DEICTIC PREFIXES 133
SECOND MODAL PREFIXES 134
SUBJECTIVE PREFIXES 136
THIRD MODAL PREFIXES 139
VERBAL STEMS 140
VERBAL SUFFIXES 162
TENSES OF VERBS 164
ADJECTIVES 165

INTRODUCTION.

The Athapascan languages of the North are usually referred to as the Déné from the word which in many dialects means a man who speaks that tongue. It is in the North that we find the largest continuous territory occupied by these people. They have all of the continent north of the Churchill and Peace Rivers on the east side of the Rocky Mountains and on the western side of these mountains, the territory as far south as 57° 30′ except that in all parts the Eskimo and other tribes hold the coast. It remains to be determined how many languages and dialects are spoken in this territory and the degree of their relationship.

The Chipewyan are in the southeastern portion of this territory along the Athabaska River and Lake and the lakes and streams draining into the Churchill River. There are minor dialectic variations within this area but no thorough study of them has been made.

The Chipewyan language has been treated by Petitot in his Dictionaire de la langue Déné-Dindjie[1] which includes the Chipewyan. This work has a comparative grammar of the Mackenzie languages in the introduction and tables of conjugations as a supplement. Father Petitot has also published a text of Chipewyan in "Traditions indiennes du Canada Nord-Ouest."[2]

Father Laurent Le Goff who has been with these people for forty-five years has published a number of books in Chipewyan, using both the syllabic characters and the Roman alphabet, for the use of his parishioners and coworkers. Of particular interest is his "Grammaire Montagnaise ou Chippeweyane" published in 1887. It is also pleasing to know that Father Le Goff has a voluminous dictionary in manuscript which he hopes to publish shortly.

To Father Le Goff and his friends the writer wishes to apologize for his entry upon this field and for this publication put forth after so short a study of the dialect. The chief purpose of the visit was to actually hear a Déné language in order to have a conception of the sounds used that a comparison with the other Athapascan languages, particularly those of the Pacific Coast and the Southwest, might be made.

This paper has been prepared as a result, hoping that the description of the sounds of the language, somewhat more detailed than Father Le Goff has

[1] Petitot, E., Dictionaire de la langue Déné-Dindjié. Paris, 1876.
[2] L. c., pp. 437–440.

given, and the illustrative tracings and comparative references to the other groups may prove of value. The material furnished by the texts of the preceding number of this volume and word lists has been analyzed and presented in the order followed in the Hupa [1] and Kato [2] languages. It will only be necessary to place corresponding sections of these papers and the present one side by side to obtain a comparative view of their relationship.

It is desired to call attention here to the large number of simple substantive elements, monosyllabic nouns, names of parts of the body, terms of relationship, etc., which occur also either on the Pacific Coast or in the Southwest. Of the verbal elements not only are most of the prefixes and stems common to other regions but complex and phonetically modified forms are easily traceable.

It is the phonetic changes that make the language nearly unintelligible to one knowing only southern dialects. The chief difference is in the presence of surd, sonant, and glottally affected th (ϑ, θ, θ') where most of the Pacific and the Southern dialects have surd, sonant, and glottally affected tongue point consonants (z, s, ts, ts'). The sonant stops also are fully sonant instead of intermediate and are lightly articulated approaching continuants.

There occur in the Chipewyan both nouns and verbs for which the people of California and Arizona would have little use, such as eθûn, caribou; de nī, moose; 'ai', snowshoes; na tse de', to chisel for beaver. It may be possible in the future to show that the natural features of the north are provided with simple definite names and terms while those peculiar to the south have compound names and new formations, or the reverse. If any preponderance of simplicity should be shown to exist in favor of one locality, the argument would be a strong one that migrations originated in that quarter.

[1] Goddard, Pliny Earle, "The Morphology of the Hupa Language." (Univ. of Calif. Publ., Am. Arch. and Ethn. Vol. 3, 1905.)

[2] Goddard, Pliny Earle, "Elements of the Kato Language." (Univ. of Calif. Publ., Am. Arch. and Ethn., Vol. 11, No. 1, 1912.)

PHONETICS.

Tracings.

Those unfamiliar with the apparatus and work of Rousselot will find a brief description of the method in the American Anthropologist.[1] A kymograph is used with a horizontal cylinder 25 cm. long and 13½ cm. in diameter driven by a spring clock at a speed of 7 revolutions a minute. White paper is put about this cylinder and given a thin coat of smoke with a candle. A light flexible horn point rests on this paper and moves to the right or left on the end of a lever which is attached to the center of a rubber tambour. For breath tracings a mouthpiece is held rather firmly to the lips and the full force of the emitted breath sent through a tube to the tambour. Variations in the force of the breath are shown by the major movement of the tracing point while the vocal murmur is represented by the fine regular vibrations. The closures of stop consonants are shown by the low straight horizontal lines; the releases by the vertical lines; aspiration by a continued high elevation; and glottal affection by sudden retraction. The continuant consonants result in varying curved elevations, smooth when surd, and with superimposed vibrations when sonant. The liquid r shows coarse vibrations caused by the movement of the tongue tip. The sonant l has one such movement only. The vowels have strong regular vibrations on lines rising, falling, or straight, according to adjoining consonants and varying stress. The semi-vowels usually show less prominent vibrations and less elevated lines.

It is probable that even in these tracings change in pitch can be measured by counting and comparing the number of vibrations in given lengths of the lines. Stress would be shown, other conditions being equal, by the elevation of the line since the tracing point goes higher with greater strength of the breath but this force of the air column is dependent upon the configuration of the mouth and the degree of the opening of the glottis. It is only possible then to judge stress when the same sound occurs in the syllables under consideration. The duration or length of the sounds may be measured by

[1] Goddard, P. E. American Anthropologist. Vol. VII (N. S.), pp. 613–619, 1905.

referring to the base line drawn by revolving the cylinder before removing the paper. This line has 49 mm. to a second of time or about .02 seconds to a millimeter.

The tracings were made from Jean Baptise Ennou, at Lloydminster, Saskatchewan in a single day. The apparatus arrived in bad condition but after repairs were made, proved to be available for the use desired. The speed in particular seemed to be reliable. Rousselet tambours 2 cm. in diameter freshly covered with good rubber were used; the Marey tambours of 5 cm. proving unsuitable.

Figs. 1 to 26 were made to show the degree of sonancy; a second tambour, having attachment to the larynx furnished a synchronous tracing uninterfered with by mouth movements. In Figs. 5, 7, 8, 13, 14, 15, 16, 18, 21, 25, and 26 the larynx tracing is below and the breath tracing above. In the remainder the breath tracing is below. Tracings from the nose to show the nasalization of the vowels were attempted but proper adjustment could not be secured in the time available.

The numerous breath tracings were selected to illustrate the more important words and elements in the dialect. They should prove valuable in distinguishing the sonant, aspirated surd, and glottally affected surd stops, the sonancy of the continuants, and the duration of all the sounds. Comparison with published tracings of Hupa [1] and Kato [2] words will show interesting similarities and differences.

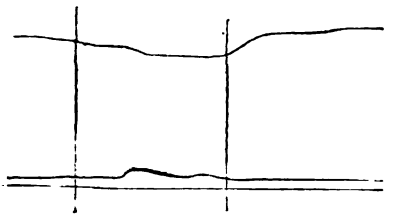
Vowels.[3]

The original, underived vowels appear to be Italian a, open e, closed or continental ī, closed ō, and closed ū. Besides these a closed ē occurs, perhaps influenced by neighboring closed sounds like y; an open i, short and occurring only in closed syllables; and a neutral û which seems usually to represent a, but sometimes i. These vowels occur as nasal as well as oral sounds. The nasality is always due to the absorption of n which originally followed the vowel and which reappears when in the word structure a vowel follows, or when the utterance is deliberate. There was no opportunity for a graphic study of vowels except as they are represented in the tracings where they are available for a study of length only.

[1] Pliny Earle Goddard, "The Phonology of the Hupa Language." (Univ. of Calif. Publ., Am. Arch. and Ethn., Vol. 5, No. 1, 1907.)

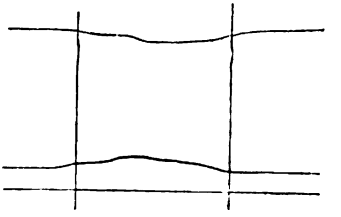
[2] L. c., Vol. 11, No. 1, 1912.

[3] A key to the representation of the sounds will be found on pp. 5 and 6.



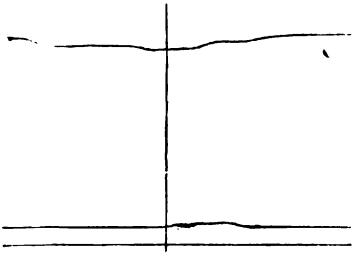
y a

Fig. 1. ya, louse.



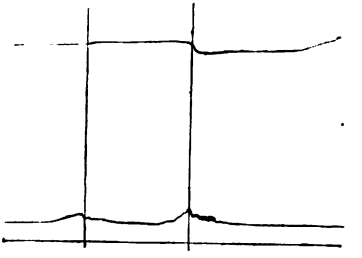
y a

Fig. 2. ya, sky.



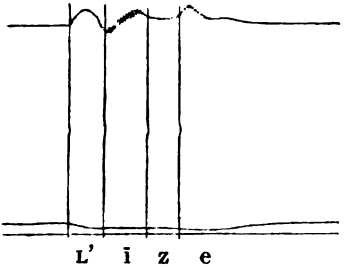
y e

Fig. 3. ye, house.



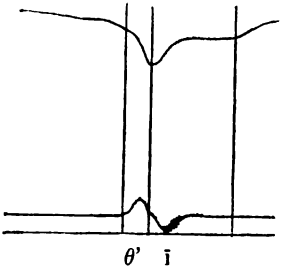
e ɪ̈t θ û n

Fig. 4. et θûn, caribou.



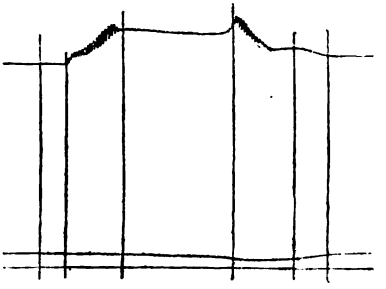
L' ī z e

Fig. 5. ʟ'ī ze, fly.



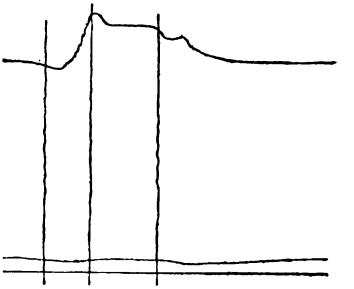
θ' ī

Fig. 6. θ'ī, again.



n ī ϑ ī

Fig. 7. nīϑī, tamarack.



n a s θ e t

Fig. 8. nas θet, I stayed.

Semi-vowels.

The semi-vowels y and w both occur, the former rather frequently, but the latter only under such circumstances as to point to fully sonant g as its origin. This is brought about by the neighborhood of a rounded vowel, ō or ū. Often y has somewhat of a spirant sound especially in its earlier portion. Tracings of intervocalic y show a definite weakening of the vibrations and sometimes a bodily lowering of the line, due no doubt to the constriction of the mouth passage. (Figs. 1–3, 74, 81, 201.)

Nasals.

The most frequently occurring nasal is n, which is found initially, between vowels, and finally (Figs. 7, 25). In the last position it often disappears, resulting in a nasal vowel. In other cases it is preserved, but no reason for these differing results has been found. In many cases the glottal stop follows n written n', but perhaps might have been written as consistently n' (Fig. 20). When followed by a palatal stop the nasal takes that position also and has been written ñ. In only a few words has m been found. The sonant bilabial stop b is the only one of that series. It is possible that m has become b since if b existed originally one would expect to find also the aspirated and glottally affected surds. Many of the Athapascan dialects have m but not b.

Liquids.

A tongue tip, trilled r is frequently heard especially from certain speakers. It is very curious but certainly true that other sounds may be substituted in every case for this r with entire correctness. The word for meat, is pronounced bet or ber by the same speakers. In a few other words a final t gives place occasionally to r. Some individuals habitually pronounce r when the position is intervocalic where others use d. In the latter case such a transition is not surprising since the d is fully sonant and the trilled r results from several light contacts instead of one firm one (Figs. 16, 53).

Both Petitot and Le Goff write Greek ρ for a sound described as uvular r, "*r grassevant.*" They employ this to represent a fully sonant palatal sound which is ordinarily completely stopped (g), but in some cases a continuant (ɢ). In the latter circumstance, however, it lacks any decided flapping of the uvula and certainly does not impress the ear as does German or Parisian uvular r.

A lateral liquid, l, is prominent in all positions in the syllable (Figs. 12, 22, 66, 76, 98, 115, 128). It happens that no formative element beginning with it stands at the beginning of words. It shows morphological connection with the surd spirant L.

Spirants.

There are three interdental spirants: a sonant written ϑ, a surd written θ, and a glottally affected surd written θ' (Figs. 4, 6, 7, 8, 41, 45, 80, 89, 105). The first two closely resemble English soft and hard th. The tip of the tongue is placed against the edge of the upper incisors and the air allowed to flow on each side of this contact. These sounds occur where the Pacific and southern languages have z, s, dz, ts, and ts'. It is possible that affricatives are sometimes uttered which should have been written $t\theta$, $d\vartheta$, and $t\theta'$ (Figs. 4, 43, 123, 207) but in only one or two cases was an initial stop strong enough to attract attention although it was looked on as a logical probability.

A series of spirants and affricatives is formed between the front of the tongue and the palate not far back of the teeth. These are very similar to English z and s, but were written even in the same words as j (zh) and c (sh). (Figs. 5, 8, 10, 38, 48, 74, 93). In the texts they have been printed as originally recorded. It was hoped some reason might appear for this variation although it was recognized that they always correspond to dj, j, c, tc, and tc' as they occur in other Athapascan dialects recorded. It may be that the sounds are really intermediate between z and zh as they exist in English and therefore heard alternately.

Closely connected with the liquid l is the spirant L which is formed at the same place, between the side of the tongue and the molar teeth. It seems to begin with one approximation of the tongue to the teeth followed by a decided vibration of the surface but no bodily movement of the side of the tongue. The sound impresses the ear as decidedly spirant closely akin in that respect to s (Figs. 32, 33, 93, 130). A glottally affected surd l written L' occurs which in some cases at least might be regarded as an affricative, that is as t followed by surd l followed by glottal closure (Figs. 5, 34, 38, 83).

A palatal spirant, x, in which more or less bodily vibration of the uvula takes place occurs (Figs. 51, 52, 56, 174, 178). The vibration of the uvula is plainly evident in the irregular waves shown in several of the figures referred to above. Often, however, this sound was hard to distinguish by ear from h, presumably a glottal spirant, and much confusion occurred in recording it, which has mostly been reproduced in the printed texts. A

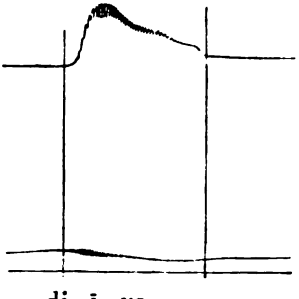
sonant spirant in this position has been written G, but it seems not to be a definitely independent sound (Figs. 79, 99, 102, 127, 152, 153, 220), and appears to be the result of incomplete contact of the fully sonant palatal stop. In certain words the continuant was always heard while in many words it was only occasionally recorded. In one or two cases an affricative, gG, seemed to be present.

That h, the glottal spirant, occurs independently of x, the palatal spirant, seems certain (Figs. 135, 191, 200). When intervocalic as in other Athapascan languages and English, the tracings often show a sonant which the ear does not differentiate from the surd (Figs. 201, 207). When the glottal spirant occurs after vowels it is written ' since the use of h might be mistaken as modifying the quality of the vowel (Fig. 219).

Stops.

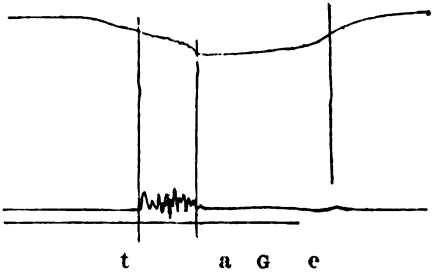
Only the sonant bilabial stop is found in Chipewyan. The tracings obtained show it to be fully sonant, that is, sonant during the closure as is the case in English (Figs. 9, 53, 78, 151). It is surprising, however, that Petitot recorded it sometimes as p. This probably was due not to a lack of sonancy but to some other peculiarity.

The dental series has a fully sonant stop, d (Figs. 10, 13, 14). When



dj ī ye

Fig. 17. djī ye, berries.

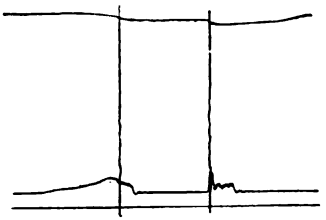


t a G e

Fig. 18. ta Ge, three.

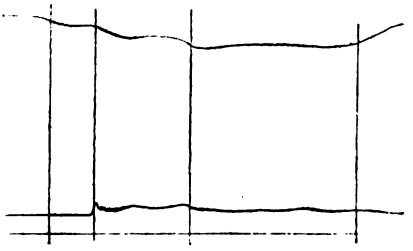
it is intervocalic it is often replaced by a tongue tip trilled r (Figs. 15, 16) but this seems to be due to dialectic mixture rather than to change or development within the dialect.

The surd of this series, t, is very strongly aspirated, much more so than in emphatic English syllables. The average length of the aspiration is .12 seconds, as long as ordinary simple sounds (Figs. 11, 54, 55). The passage



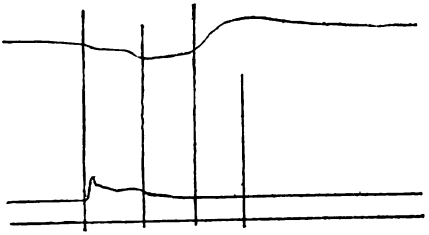
c e b i t'

Fig. 9. ce bit', my belly.



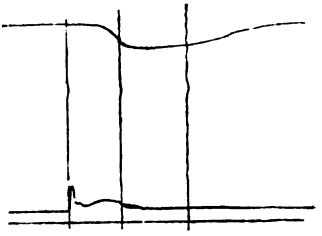
d e s a z e

Fig. 10. des a ze, small stream.



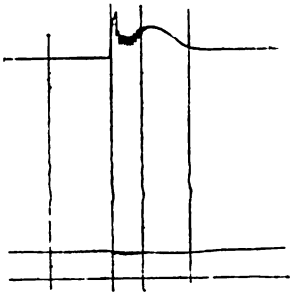
t ū

Fig. 11. tū, water.



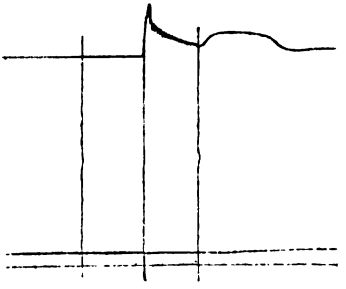
t û l

Fig. 12. tûl, legging.



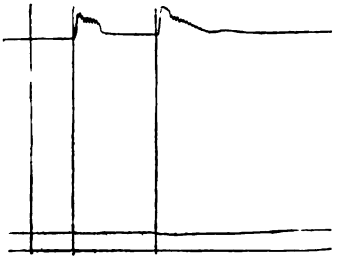
d ī

Fig. 13. dī, chicken.



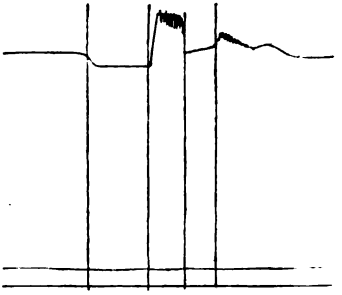
ɑ e ʟ

Fig. 14. deʟ, crane.



ɑ ī ɑ ī

Fig. 15. dī di, this.



d ī r ī

Fig. 16. dī rī, this.

is considerably constricted resulting sometimes in a vibration of the tongue (?) which appears in Fig. 18. The glottally affected dental t' is not different from that described for Hupa and Kato and doubtless is made in the same manner with a glottal closure closely following the release. Compare Figs. 57, 85, 121, 129 with a Hupa tracing, Pl. 8, Fig. 6, and Kato Pl. 7, Fig. 7.

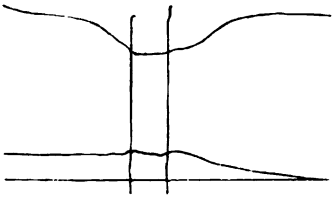
In the palatal position there is a fully sonant stop, g (Figs. 80, 108, 123, 193). The contact is light and often not complete, resulting in a continuant ɢ or, in the neighborhood of ō or ū a semi-vowel, w (Fig. 198 compared with Fig. 197). Since both Fathers Le Goff and Petitot write ρ and describe this sound as an uvular r even where it is evidently stopped, some peculiarity of sound was looked for but nothing particularly suggesting such a sound was heard.

A sound evidently originally different is the intermediate palatal stop ġ the sonancy of which begins with the release. (Figs. 19, 22, 235). The surd (k) is strongly aspirated corresponding to t (Figs. 24, 101, 112). The glottally affected surd k' is harsh in sound and quite distinct from the other members of the palatal series. The harshness is undoubtedly due to a vibration of the surface of the back of the tongue, and perhaps of the soft palate also, resulting from the diminished air pressure back of the preceding contact. In Fig. 72 these vibrations are reproduced. With this tracing compare a Hupa tracing.[1]

Of the aspirated and glottally affected surds there are labialized varieties written kw (Figs. 20, 69, 248) and k'w (Fig. 117). The w of the former ss probably surd; in both cases the sound is probably a simple one and a single character should have been written since the sounds may have been originally independent of the unlabialized stops. It is possible that the intermediate is also labialized (Fig. 96).

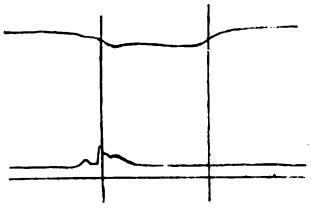
The glottal stop ', strong and regular, is found as an important part of certain words and word-parts. In other cases it was sometimes noticed and written and at other times overlooked if in reality it was uttered. It is probably present before every vowel not preceded by other consonants (Fig. 27). It tends to disappear after spirants but is prominent when intervocalic (Figs. 39, 156, 183, 198). A stop coming before the glottal stop becomes glottally affected. At the end of words ending in vowels (Figs. 26, 33, 62, 113) it has sometimes been confused with the aspiration ', since the glottal stop is usually released with a similar aspiration. It appears to follow n (Figs. 20, 43) and other consonants in which case the stops are written with ' after them.

[1] L. c., Vol. 5, Pl. 8, Fig. 12.



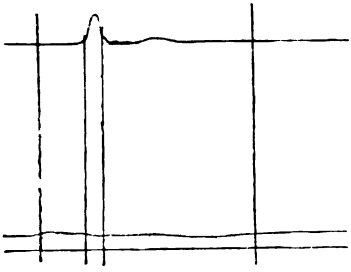
ġ a

Fig. 19. ġa, rabbit.



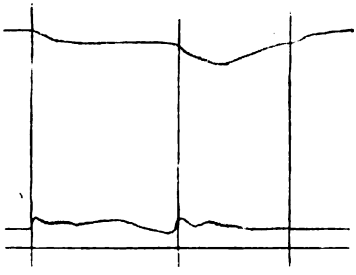
kw ō nᵉ

Fig. 20. kwōnᵉ, fire.



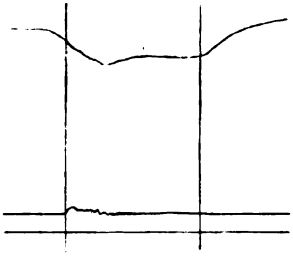
k' ī h e

Fig. 21. k'Ī he, saskatoon.



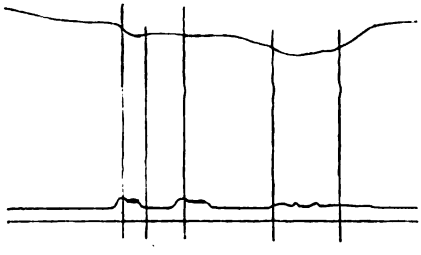
d e l ġ ai

Fig. 22. del ġai, white.



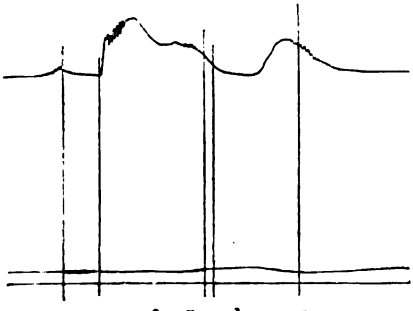
k' a

Fig. 23. k'a, arrow.



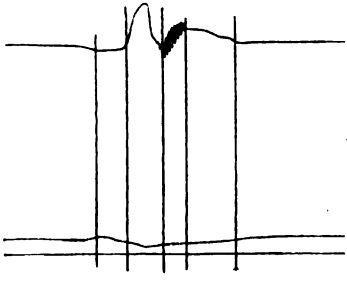
k e tc û n ʟ' ō ʟ

Fig. 24. ke tcûn ʟ' ōʟ, shoe string.



e nn e θ ē kw ī

Fig. 25. en ne θē kwī, old man.



k' ī ᵉ

Fig. 26. k'Īᵉ, birch.

Affricatives.

By affricatives is meant a stop plus a spirant. The union is usually a permanent one, the sounds being originally associated or derived from a simple sound. Theoretically, there are three members of each series: an intermediate stop followed by a sonant continuant; a surd stop followed by surd continuant; and a surd stop followed by a surd continuant with glottal closure. The dental series is fully represented with dz or dj (Figs. 17, 58, 59), ts or tc (Figs. 24, 61, 62, 63) and ts' or tc' (Figs. 65, 66, 67, 68). A complete interdental series might be expected, in fact Father Le Goff writes it. In only a few cases was a stop heard preceding the continuants in this series but the tracings in some instances indicate stops. For tθ examine Figs. 4, 43; dϑ results from morphological elements being brought together (Fig. 207), while θ'ĭ, "again" (Fig. 6) is written by Father Le Goff tthi (tθ'ĭ). Of the lateral series dl is frequent (Figs. 37, 40) and there seems to be a stop in Figs. 34, 38, 39, and perhaps in every case where L' is written. There is, however, no clear example of tL, the sound in all cases appearing to be a spirant not preceded by a definite contact. In one or two cases a palatal stop followed by a sonant continuant was written but there is no illustration of this in the tracings. In no case was kx heard.

Table of Sounds.

	Stops				Continuants.						
					Spirants		Affricatives				
	Sonant	Intermediate	Aspirated surd	Glottally affected surd	Sonant	Surd	Sonant	Surd	Glottally affected surd	Nasals	Liquids
Bilabial	b										
Interdental					ϑ	θ	dϑ	tθ	tθ'		
Apical-dental	d		t	t'	z	s	dz	ts	ts'	n	r
Lateral						L	dl		tL'		l
Post-palatal	g	ġ	k	k'	G	x	gG			ñ	
Velar		q									
Glottal			'			h,'					
Semi-vowels: y, w.											

Vowels.

a
e û o
i ō
ĭ ŭ

Duration.

The results obtainable from the tracings in regard to duration have been presented in the accompanying table. The number of examples are too few for conclusive results and more than one person should have been used

Table of Length.

	2mm.	3mm.	4mm.	5mm.	6mm.	7mm.	8mm.	9mm.	10mm.	11mm.	12mm.	13mm.	14mm.	15mm.	Average
a	..	5	9	13	14	3	6	3	3	..	..	..	..	..	5.6
e	2	24	45	24	11	7	2	2	..	..	2	..	..	..	4.5
i	..	4	11	5	9	3	3	1	2	2	2	..	..	..	6
û	..	11	8	1	..	..	..	..	..	..	..	..	..	..	3.5
o	..	6	5	2	1	1	..	..	1	..	..	..	..	..	4.4
û	..	2	4	3	3	2	1	..	..	..	..	..	..	..	5.5
y	1	5	2	1	1	..	2	..	..	..	..	..	..	..	4.3
w	..	1	..	..	..	..	..	..	..	..	..	..	..	..	
n	2	3	2	2	..	..	3	..	1	..	1	..	..	..	6
nn	..	1	1	3	..	..	1	..	..	..	..	..	..	..	5
l	..	..	4	2	4	3	2	..	..	..	..	..	..	..	5.8
r	..	..	1	1	..	..	..	..	..	..	..	..	..	..	
ð	..	1	..	2	1	1	2	..	2	..	..	..	..	1	7.7
θ	..	1	..	2	..	2	2	..	..	..	2	..	..	2	9
θ'	..	..	..	2	..	..	..	..	..	..	..	..	..	..	
s	..	2	3	1	3	..	..	..	..	..	..	..	..	..	4.5
s	..	..	1	3	5	5	2	..	3	1	1	..	..	1	8
c	..	..	3	1	2	..	1	..	..	..	..	..	..	..	4.5
x	..	..	1	..	..	..	..	2	1	..	..	..	..	..	8
h	1	..	2	..	..	..	..	..	..	..	..	..	..	..	3.3
b	..	..	..	3	..	1	1	..	..	..	..	..	..	..	6
d	1	3	1	2	4	2	1	..	2	1	..	..	..	..	6
stop of t	..	..	..	1	3	..	1	..	..	..	..	..	..	..	6.5
asp. of t	..	..	2	1	4	1	1	..	..	1	..	..	..	..	6.3
t'[1]	..	3	1	1	2	1	..	..	..	..	..	..	..	..	4.5
t'	..	1	2	..	1	2	2	..	..	..	..	..	..	..	5
g	..	..	..	..	..	2	..	..	..	..	..	..	..	..	
k	..	..	1	2	1	..	..	..	..	..	..	..	..	..	5
k[1]	..	..	2	1	..	1	..	..	..	..	..	..	..	..	5.2
k'	..	1	3	4	..	..	..	..	..	..	..	..	..	..	4.4
k'[1]	..	..	2	2	..	..	..	..	..	..	..	..	..	..	4.5
dz	..	..	..	..	1	..	..	..	1	1	..	..	..	..	9
tc	..	..	..	..	1	1	3	..	1	1	..	2	..	..	9.3
tc'	..	..	..	..	..	1	..	..	..	..	..	..	..	..	

[1] The first line of these gives the period of closure and the second line the portion of the consonant following the release.

to be sure the variations were not individual. The frequency with which a sound occurs with a particular length is of more significance than the average. The vowel e, for example, occurs 45 times with a length of 4 mm. (.08 sec.) which may be considered its normal duration. It seems that nearly all of the sounds are at times given double or triple length but there are too many intermediate lengths to make the matter conclusive. Only in the case of û is length definitely related to quality since the sound does not exceed 5 mm. and averages 3.5 mm.

It is of interest to note that dissyllabic words accented on the first syllable have relatively short vowels in the second. For example, dlō ne (Fig. 37) 10: 3, L'ī ze (Fig. 38) 12: 4, cī ne (Fig. 50) 8: 5, djī ze (Fig. 94) 10: 5. When in such words the accent is on the last syllable the ratio of lengths is reversed: e na (Fig. 73) 5: 10, na Gai (Fig. 79) 7: 20, dûn nī (Fig. 88) 3: 11. There are also many dissyllabic words with nearly even stress in which the lengths are quite exactly balanced. ya zā' (Fig. 113) 6: 6, ts'ū tcōk' (Fig. 110) 4: 4, gin gaL (Fig. 182) 6: 6.

Many of the words of three syllables have the middle vowel considerably the longest, and the accent seems to rest also on this syllable: da dzin ne (Fig. 83) 3.5: 5: 3, bes a ze (Fig. 114) 4.5: 6.5: 4, xai t'a zī (Fig. 124) 5: 10: 4, se ϑe Ge (Fig. 127) 6: 12: 4. In the greater number of these words it is the syllable of greater importance that is the longest. The greater degree of length may not be the result of stress accent but used in itself to make the syllable emphatic.

Stress.

Something resembling the stress accent of English is heard with considerable regularity in Chipewyan. As has been said in the preceding section it rests on the syllable having the greater importance as to the meaning of the word. The word for mouse is dlō'ne (Fig. 37). In many Athapascan languages the word is monosyllabic and is applied to rodents, *e. g.* Jicarilla, dlō', prairie dogs.[1] The second syllable is weak as is clearly seen in the tracing. A few words like e na', Cree (Fig. 73) and dûn nī', moose (Fig. 88) are always accented on the final syllable. The latter word may be a verb form with the stem -nī "to make a noise"[2] and have the accent on the stem as is usual in verbs. Many words have two accents as, be ϑûn'del ġai', his skin white (Fig. 131) in which the accent rests on the syllable meaning skin and the stem -ġai of the adjective, white.

[1] Vol. 8, this series, p. 96, l. 6.
[2] P. 146.

The above statement is quite incomplete for the subject of stress is difficult in any case and requires much more observation and analysis than it was possible to give.

Pitch.

Father Le Goff credits pitch with the power of differentiating certain words and syllables as to meaning.[1] While he does not indicate variation in pitch by accent marks, he does call attention to such differences in notes. The present e'te'l kkezh (e teL k'eϑ), he shoots, has the voice raised on the final syllable, the stem, while it is lowered in the past where the word is in other respects identical.[2]

No variation of pitch in the syllable itself as in Chinese was observed. Ordinarily, the voice is slightly lowered on the final syllable as the words were spoken in the machine; the ratio being 13:11 or nearly C to A below. In e na', Cree, and dûn nī', moose, however, the voice was held level. We have then in these words a combination of stress, length and maintained pitch coinciding to strengthen the final syllable.

Assimilation.

Considerable phonetic adjustment has no doubt taken place which has not been noticed. In many cases it may be difficult to detect changes due to the influence of neighboring sounds. The following examples are quite evident.

A surd spirant makes a following continuant consonant surd.

na ne ϑet hwū sa, did you stay? Fig. 206; but, nas ϑet, I stayed. Fig. 205.

ne Ga, you make, 16, 2;[3] but, was xã, let me make.

ye te Gīn, she carried him, 15, 12; but, nū wūs xe, I am going to carry it, 19, 21.

wa le, it will be, 33, 12; was Le, I will be, 33, 18.

The first person singular subjective prefix s also causes L, a modal prefix to disappear.

---

[1] "Dans l'espèce, ce n'est, en effet, ni plus ni moins, que l'accent donne a ces consonnes et le ton accompagnant la prononciation qui déterminent leur signification." Le Goff, p. 23.

[2] L. c., p. 321.

[3] The numerals after the examples throughout this paper refer to the pages and lines of this volume.

nū was ʻī, let me look, 29, 4, Fig. 196; but, niL ʻī, you look. Fig. 194.

as ʻī, I did it, 22, 12; but, a niL ʻī t'a, did you do it? 22, 12.

Compare na wa sa, I am going across, with nan nī ya, I went across, and note that the y of the stem -ya has been displaced by -s, the first person subjective prefix. Similar forms occur in all known Athapascan languages showing the assimilation to have taken place in the mother language.

Comparison of Sounds.

Chipewyan a; Hupa a; Kato a; Jicarilla a; Navajo [1] a.

a dī, he spoke; H. a den ne, he said; K. a ne, she said; J.ʻa dn nī na, he spoke; N. a nī, he says.

dûn nī la, person's hand; H. xō la, his hand; K. c laʻ, my hands; J. bī laʻ, his hands; N. cī laʻ, my hand.

Chipewyan e; Hupa e; Kato e; Jicarilla e; Navajo e.

be de, their horns; K. ū deʻ, its horn; J. bī de gō, his horn too; N. deʻ.

Chipewyan e; Hupa e; Kato ī; Jicarilla ī; Navajo ī.

se, I; H. hwe, I; K. cī; J. cī; N. cī.

sen, song; H. *hw*iñ; N. sin.

Chipewyan û; Hupa i; Kato û; Jicarilla i; Navajo i.

*θ*ûnʻ, flesh; H. mit tsiñ, its meat; K. ū sûnʻ, its meat; J. bī tsī, his flesh; N. a tsīʻ, its flesh.

e tûn ne k'e, their trail; H. tin, trail; J. ī kī ī, road; N. a tin, road.

Chipewyan ī; Hupa ī; Kato ī; Jicarilla ī; Navajo ī.

be *θ*ī, his head; K. k*w* sī, his head; J. bī tsī, his hair; a tsīʻ, its hair.

Chipewyan ō, ū; Hupa ō; Kato ū; Jicarilla ō; Navajo ō.

L'ōʻ, grass; H. Lō; K. L'ō; J. L'ō, leaves; N. L'ō.

Chipewyan y; Hupa y; Kato y; Jicarilla y; Navajo y.

ya, louse; H. ya; K. yaʻ; J. yaʻ; N. yaʻ.

nī nī ya, he came; H. tcin niñ yai; K. tc' nûn yai; J. n ya na, he came.

Chipewyan n or nasal vowel; Hupa n; Kato n; Jicarilla n or nasal vowel; Navajo n or nasal vowel.

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[1] The Navajo words used for purposes of comparison throughout this paper are taken from The Franciscan Fathers, "A Vocabulary of the Navaho Language," vols. 1 and 2, St. Michaels, Arizona, 1912; and from "Dine Bizad, A Handbook for Beginners in the Study of the Navaho Language." (Published by the Mission to the Navaho Indians, Tolchaco, Arizona). The spelling of the words has been uniformly changed to correspond to the system employed in this publication.

nī', ground; H. nin; K. ne'; J. nī; N. ni'.

yeL nī, he told; H. a den ne, he said; K. ya' nī, they said; J. 'a yīL nī, he told; N. a nī, he is saying.

LĪ, dog; H. LiñL, dog; J. LĪ; N. LĪ, horse.

ne tī, he lay; H. tcin nes ten; K. nes tiñ, it is lying; J. sī kī e, where he lay; N., sī tī, he is lying.

Chipewyan l; Kato l; Hupa l; Jicarilla l; Navajo l.

a yin la, he made; H. a tcil lau, he did it; K. kwai la', he did it; J. 'a-tcin la na, he made; N. a yī la, he made.

Chipewyan ϑ; Hupa s; Kato s; Jicarilla z; Navajo z.

nī ϑa, far; H. nis sa; K. nes se; N. nī zad, far.

be ϑe, their mouths; H. mis sa, its mouth; J. n ze, your mouth; N. a ze', its mouth.

ϑiθ, sack; J. ī zīz, sack; N. a zis, sack.

Chipewyan θ; Hupa s, ts; Kato s, ts; Jicarilla s, ts; Navajo s, ts.

θai, sand; K. sai; J. sai; N. sai.

ye nes θûn, I thought; H. ai nūw sīñ, I thought so; K. nō nûc sûñ ût, I thought about you; J. 'ai nī sin da, I think about; N. nī sīn, I think.

θe, stone; H. tse; K. se; J. tse; N. tse.

Chipewyan z, j; Jicarilla j; Navajo j.

nal ze nī, as he was hunting; J. ī je, they hunted; N. hal je, he is hunting.

bī zī', his name; K. ōl yī bûn dja, it shall be called; J. bī jī, his name; N. bī jī', his name.

Chipewyan s, c; Hupa hw, w, Kato c; Jicarilla c; Navajo c.

se, I; H. hwe; K. cī; J. cī; N. cī.

sas, bear; J. cac, bear; N. cac.[1]

ge caL, I walk; H. wiūw hwal, I am coming; K. ta cac, I went; J. na ca', I go; N. yī caL, I walk.

Chipewyan L; Hupa L; Kato L; Jicarilla L; Navajo L.

LĪ, dog; H. LiñL, dog; J. LĪ; N. LĪ, horse.

deL, crane; K. deL; J. deL; N. deL.

Chipewyan L';[2] Hupa L (L'); Kato L; Jicarilla L'; Navajo L'.

L'ō', grass; H. Lō; K. Lō'; J. L'ō, leaves; N. L'ō.

L'ūL, rope; H. LōL; J. L'ōL; N. L'ōL.

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[1] The common word for grizzly bear among the California Athapascan is cac but both Huya and Kato happen to have descriptive names.

[2] The sound is probably tL' in all these words.

Chipewyan x; Hupa x; Kato k; Jicarilla x; Navajo x.
xai, winter; H. xai; K. kai; J. xai; N. xai'.
xa θe ya, he went up; H. xa is yai, he went up; K. kas ya, he came up; J. xa se ya, I went up; N. xas lōs, I lead up a hill.

Chipewyan b; Hupa m; Kato b; Jicarilla b; Navajo b.
bes, knife; J. bec hī, knife; N. bec.
del ba, gray; H. dil mai; K. dûl bai; J. lī ba gō, brown; N. la ba, gray.
be ta, his father; H. mit ta, its father; K. bûntc, his nose; J. bī ka e, her father; N. bī je' ī, his father.

Chipewyan d; Hupa d; Kato d; Jicarilla d; Navajo d.
dī·gī, four; H. diñk; J. dī ī; N. dī.
θe dai, he sat; H. sit dai, he lived; K. sī dai, I sit; J. sit da, it sits; N. sī da, he sits.

Chipewyan t; Hupa t; Kato t; Jicarilla k; Navajo t.
tū, water, H. tō, ocean; K. tō; J. kū; N. tō.
ne tī, he lay; H. tcin nes ten, he lay; K. nes tiñ, it is lying; J. sī kī e, where he lay; N. sī tī, he is lying.

Chipewyan t'; Hupa *t* (same as t'); K. t'; Jicarilla t'; Navajo t'.
t'es, coal; H. *teuw*; K. t'ec; J. t'ec; N. t'ec.
nī t'ûk', he flew there; K. nûn t'aG, it flew; J. nac t'ai, I fly; N. yī t'a, it is flying.

Chipewyan dl; Hupa L; Kato L; Jicarilla dl; Navajo dl.
dlō ne, mouse; H. lōn, mouse; K. lōn, squirrel; J. dlō', prairie dog; N. dlō', prairie dog.
dlū we de, laughing; J. ī dlō na, someone laughed; N. yī dlō, he is laughing.

Chipewyan dz, dj; Hupa dj; Kato dj; Jicarilla dj; Navajo dj.
dzī ne, day; H. la djes, every day; K. djiñ; J. djīn e; N. djī, day.
dzī' ye, heart; H. nit djē, your mind; K. n djī', your heart; J. bī dje ī, his heart; N. nī dje i, your heart.

Chipewyan tc, ts; Hupa ky, tcw; Kato tc; Jicarilla tc; Navajo tc.
se tsū ne, my grandmother; H. mitc tcwō, its grandmother; K. c tcō, my grandmother; J. bī tcō, their grandmother; N. bī tcō', his grandmother.
θeL tcūθ, cloth lies there; H. siL kyōs; K. naL tcōs, she put it; J. da sīL tsōs gō, they spread; N. ca nīL tsōs, give me (cloth).
be tcī le, his younger brother; H. mik kil, her younger brother; N. bī tsīl ī, his younger brother.

Chipewyan tc'; Hupa k (k'); Kato tc'; Jicarilla tc'; Navajo tc'.

tc' ai le, frog. H. tcwal; J. tc'aL de, N. tc'aL, frog.

nīL ts'ī, it blew; H. ye kyū wes tce, the wind blew in; K. wa nûn tcī-bûñ, it will blow through; J. nL tc'ī, whirlwind; N. nL tc'ī, wind.

Chipewyan g; Hupa w; Kato g, G; Jicarilla g, y; Navajo g, G, y.

dûn ne ga, human hair (of the body); K. c ga', my hair; J. da Ga, just hair; N. a Ga, hair, wool.

ye GeL, she carried on her back; H. tce wel, he was carrying; K. gûc geL, I will carry; J. ya yeL gō, carrying; N. yō yēL, he is carrying.

Chipewyan ġ; Hupa g; Kato g; Jicarilla g; Navajo g.[1]

ġa, rabbit; J. ga, rabbit; N. ga', rabbit.

del ġai, white; H. LûK kai, white; K. ya' L gai ûñ gī, they are white; J. LĪ gai n, white one; N. La gai, white.

Chipewyan k; Hupa x; Kato k; Jicarilla k, x; Navajo k, x.

be ke, his foot; H. xō xa, his tracks; K. nō kwe', your feet; J. bī ke ī, their feet; N. bī ke', his feet.

yeL kai, day; H. ye iL xa, mornings; K. dō yiL kai, not day; J. yīL kai-gō, next day; N. xa yīL kā, dawn.

Chipewyan kw; Hupa x; Kato kw; Jicarilla kw, x; Navajo k.

kwōn', kōn', fire; H. xōn; K. kwōñ'; J. kō'; N. kō'.

e kwa a dī, he said the same; H. xa ûl le, do that; K. kwa' la, you did; J. xaiL 'ī ne gō, doing this way.

Chipewyan k'; Hupa k (k'); Kato k'; Jicarilla k'; Navajo k'.

k'ai, willow; H. kai, hazel; K. k'ai', hazel; J. k'ai, willow; N. k'ai, willow.

k'a, arrow; K. k'a'; Jicarilla k'a; N. k'a'.

xō deL k'ā, he made a fire; H. wil kan nei, a fire burned; K. ûL k'añ, make a fire; J. n den n k'a na, it burned so far; N. a dī k'ān, burned.

It is not to be assumed that the sounds represented in the various languages by the same characters are identically alike. The differences are of the evasive sort which cannot be expressed with printed characters, not differences in position of articulation, sonancy or aspiration.

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[1] Hupa, Kato, Jicarilla, and probably Navajo have the intermediate (ġ) which should have been distinguished in writing from full sonant g.

MORPHOLOGY.

The structure of the Athapascan languages seems remarkably uniform. Since a rather thorough discussion has been given of the Hupa and Kato, it does not seem necessary to repeat at length the general characteristics of the Chipewyan. The verbs and qualifying adjectives stand off from the other parts of speech since in most instances they are composed of a stem and many prefixes and suffixes by the changing of which inflection is produced varying their meanings in many respects. The nouns and pronouns receive suffixes most of which express position or the direction of motion. These are comparable to case endings, but usually have considerable phonetic distinctness.

There are a number of clear cases of noun incorporation when the object is included between prefixes of the verb which cannot be used or understood independently of the verb. In other cases the object noun stands first in the verb and only the weak form of the verb indicates that the noun is considered a part of it. An example is a de ne heɬ nī, he spoke to the man, 11, 14 in which de ne, man, is incorporated. The preceding a is meaningless if separated from the remainder of the verb. In line 11 of the same page de ne hel de lī, people eat, is probably a single word "peoples-eater" but there is no means of being certain. The syllable ɬ'ū in na ɬ'ū ye te nûk t'a, she lowered him with a rope, 11, 4 seems to be connected with ɬ'ūɬ, rope; if so it is an example of the instrument being incorporated as a noun.

NOUNS.

The nouns of Chipewyan fall into about the same classes that appear in the case of the other Athapascan languages which have been systematically studied. There are many simple nouns, generally monosyllabic, with specific non-descriptive application; similar nouns not used without possessive prefixes; and nouns of descriptive meaning qualified by adjectives and verbal suffixes. These suffixes may be conjugated.

The names of classes of people alone may take plural endings. There are no syntactical case endings, but postpositions often have the force of locatives, etc.

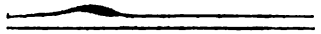
SIMPLE NOUNS.

There appear in each of the Athapascan languages a considerable number of elemental nouns which seem to have been the original type of substantives.

aï' (aix), snowshoes. 16, 2.
el ('el), pine, spruce. 16, 1. Kato, al, firewood.
'ī', coat. (Fig. 27.) Jicarilla, 'e'.
ya, sky. (Figs. 2, 28.) Kato, ya'; Jicarilla, ya'.
ya', louse. 24, 3. (Fig. 1.) Hupa, ya; Kato, ya'; Jicarilla, ya'.
ya*θ*, snow. 10, 13. (Fig. 29.) Kato, yas; Navajo, yas; Jicarilla, zas.
ye' (ye'), house, camp. 8, 1. (Figs. 3, 31.) Kato, ye.
yū, yū we, clothes personal equipment. 23, 15; 44, 4. Jicarilla, yō, beads.
mīl, one thousand (French).
nī', ground. 19, 9. (Fig. 30.) Hupa, nin; Kato, ne'; Jicarilla, nī.
nū, nū we, island. 22, 4.
*ð*a', martin. (Fig. 46.)
*ð*ī*θ*, *ð*û*θ*, sack. 27, 12. Jicarilla, ī zīz.
*θ*ai, sand. (Fig. 41.) Kato, sai; Jicarilla, sai.
*θ*e', *θ*'e, pipe.
*θ*e, stone. 12, 20. (Fig. 42.) Hupa, tse; Kato, se; Jicarilla, tse.
*θ*ûn', star. (Fig. 43.) Navajo, sō'.
*θ*ūn*θ*, spear. 28, 7.
θ'ai, dish. 23, 14. Jicarilla, ī ts'ai, dish.
θ'al, moss.
θ'aL, awl. 19, 12.
θ'ûn, *θ*'en, bone. 8, 19. (Fig. 44.) Kato, ts'ûn.
sa', sun, moon. (Fig. 47.) Cf. Hupa, hwa; Kato, ca; Jicarilla, ca; Navajo, ca.
sas, bear. 32, 18. (Fig. 48.) Jicarilla, cac.
sen, cen, cen', song. 32, 2; 31,11; 26,4. Hupa, hwiñ, song; Navajo, sin, bīyin.
sek', spit. (Fig. 49.) Kato, cek'.
ce*θ*, hill. 28, 16. (Fig. 116.)
cōs, cūs, sweat house, 31, 11.
Lez, Les, ashes. 29, 9. Jicarilla, Le djī, dart.
Les, grease, 7, 7. (Fig. 32.)
Lī, Lĭn, Lin k'e, dog. 44, 11; 38, 13. Hupa, Lin; Jicarilla, Lī, horse.
Lū', white fish. (Fig. 33.) Hupa, Lōk; Kato, Lōk'; Jicarilla, Lō ge.

ʻ ī ʻ

Fig. 27. ʔʻ, coat.

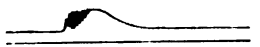


y a

Fig. 28. ya, sky.

y a θ

Fig. 29. yaθ, snow.

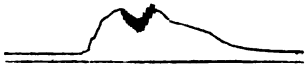


n ī ʻ

Fig. 30. nīʻ, earth.

y e ʻ

Fig. 31. yeʻ, house.

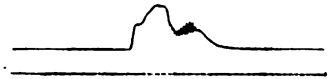


L e s

Fig. 32. Les, grease.

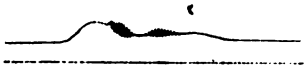
L ū ʻ

Fig. 33. Lūʻ, whitefish.



L' ō ʻ

Fig. 34. L'ōʻ, grass.



Lū w e

Fig. 35. Lū we, fish.

L ū k' e ʻ

Fig. 36. Lū k'eʻ, spring.

dl ō n e

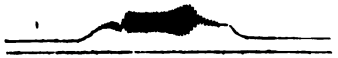
Fig. 37. dlō ne, mouse.

L ' ī z e

Fig. 38. L'I se, a fly.

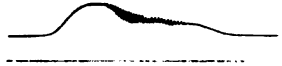
L' a ʻ ī ʻ

Fig. 39. L'a ʔʻ, leggings.



dl ī e

Fig. 40. dlī e, squirrel.



θ ai

Fig. 41. θai, sand.

θ e ‘

Fig. 42. θe‘, stone.

θ û n ‘

Fig. 43. θûn‘, star.

θ ’ ûn

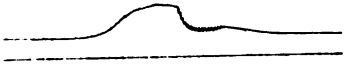
Fig. 44. θ’ûn, bone.

θ’ ī h ī

Fig. 45. θ’ī hī, fish hawk.

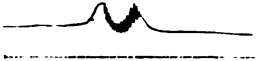
ϑ a ‘

Fig. 46. ϑa‘, martin.



s a

Fig. 47. sa, sun.

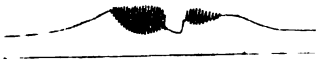


s a s

Fig. 48. sas, bear.

s e k’

Fig. 49. sek’, spit.



c ī n e

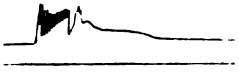
Fig. 50. cī ne, summer.

x a

Fig. 51. xa, goose.

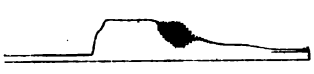
x ai ‘

Fig. 52. xai‘, root.



b e r

Fig. 53. ber, meat.



t ū

Fig. 53. tū, water.

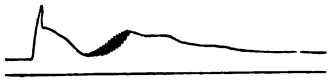
t û n

Fig. 55. tûn, ice.

x a i e

Fig. 56. xai e, winter.

Lūs, spoon.
L'eL, firedrill. 13, 17. Jicarilla, L'eL.
L'ō', grass. (Fig. 34.) Hupa, Lō; Kato, Lō'; Jicarilla, L'ō, leaves.
L'ōk', hay. 13, 13.
L'ūL, L'u le, rope. 9, 9. Hupa, LōL; Jicarilla, LōL.
xa, goose. (Fig. 51.) Kato, ka'.
xai, spruce roots. (Fig. 52.) Hupa, xai.
xai, xai e, winter. (Fig. 56.) Hupa, xai; Kato, kai; Jicarilla, xai.
xaL, club. 13, 21. Jicarilla, xaL ī.
xeL, load. 21, 12. Hupa, xûL.
bes, knife. 21, 3. Jicarilla, bec.
bet, bet', ber, meat. 7, 6; 33, 18. (Fig. 53.)
dañ', mole.
dûl, de le, blood. 21, 6; 13, 3. Jicarilla, dīL.
deL, crane. (Fig. 14.) Kato, deL; Jicarilla, deL.
des, stream, creek, river. 12, 6.
dī', chickens, any bird raising broods. 7, 10. (Fig. 13.) Jicarilla, dī, quail.
dlō ne, dlū ne, mouse. 10, 3. (Fig. 37.) Hupa, Lōn; Kato, Lōn, rodent; Jicarilla, dlō', prairie dog.
dlōk', dlō k'e, laugh. 45, 17; 23, 9. Navajo, dlo.
dzā', mud by lake. (Fig. 58.) Kato, djąn, mud.
dzen', dzen, muskrat. 34, 1. (Fig. 59.)
dzī ne, days. 13, 12. Kato, djiñ; Jicarilla, djīn e.
djeθ, fish hook. 15,18.
teθ, night. 32, 15.
tū, tū we, water, lake. 25,8. (Fig. 11.) Hupa, tō; Kato, tō; Jicarilla, kū.
tûn, ice. (Fig. 55.) Navajo, tin.
tûl, stocking, legging. (Fig. 12.)
tsa', tsa', beaver. 12, 15; 34, 1. (Fig. 61.) Jicarilla, tca'.
tcā', tc'ā', rain. (Fig. 62.)
tsa ne, manure. 14, 7. Kato, tcwûñ.
tsēL, ax. Navajo, tse niL.
tses, pus. (Fig. 64.) Navajo, xis.
tsī', red earth, red paint. 27, 12. Navajo, tcī', red clay.
tsī, tsīn', odor, 11, 17; 11, 19.
ts'aL, pin. 21, 18.
ts'ī, tc'ī ye, canoe, boat. 24, 9. (Fig. 67.) Kato, tc'ī.
ts'ī, porcupine. (Fig. 68.)
tc'a, dance hat. (Fig. 65.) Navajo, tc'a', hat; Jicarilla, tc'aL hī, war-bonnet.



t' e c

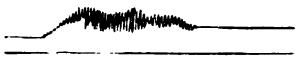
Fig. 57. t'ec, coal.

dz ā

Fig. 58. dzā, mud.

dz e n

Fig. 59. dzen', muskrat.



dj ī ye

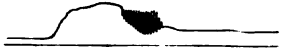
Fig. 60. djī ye, berries.

ts a

Fig. 61. tsa, beaver.

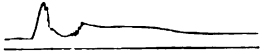
tc ā '

Fig. 62. tcā', rain.



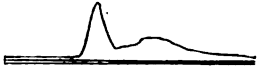
tc e θ

Fig. 63. tceθ, ducks.



ts' e s

Fig. 64. ts'es, pus.

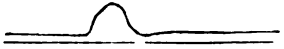


tc' a

Fig. 65. tc'a, dance hat.

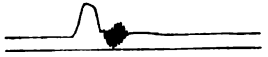
tc' ai l e

Fig. 66. tc'ai le, frog.



ts' ī

Fig. 67. ts'ī, canoe.

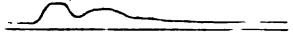


ts' ī

Fig. 68. ts'ī, porcupine.

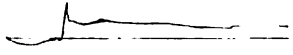
kw ō n '

Fig. 69. kwōn', fire.



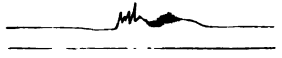
k' û c

Fig. 70. k'ûc, poplar.



k'ai

Fig. 71. k'ai, willow.



k' a

Fig. 72. k'a, arrow.

tc'ai le, frog. (Fig. 66.) Hupa, tcwal; Jicarilla, tc'aL de.
tceθ, ducks. (Fig. 63.)
t'es, coal. 8, 2. (Fig. 57.) Hupa, *t'euw*; Kato, t'ec; Jicarilla, t'ec.
ġa, rabbit. 18, 12. (Fig. 19.) Jicarilla, ga.
gū, bug, firefly. Hupa, qō; Kato, qō.
kwōn', kōn', fire, firewood. 27, 10; 26, 4. (Figs. 20, 69.) Hupa, xōñ; Kato, kwōñ'; Jicarilla, kō'.
k'a, arrow, 7, 10. (Figs. 23, 72.) Kato, k'a'; Jicarilla, k'a.
k'ai, willow. 29, 14. (Fig. 71.) Kato, k'ai', hazel; Jicarilla, k'ai, willow.
k'ī', birch. (Fig. 26.)
k'ûc, poplar. (Fig. 70.) Kato, k'ûc, alder.

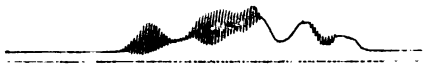
UNANALYZED NOUNS.

There are a considerable number of nouns which appear to be derivatives or composites, but which seem to have lost their descriptive meanings.

e na', Cree, enemy. 23, 12. (Fig. 73.)
eL dje zī, eL zez ī, trap. 43, 16; 44, 10
et θûn, e θûn, caribou. 14,7. (Figs. 4, 132.)
e de', spear for chiseling for beaver. 12, 18.
e ts'īs, pemmican. 7, 7.
ī ye se, bird. (Fig. 74.)
īL tī, bow. (Fig. 75.) Cf. Jicarilla, iL kī ī, bow; Navajo, aL tī'.
ūl dai ye, jackfish. 31, 5. (Fig. 76.)
ya θîn, ice, frozen lake. 18, 2.
ya tū e, deer. (Fig. 77.)
na bī ye, otter. 26, 7. (Fig. 78.)
na ɑai, wolverine. (Fig. 79.)
na gī ϑe, fox. 43, 18 (Fig. 80.)
nīL ts'ī, wind. 43, 5. (Fig. 82.)
nī ϑī, tamarack, (Fig. 7.)
nū we, island. 22, 4.
nū nī ye, wolf. 7, 6. (Fig. 81.)
L'ī ze, fly. (Figs. 5, 38.)
Lū k'e', Spring. (Fig. 36.)
L'a ī', leggings. (Fig. 39.)
ϑōl gūs ī, gopher (?). (Fig. 123.)
θ'ī hī, fish hawk. (Fig. 45.)
hō kā', narrows of a lake. 31, 15.
xai t'a zī, Fall. (Fig. 124.)

e n a

Fig. 73. e na, Cree.



ī y e s e

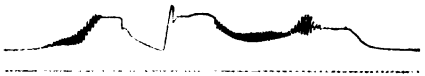
Fig. 74. ī ye se, bird.

i ʟ t ī

Fig. 75. iʟ tī, bow.

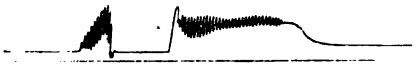
ū l d ai y e

Fig. 76. ūl dai ye, jackfish.



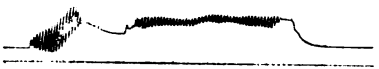
y a ' t ū e

Fig. 77. ya' tū e, deer.



n a b ī y e

Fig. 78. na bī ye, otter.



n a ɢ ai

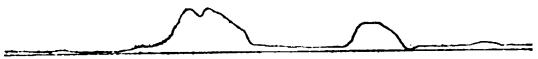
Fig. 79. na ɢai, wolverine.

n a g ī ϑ e

Fig. 80. na gī ϑe, fox.

n ū n ī y e

Fig. 81. nū nī ye, wolf.



n i ʟ ts' ī

Fig. 82. niʟ ts'ī wind.

x ō ʟ' i c

Fig. 83. xō ʟ'ic, clay.

d a dz i nn e

Fig. 84. da dzin ne, loon.

xō L'īc, clay. (Fig. 83.)
ban lai', button.
be ga le, string fastening of garment. 29, 6.
da dzin ne, da zin ne, loon. (Fig. 84.)
da tsā, crow. (Fig. 86.)
da t'eθ, black goose. (Fig. 85.)
de' ne, man, Athapascan speaking person. 31, 10. (Fig. 87.)
de nī', de nī yī, dûn nī, moose. 9, 13. (Fig. 88.)
de ðai, salt. (Fig. 89.)
de ts'ī yī, female. 9, 14.
dē tcûn, wood, tree, yard or mile. 35, 3.
dûn ne (same as de'ne above). 14, 13. (Fig. 90.)
dlē zī, grizzly bear. (Fig. 92.)
dlī ye, squirrel. 23, 19. (Fig. 40.)
dje zīL, elk. (Fig. 93.)
djī e, djī ye, 36, 3, 11. (Figs. 17, 60.)
djī ze, magpie. 17, 14. (Fig. 94.)
tel k'ai Le, weasel. 10, 5. (Fig. 91.)
tūn lū, road.
tsan tsa ne, tsa tsa ne, metal, iron. 20, 8.
tcī ze, lynx. 43, 16. (Fig. 95.)
gī ðī, grasshopper.
ga kwōs, ga gwōs, ka kwōs, swans. 24, 6, 7. (Fig. 96.)
kwōñ k'e, deserted campsite. 15, 7. Jicarilla, kōnc k'e ye, camp site.
k'es le ze, ashes. 22, 2. (Fig. 243.)
k'ī he, saskatoon (a shrub bearing berries). (Fig. 21.)

POSSESSIVE PREFIXES.

The following prefixes are used with nouns to indicate possession.

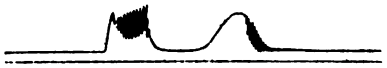
e-, indefinite; used of detached parts of the body.
e bī ye, in a stomach; used as a cooking vessel. 19, 20.
e ðet', liver. (Fig. 125.)
e tûn ne, their trail; referring to various animals, 19, 13.
e ts'ī ye, intestines; removed from the body. 9, 8.
cf. ī t'ā, leaves.

eL-, reciprocal.
eL tcī le ke, brothers (of each other). 34, 1.

e dī nī, reflexive; always used of the logical subject.
e dī nī ye, his nostrils. 21, 5.
e de kōθ, his breast, 27, 6.

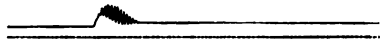
d a t' e θ

Fig. 85. da t'eθ, black goose.



d a ts ã

Fig. 86. da tsã, crow.

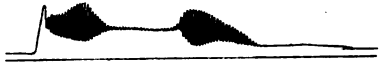


d e n e

Fig. 87. de ne, people.

d û nn ī

Fig. 88. dûn nī, moose.

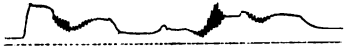


d e ϑ ai

Fig. 89. de ϑai, salt.

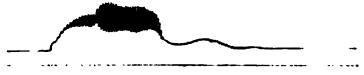
d û nn e

Fig. 90. dûn ne, people.



t e l k' aiL e

Fig. 91. tel k'ai Le, weasel.



d l ē z ī

Fig. 92. dlē zī, grizzly bear.

dj e z ī L

Fig. 93. dje zīL, elk.

dj ī z e

Fig. 94. djī ze, magpie.

tc ī z e

Fig. 95. tcī ze, lynx.

g a gw ō s

Fig. 96. ga gwōs, swan.

ye-, third person; seems to be used to distinguish one of two or more persons, or animals, the other being referred to by be-.
ye θī, his head. 24, 2.
ye θûθ, his belt. 16, 19.

ne-, second person singular.
ne tce', your tail. 34, 3.
ne zī', your body. 33, 4.

nō x-, first person dual and plural.
nō xā, our mother.

nō' x-, second person dual and plural.
nō' xā, your mother.
nō hī nī ye, your nostrils.

se-, first person singular.
se ϑe ge, my throat. 31, 3. (Fig. 127.)
se dzī' e, my heart.
ce bit', my belly. (Fig. 9.)
sī nī ye, my nostrils.

be-, third person; the more commonly used form. See ye- above.
be ϑe, their mouths.
be ϑûθ, their hides. 10, 21.
be θûn, his skin. (Fig. 131.)

NOUNS WITH PREFIXES.

The names of parts of the body and articles of intimate possession are not used without a possessive prefix[1] or a preceding noun to which they are suffixed.

-'a ye, snowshows; see ai' above.
ce 'a ye, my snowshoes. 16, 6. (Fig. 245.)
be 'a ye, his snowshoes. 16, 10.

-wū, teeth.
dûn ne wū', person's teeth. (Fig. 97.)
Cf. Kato, kw wō', her teeth.

-na Ga, -na Gai, -na Ge, eye.
ye na Ga, her eyes. 18, 17.
be na Ge, his eyes. 33, 14.
dûn ne na Gai, person's eye.
Cf. Hupa, xōn na, his eyes.

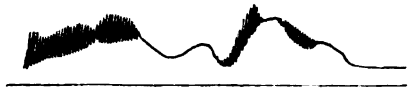
[1] A list of the prefixes of possession are given on p. 96.

d û n n e w ū ʻ

Fig. 97. dûn ne wūʻ, man's tooth.

d ûnn e l a

Fig. 98. dûn ne la, man's hand.



d û nn e l a ɢ û n

Fig. 99. dûn ne la gûn, man's nail.

dû nn e ϑ a

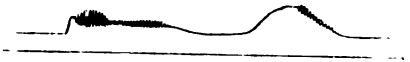
Fig. 100. dûn ne ϑa, man's mouth.

d ûnne k e

Fig. 101. dûn ne ke, man's foot.

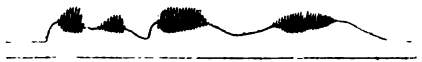
d û nn e θ ī ɢ a

Fig. 102. dûn ne θī ga, man's hair.



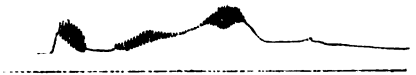
d û nn e tc ī

Fig. 103. dûn ne tcī, man's nose.



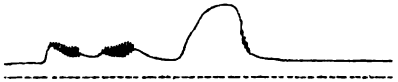
d ûnn e d a ɢ a

Fig. 104. dûn ne da ga, man's beard.



d ûnn e ϑ û θ

Fig. 105. dûn ne ϑûθ, man's skin.



d û nne tc ûnn e

Fig. 106. dûn ne tcûn ne, man's arm.

d ûnn e tθ ū

Fig. 107. dûn ne tθū, man's tongue.

d û nne dz û gga

Fig. 108. dûn ne dzûg ga, man's ear.

-yū e, clothes; see yū above.
be yū e, his clothes. 16, 10.
be ī ye, her clothes. 20, 9.

-nī ye, nostrils.
sī nī ye, my nostrils.
Cf. Jicarilla, gō nī ye, his nostrils.

-nī ye, mind.
bī nī ye, his mind. 45, 3.
Cf. Jicarilla, bī nī, his mind.

-n tsī, nose.
bī tsī, its nose. 43, 10.
dûn ne tcī, person's nose. (Fig. 103.)
Cf. Hupa, xōn tcū*w*, his nose; Kato, bûntc, his nose.

-lū we, muscle; probably particular ones.
se lū we, my leg muscle.
bī tc'en e lū we, his arm muscle. 25, 10.

-la, hand.
dûn nī la, person's hand. (Fig. 98.)
Cf. Hupa, a dil la, her hand; Kato, ū la', their hands; Jicarilla, bī la ī, their hands.

-ʟ'a, hip, tail.
se ʟ'a, my tail; (said of fish). 31, 6.
se ʟ'a θûn, my hip.
Cf. Kato, cit La, my back; Jicarilla bī ʟ'a ye, his hip.

-ʟ'a, with -ke or -la means palm of hand or sole of foot.
be ke ʟ'a, his soles. 32, 12.
bīn ʟ'a ge, in his hand. 38, 17.

-zī', body, trunk.
ne zī', your body. 33, 4.
Cf. Navajo, a ji' ī, its body.

-zī', name.
bī zī', his name. 32, 5.
Cf. Jicarilla, cī jī, my name.

-ð*a*, -ð*e*, mouth.
dûn ne ð*a*, person's mouth. (Fig. 100.)
ba' ð*ai*', his mother's mouth. 37, 16.

be ʒe, in their mouths. 22, 2.
Cf. Hupa, mis sa, its mouth; Jicarilla, bī za, his mouth.

-ʒe ge, throat.
se ʒe ge, my throat. 31, 3 (Fig. 127).
be ʒe ge, his throat. 18, 12.
Cf. Navajo, a za' gī, its throat.

ʒet', liver.
e ʒet', liver.
Cf. Jicarilla, gō zī', his liver; Navajo, nī zīt, your liver.

-ʒûθ, hide, skin.
de nī ʒûθ, moose hide. 10, 22 (Fig. 118).
dûn ne ʒûθ, person's skin. (Fig. 105.)
be ʒûθ, their hides. 10, 21.
Cf. Hupa, sits, skin, bark; Kato, ō sûts, hides.

-θī, -t θī, head.
ye θī, his head. 24, 2.
set θī', my head. 27, 20.
be θī, its head. 17, 13.
Cf. Kato, ō sī', its head; Jicarilla, yī tsī ī, his hair.

-θū', -tθū, tongues.
et θûn θū', caribou tongues. 16, 19.
dûn ne tθū, person's tongue. (Fig. 107.)
Cf. Kato, ō sō', its tongue; Navajo, a tsō, its tongue.

-θûn', skin; used of living people or animals.
dûn ne θûn', person's skin.
be θûn del ġai, his skin white; white man. (Fig. 131.)

-θûn', flesh.
dûn ne θûn', human flesh.
Cf. Hupa, mit tsiñ, its meat; Kato, ū sûn', its meat; Jicarilla, bī tsī, his flesh; Navajo, a tsī, its flesh.

-θûθ, belt.
ye θûθ, his belt. 16, 19.
Cf. Jicarilla, sis, belt; Navajo, sīs, belt.

-θ'ûn, -θ'ûn ne, bone, leg.
de ne θ'ûn ne, human bones. 11, 11.
dûn ne θ'ûn ne, person's leg.
Cf. Hupa, kit tsiñ, something's bones; Kato, ō ts'in ne, their legs; Jicarilla, bī ts'ī nī, his bones; Navajo bīts'in, his bone.

-θ'ûθ, feathers; used of the soft feathers.
se θ'ûθ e, my feathers.
Cf. Navajo, a ts'ōs, feathers; Jicarilla, ī tsanL ts'ōs, downy feathers.

-bit', -bet', belly, abdomen, stomach.
ce bit', my belly. (Fig. 9.)
dûn ne bit', person's belly.
be bī ye, her belly. 31, 9.
e bī ye, a stomach used for cooking. 19, 20.
Cf. Hupa, xō mit, her belly; Kato, nō' bût', your bellies; Jicarilla, gō bī, his belly; Navajo, a bid, its belly.

-da, lips, beaks of birds.
dûn ne da Ga, person's beard.
Cf. Hupa, xōt da, his mouth; Kato, ō da', their mouths; Jicarilla, cī da ī, my bill; Navajo, a da', its lips.

-de, horn.
be de, their horns. 19, 16.
Cf. Kato, ō de', its horn; Jicarilla, bī de gō, its horn too.

-de le, blood; cf. dûl, blood, above.
be de le, his blood. 26, 15.
Cf. Jicarilla, gō diL e, his blood; Navajo, nī dīL, your blood.

-dzī' e, heart.
se dzī' e, my heart.
e na dzī' ye, Crees' hearts. 23, 20.
e dzī e dī θe, lungs.
Cf. Kato, n djī, your heart; Jicarilla, gō dje', his heart; Navajo, nī dje ī, your heart.

-djīs e, mittens.
be djīs e, her mitten. 14, 9.
Cf. Navajo, a la djic, glove.

-dzûg ga, ear.
dûn ne dzûg ga, person's ear. (Fig. 108.)
Cf. Kato, ū tc' ge', its ear; Jicarilla, gō dja', his ear; Navajo, a dja', its ear.

-tûn ne, road; trail, with possessive only, see tūn lū, road, above.
de ne tûn ne, person's trail.
e tûn ne, animal's trail. 19, 13.
Cf. Hupa, tin, trail; Kato, tûn nī, trail; Jicarilla, ī kī ī, trail; Navajo, a tin.

-tsa kwōt, knee.
se tsa kwōt, my knee.
Cf. Kato, c qōt', my knee; Jicarilla, gō gō, his knee; Navajo, bō god, his knee.

-tce', tail.
se tce, my tail. 34, 8.
ne tce', your tail. 34, 3.
Cf. Hupa, mik ke, its tail; Kato, ō tcī', its tail; Jicarilla, bī tse, its tail; Navajo, a tse', its tail.

-tcûn ne, -n tcûn ne, rump, hips.
bī tcûn ne la ye, his rump. 32, 13.
bīn tcûn ne, his rump. 32, 10.

-ts'e de, blanket.
ye ts'e de, his blanket. 23, 13.
ne ts'e de, your blanket. 23, 6.
be ts'e de, his blanket. 23, 2.

-ts'ī ye, intestines.
e ts'ī ye, intestines. 9, 8.
Cf. Kato, ō djī k'e', small intestines; Navajo, nī tc'ī', your intestines.

-ts'ûn ne, wings.
be ts'ûn ne, their wings. 13, 20.

-tca ne, intestines.
e tca ne, intestines.

-tcûϑ, with ke means dewclaw.
e ke tcûϑ, dewclaw. 9, 3.

-ts'a le, fingers; used to refer to them individually.
dûn ne ts'a le, person's fingers.

-tc'en ne, arm.
bī tc'en ne, his arm. 25, 10.
dûn ne tcûn ne, person's arm, from shoulder down. (Fig. 106.)

-ts'ûs e, kidney.
e ts'ûs e, kidney.
et tsûz e, kidney. 21, 18.

-t'a, crown of head when following -θī.
ye θī t'a, crown of his head. 37, 8.
Cf. Kato, kw sī' da, their heads; Jicarilla, gō tsī t'a', crown of his head; Navajo, a tsī t'a, crown of head.

-t'a'e, wings, wing or tail feathers.
se t'a'e, my wings. 12, 5.
be t'a'e, his wings. 12, 13.
Cf. Kato, t'a', feather; Jicarilla, cī t'a hī, my wings; Navajo, a t'a', wing.

-t'a ze, back.
ye t'a zī, at his back. 45, 16.
se t'a ze, at my back.
de ne t'a ze, person's back.

-t'ā, leaves.
ī t'ā, leaves.
Cf. Hupa, kit *t*ûñ, maple; Navajo, a t'ā', leaf; Jicarilla, ī t'ā ī, its leaves.

-t'ōk, nest.
e t'ōk, the nest. 12, 13.
be t'ōk', their nest. 13, 12; 30, 17.
Cf. Navajo, a t'ō', nest.

-ga, hair; with -*θ*ī means hair of head, with -da means beard.
dûn ne ga, person's body hair.
se *θ*ī ga, my hair.
de ne *θ*ī ga, human hair. 10, 12. (Fig. 102.)
dûn ne da ga, person's beard.
Cf. Kato, c ga', my hair; Jicarilla, ī ga', body hair; Navajo, a ga, hair, wool.

-gûn, with -la or -ke means finger or toe nail.
dûn ne la gûn, person's fingernail. (Fig. 99.)
Jicarilla, gō lac gan, finger nail; Navajo, cī lac gan, my finger nail.

-gal, string, thong for fastening garment.
be ga le, its string. 29, 6.

-gûz ze, hoofs, with -ke.
e kai gûz ze, hoofs. 15, 10.

-ke, feet.
e ke, feet. 14, 15.
be ke, his feet. 32, 9.
de ne ke, man's feet. 21, 13 (Fig. 101).
Cf. Kato, nō kwe', your feet; Jicarilla, gō ke', his foot; Navajo, cī ke', my foot'.

-ke, moccasin.
ye ke, his moccasins.
be ke', his moccasins. 27, 11.
Cf. Jicarilla, bī ke ī, their moccasins; Navajo, ke'.

-ke ge, track of person or animal.
ye ke ge, his track. 16, 9. (Fig. 192.)
be ke ge, his track. 45, 7.
de ne ke ge, people's track. 27, 9.
Cf. Hupa, xō xai, his track; Kato, kwe', track; Jicarilla, bī ke', their tracks.

-kīn, house.
e kīn, house, of beaver. 44, 1.
Cf. Jicarilla, kī, house; Navajo, kin, house.

-kōθ, breast.
e de kōθ, his breast. 27, 6.

-k'a e, arrow; cf. k'a, arrow above.
be k'a e, his arrow.

Terms of Relationship.

-ā, -an, mother.
nā, your mother.
nō xā, our mother.
bā', his mother. 11, 16.
ban ka, to his mother. 36, 13.
e ne, my mother (not vocative). 11, 15.
e ne, mother, (vocative). 8, 4.
Cf. Kato, ō nąn, mother; Jicarilla, bī nī, his mother; Navajo, ba ma, his mother.

-ō na ge, older brother.
bō na ge, his older brother. 34, 7.
sū nûg ga, my older brother.
Cf. Kato, cō na, my brother; Jicarilla, cī na' a, my elder brother; Navajo, bī nai, his older brother.

-ū na gī, -ū na ga, grandson.
sū na gī, my grandson. 22, 6.
sū na ga ya ze, my small grandson. 16, 13.

-n ye zī, -n ye ze, son, said by the mother.
sīn ye zī, my son. 38, 8.
bīn ye ze, her son. 38, 10.
Cf. Jicarilla, bī ja je, her son; Navajo, bī yaj, her son.

-ya ze, child, young of.
be ya ze, his child. 12, 2.
Cf. Kato, c yactc, my little ones.

-'e kwī, uncle, maternal.
be 'e kwī, his uncles. 17, 20.
ne 'e kwī yī', your uncles. 15, 1.

-lī e, -lī ye, -lī 'e, daughter.
be lī e, his daughter. 40, 10.
be lī ye ke' e, his daughters. 38, 19.

-LŌ t'ī ne, relatives.
ne LŌ t'ī ne, your relative. 26, 1.
se LŌ tī ne, my relatives. 14, 2.
beL xō t'ī ne, his relatives. 12, 14.

-s ke ne, children, family.
bes ke ne, his children, his family. 27, 9; 28, 1.

-dûn ne, husband; cf. dûn ne, man.
be dûn ne, her husband. 40, 10.

-ta, father.
be ta, his father. 12, 2.
se ta, my father, 11, 15.
Cf. Hupa, nō ta, our father; Kato, c ta', my father; Jicarilla, bī ka e, his father.

-tsī ye, grandfather.
se tsī ye, my grandfather. 22, 13.
be tsī ye, his grandfather.
Cf. Kato, s tc' gī, my grandfather;

-tsū ne, -tsō ne, grandmother, probably maternal.
se tsū ne, my grandmother. 15, 3.
be tsō ne, his grandmother. 14, 7.
Cf. Hupa, mitc tcwō, its grandmother; Kato, c tcō, my grandmother; Jicarilla, bī tcō, their grandmother; Navajo, bī tcō', his grandmother.

-tsū', mother-in-law,
be tsū', his mother-in-law. 11, 1.

-ts'e ya ne, wife.
be ts'e ya ne, his wife. 27, 13.

-ts'e de nī, friend.
se ts'e de nī, my friend. 24, 12.
be ts'e de nī, his friends. 25, 5.

-tca ya ze, niece.
se tca ya ze, my niece. 29, 22.

-tce le, -tcī le, younger brother.
eL tcī le ke, brothers. 34, 1.
be tce le, his brother. 32, 17.
be tcī le kwī e, his servants. 40, 5.
Cf. Hupa, xoi kil, his younger brother; Kato, n tcel', your younger brother; Navajo, bī tsil ī, his younger brother.

-t θō ye, -t θū ye, -t ϑū yī', grandson, my daughter's child.
set ϑū yī', my grandson. 13, 14.
set θū ye, my grandchild. 13, 6.
Cf. Hupa, hwit tsoi, my grandchild; Jicarilla, sit tsū yen, my grandchild; Navajo, bī tsoi, his grandchild.

-Ga kō ze, friend, one to whom a wife has been given.
be Ga kō ze, his friend. 26, 17.

-k'ī he, sister.
bī k'ī ke, his sisters. 27, 10.

NOUNS WITH SUFFIXES.

There are a few entirely dependent noun-forming suffixes which are not traceable to other parts of speech. The most frequently occurring is -kwī, -ke, used in the formation of divisions of human beings; first when the classification is based on age or sex, and second, when persons are grouped as relatives of some individual of the same degree.

en ne θē kwī, old man. 38, 18. (Fig. 25.)
cinL Le kwī, young man. 24, 10.
se kwī ya ze, small child. 14, 7.
ts'e yā kwī, old woman. 14, 8. (Fig. 248.)
ts'e kwī, woman. 18, 10.
e t'e de ke, girl. 31, 6.

Of relatives, in the plural only.

eL tcī le ke, brothers of each other. 34, 1.
be 'e kwī, his uncles. 17, 20.

be ne ðī ke, parents. 13, 22.

Cf. Hupa, nik kil xai, your brothers; Kato, tc' yan kī, women; Jicarilla, bi tcec ke, his children.

An uncertain suffix occurs in dûn ne yō, man, 21, 1 (Fig. 122) distinguished as a male being from dûn ne, which means man in the wider sense.

There are two suffixes employed with the names of plants and animals either to indicate the young or the adult of the species, or when different species resemble each other to indicate the larger or smaller species. They are also used of natural and artificial objects to grade them into classes according to size.

-tcōk', -tcō, large.

ōl dai ye tcōk', large jackfish, 31, 8; cf. ōl dai ye, jackfish.

Lū we tcōk', large trout. 15, 17.

Līn tcō, horse (Fig. 112); cf. Līn, dog.

ðа tcōk', fisher; ðа, martin.

θe lī tcōk', badger. (Fig. 109.)

tcī ze tcōk', panther, lion, 36, 7; tcī ze, lynx.

ts'ū tcōk', spruce. 43, 1. (Fig. 110.)

des tcōk', large stream, 12, 6; des, stream.

ts'ī tcōk', large boat. 40, 5.

teθ tcōk', large cane; cf. Hupa, tits cane.

Cf. Hupa, kiL we kyō, spider; Kato, dûs tcō, grouse; Jicarilla, ī ya ne tsō, large buffalo; Navajo, mā' ī tsō, wolf.

-ya ze, small; perhaps originally was restricted to the meaning, "the young of."

e θûn ya ze, young caribou, 29, 12; e θûn, caribou.

el ya ze, small spruce. 33, 17.

Lū we ya ze, small fish, 31, 2; Lū we, fish.

bes a ze, pocket knife (Fig. 114); cf. bes, knife.

des a ze, small stream. (Figs. 10, 111.)

ōl da yī was ze, I was a small jackfish, 30, 16, has the diminutive ending conjugated.

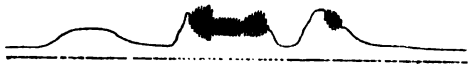
Cf. Kato, ca' na' yacts, small creek.

COMPOUND NOUNS.

Many nouns are composed of a noun stem followed by a qualifying adjective which by describing the object differentiates it from a similar one.

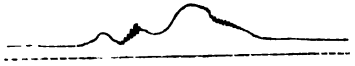
ʔī dū e, vest; cf. ʔī', coat and ne dū e, short. (Fig. 120.)

ī t'ā ba θas, a tree; ī t'ā, leaves, baθ, round, yas, small.



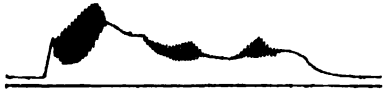
θ e l ī tc ōk'

Fig. 109. θe lī tcōk', badger.



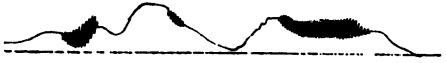
ts'ū tc ō k'

Fig. 110. ts'ū tcōk,' spruce.



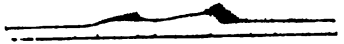
d e s a z e

Fig. 111. des a ze, small stream.



L ī tc ō k ō w e

Fig. 112. Lī tcō kō we, horse stable.

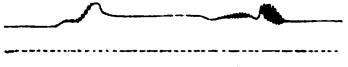


y a z ā ʻ

Fig. 113. ya zāʻ, clear sky.

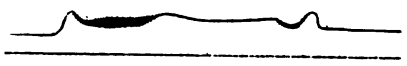
b e s a z e

Fig. 114. bes a ze, small knife.



y a θ l ū

Fig. 115. yaθ lū, hail.'

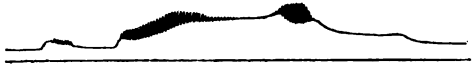


θ e c e θ

Fig. 116. θe ceθ, Rocky Mountains.

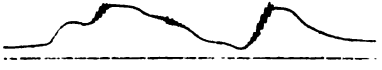
y a k' wû θ

Fig. 117. ya k'wûθ, sky.



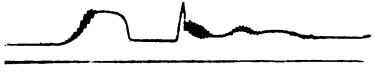
d û nn ī ϑ û θ

Fig. 118. dûn nī ϑûθ, moose hide.



t ī c ī ʻ ī ʻ

Fig. 119. tī cī ʔʻ, coat.



ʻ ī ʻ d ū e

Fig. 120. ʔʻ dū e, vest.

ya del ġai, gray back louse; ya, louse, del ġai, white.
na gī ϑe zûn', black fox; na gī ϑe, fox, del zûn, black. 43, 18.
sas del ġai, white bears, 29, 2; sas, bear.
sa θe beθ, full moon.
θûn θō ī, evening star; θûn, star, del θōk, yellow.
de ne slī ne, mean man, 37, 11; de ne, man; slī ne, mean, bad.
tc'ai le sō Lī nī, a small frog.
k'ai k'ō ze, a dogwood; willow red.
k'ûc ta θe, black poplar; k'ûc, poplar, (?).
ya zā', blue sky, ya, sky, zā', only (?). (Fig. 113.)

Closely related to these are the following in which the second term is not a qualifying adjective, but has verbal force.

na Ga dīn, blind man; na Ga, eyes, dīn, none.
dza Ga la ze, a proper name; leg trembles.
be tsū ne ye ne ca, a proper name 15, 2; be tsū ne, his grandmother, ye ne ca, she raised him.

Many compound nouns have the second member in the possessive case. In other instances it is difficult to be sure whether this relation exists or not.[1]

e lez θûθ, bladder; urine sack.
et θûn ke ge, caribou tracks. 16, 11.
e tcā hō θ'ûn ne, rib. 9, 1.
sa L'ū le, sunbeams; sun strings. 21, 2.
sa ϑûϑ, furs, beaver skins. 44, 18.
djeθ L'ūl, fish line; hook line. 31, 2.
ka tū we, goose lake. 43, 7.
Lin tcōk' θī L'ū le, bridle; dog large head rope.
da tsa tcel le, a small crow; da tsa, crow, tcel le, younger brother (?).

A few compounds have no indication or possibility of a possessive relation but have the first element qualifying the second.

θe ceθ, Rocky Mountains; this term is probably a translation only of the English name. (Fig. 116.)
tc'ail e dlū ne, a jumping mouse; frog-mouse.
L'ō bec, mowing machine; grass-knife.
yaθ lū, hail; cf. yaθ, snow and ī lū, hail. (Fig. 115.)

One noun, tel k'īθ ī, gun, 44, 2, is a verb in form with the stem -k'eθ, to shoot with a gun. There are probably many other verb forms so used.

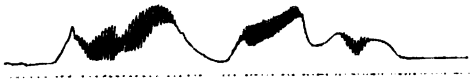
[1] In other Athapascan languages the second member is usually preceded by a possessive prefix. Cf. Navajo, nī Lij bī zīs, your urine its sack: Jicarilla, ca bī L'û le, the sun its strings (beams).

e t' ed e k e

Fig. 121. e t'e de ke, girls.

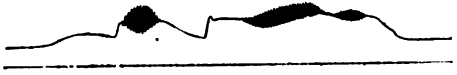
d ûnn e y ō

Fig. 122. dûn ne yō, man.



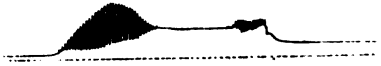
ϑ ō l g ū s ī

Fig. 123. ϑōl gūs ī, gopher.



x ai t a z ī

Fig. 124. xai t'a zī, fall.

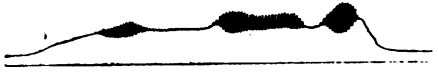


e ϑ e t'

Fig. 125. e ϑet', liver.

x a t ai n l ī

Fig. 126. xa tain lī, spring of water

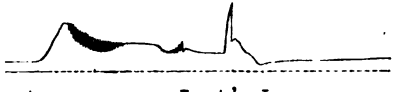


s e ϑ e ɢ e

Fig. 127. se ϑe ɢe, my throat.

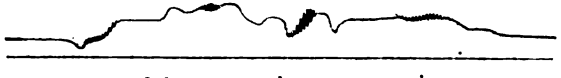
tc e l t' ū ī

Fig. 128. tcel t'ū ī, tobacco.



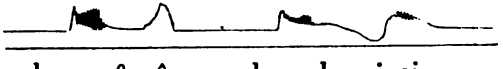
ts a x ō t' ī n e

Fig. 129. tsa xō t'ī ne, Beaver Indians.



n a k' e ts'e ʟ yai

Fig. 130. na k'e ts'eʟ yai, eye-glasses.



b e θ û n d e l ġ ai

Fig. 131. be θûn del ġai, his skin white.

Pronouns.

PERSONAL PRONOUNS.

The personal pronouns are seldom used independently except in direct address or where emphasis or contrast is desired. Both subject and object are incorporated in the vèrb, but in some instances it is impossible to connect them with the independent forms.

First Person.[1]

se, I, me. Used when emphasis is desired for nominative or accusative case.

sa, sa', for me, to me. 16, 4; 17, 7. (Fig. 133.) Evidently a contraction of se with -a, the latter giving the force of a dative.

seL, with me. The final element L, perhaps preceded by a vowel, indicates accompaniment and is probably connected with the prefix eL-, which has a reciprocal force.

Cf. Hupa, hwe, me; Kato, cī, I, ca, for me, cûL, with me; Jicarilla, cī, I, Navajo, cī, I.

First Person Plural.

nū hwū nī, we. 9, 11.

nō xe, we, us.

nō xa, nū xa, for us, to us. 36, 11; 45, 9.

nū xeL, with us. 20, 16.

nū' ba, for us. 40, 11.

Cf. Hupa, ne he, we, us; Kato, ne hiñ, we, n hûL, with us; Jicarilla, na xī, we, na xa, for us; Navajo, nī xī, we, us.

Second Person Singular.

nen, nûn, you. 14, 2; 10, 4.

neL, with you. 25, 19.

na, for you. 36, 5.

Cf. Hupa, niñ, you; Kato, niñ, you, na, for you, nûL, with you; Jicarilla, n dī, you; Navajo, nī, you.

Second Person Plural.

nū xe, you.

nū xa, to you.

nū xeL, nō xeL, with you. 20, 16; 45, 4.

Cf. Hupa, nō hin, you; Kato, nō hiñ, you; Jicarilla, n da xī, you; Navajo, nī xī, you.

[1] With se are used the various postpositional suffixes, listed on p. 121 below.

Third person singular.

The pronouns of the third person usually betray some demonstrative force. The limited material employed does not disclose a clear distinction in the meaning or use of the stems listed below.

xa, for him. 38, 18.

xeL, heL, xûL, with him; 17, 9; 7, 7, cf. xeL, with by the instrumentality of. 18, 7.

xī lī, hī lī, with. 13, 14.

Cf. Hupa, xōñ, he, him; Kato, hûñ, he, him, hûL, with him; Jicarilla, hī, he.

ba, to him, 8, 3; for her, 14, 14.

beL, with them. 24, 19.

keL, with it. 17, 8.

Cf. Kato, kīn, himself, kwûL, with him.

Reflexive.

e dī nī, himself. 10, 4; 23, 14.

e de xa, for himself. 30, 2.

e de bā, around himself. 21, 3.

DEMONSTRATIVE PRONOUNS.

e ye, that. 8, 4.

e ye ne, those. 27, 17.

e yī, that. 7, 15.

ya', for him. 16, 4. (Fig. 204.)

yeL, with him. 24, 9.

Cf. Hupa, yō, that; Kato, hai ye, that.

dī dī,[1] this, these. 9, 7. (Fig. 15.)

dī rī, this, these. (Fig. 16.)

Cf. Hupa, ded, this; Kato, dī, this; Jicarilla, dī, this; Navajo, dī, dī dī, this.

t'a that, 9, 21; often used to point out one of several persons or things characterized by a descriptive phrase or clause.

POSSESSIVE PRONOUNS.

The possessive forms are in some cases simpler than the independent forms which it seems probable have been extended by formative elements. They are prefixed to the nouns they limit. A list and examples will be found on page 96.

[1] This seems to be an example of reduplication, since dī, or de is a demonstrative by itself.

RELATIVE PRONOUNS.

There seem to be no relative pronouns, although relative clauses are not infrequent. A verbal suffix, -nī, seems to be used to subordinate one clause to another. An example will be found on page 7, line 9; nū nī ye ga nī nī ya nī, "wolves to them which came." In some instances the demonstrative, t'a, has the double meaning of "that which."

ADJECTIVE PRONOUNS.

Only a few adjective pronouns have been observed.

hō del yū', all. 28, 9.
hō na sī, remainder. 28, 11.
t'a θe rī, the oldest. 34, 2.
t'a ge 'a ze, the farthest one. 17, 6.
bō neL t'ū, both. 9, 21.
LāĪ ī, LĀ ī, many. 16, 20; 17, 1.
t'a ne zū, the best. 20, 10.
t'a hī ûn nī, the next. 21, 18.

INTERROGATIVE PRONOUNS.

e dlā GĪ, who? 23, 5.
e dla, what? 15, 4.
e dla e Ga, why? 37, 11.
e dla GĪ Ga, for what reason? 27, 14.
e dlī nī, where? 20, 14.
e dla jī, where?
e dlā nīL ϑa, how far?

INDEFINITE PRONOUNS.

t'a, that one, those. 23, 13.
t'a ts'ûn, toward somewhere. 9, 18.
t'a sī, something. 8, 8.
t'a sō, t'a sō', something. 7, 9; 11, 20.
t'a hī, some kind, 33, 12; which one, 32, 5, 6.
t'a hī t'a, with what? 35, 7.
t'a hō ts'ī', wherever from. 37, 13.
t'a xō t'a, what kind? 31, 12.

Numerals.

The numeral system of the Athapascan languages is decimal beyond ten, but in some dialects the numbers from five to ten are the first five digits distinguished by some qualifier as belonging to a second series. Kato has for six, "the other side one," and Chipewyan "again three,"

ī La ī, one. (Fig. 136.)
ī Lā ī, one man, 7, 13.
ī La Ge, one man. 31, 6.
Cf. Hupa, La, one, Lū wûñ, one man; Kato, La ha', one; Jicarilla, da La'e, one; Navajo, t'a La' i, one.

na ke, two. 9, 6. (Fig. 137.)
na de ne, na dûn ne, two persons. 25, 7.
Cf. Hupa, nax, two, na nin, two men; Kato, nak ka', two; Jicarilla, na kī, two; Navajo, na kī, two.

ta, ta Ge, three. 43, 5; 43, 9. (Figs. 18, 138.)
ta nī, three persons. 39, 13.
Cf. Hupa, tak, three; ta kûn, three persons; Kato, tak', three; Jicarilla, kai ī, three; Navajo, ta', three.

dī Gī, four. 43, 12. (Fig. 139.)
Cf. Hupa, diñk, four; Jicarilla, dī ī, four; Navajo, dī, four.

sa sō la Gai', sōn la' e, five. 44, 19. (Fig. 140.)
Cf. Hupa, tcwō la, five;

aL k'e ta Ge, six, again three. 44, 19. (Fig. 141.)
tō ta', ta ye wa tā, seven. 44, 5.
aL k'e dī, aL k'e dī Gī, eight. 44, 10; 45, 9. (Fig. 142.)
ī Lā tā', ī Lā xō tā, nine. 43, 19. (Fig. 143.)
hō nûn na, hō ne na, ten. 44, 20. (Fig. 144.)
hō nan na e ī Lai ī, eleven.
hō nan na e na ke, twelve.
nō nûn na, twenty.
ta hō nûn na, thirty.
dī hō nûn na, dī hō ne na, forty.
sûs sō la hō nûn na, fifty.
aL k'e ta hō nûn na, sixty.
t'ō t'a hō nûn na, seventy.
aL k'ī dī hō nûn na, eighty.
ī Lā tā hō nûn na, ninety.
hō nûn na hō nûn na, one hundred, 36, 7.
mīl, one thousand. (French.)

e t θ û n

Fig. 132. et θûn, caribou.

s a ' ai ' n e G a

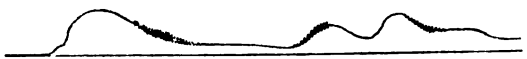
Fig. 133. sa 'ai ne Ga, for me snowshoes make.

d a s ī

Fig. 134. da sī, west.

e y e t' n ī ð a h ī l e '

Fig. 135. e yet' nī ða hī le', there far not.



ī L a n a k ī

Figs. 136–137. ī La, one; na kī, two.

t a G ī d ī G ī s ō n l a e a L t a G ī

Figs. 138–141. ta Gī, three; dī Gī, four; sōn la' e, five; aL kī ta Gī, six.

a L k'ī d ī ī L ã t ã h ō n û nn a n ī ð ī

Figs. 142–144. aL k'ī dī, eight; ī ã tã, nine; hō nûn na, ten.

Fig. 145. nī ðī, tamarack.

Adverbs.

Many adverbs appear to be related to demonstratives, while others have stems which have not been found in other parts of speech.

PLACE.

ai yet', there. 18, 7.
a La ts'ī, on either side. 12, 6.
a ke tca ge, near the door. 27, 2.
e ye xō ts'ī, from there. 30, 2.
e yer, there. 11, 3.
e ye dō sin, from there. 30, 14.
e yet', there. 7, 3. (Fig. 135.)
e yet xō ts'ī, from there.
e dī, too close. 12, 17.
e dī sī, another way. 12, 4.
e kō ze, there. 37, 10.
e kwa ze, that place, the same place. 21, 19.
ū za, the other side. 29, 18.
ya 'a, ya 'ā, over there, little ways off. 39, 3; 29, 10.
ya 'an ne, ya 'ûn ne, there, outside. 8, 3. (Fig. 156.)
ya 'a hūñ k'e, ya 'a hū k'e, little ways in the brush, out-of-doors. 17, 14; 16, 6.
ya 'a hwū, little ways. 13, 21.
ya ya Gai, down. 29, 2. (Fig. 152.)
ya na ðe, ya na θe, in front. 11, 2; 28, 17. (Fig. 155.)
ya ne, ya ne' e, behind. 26, 10; 8, 20. (Fig. 154.)
ya nī sī, ya nīs 'ī, behind. 28, 16; 19, 11.
ya θē e, north.
ya da e, down stream. 44, 6.
ya da 'e, west. 14, 5.
ya da hwū, up the hill. 40, 11.
ya da Ga, ya da Ge, up. 7, 16; 37, 3. (Fig. 153.)
yat θī', on the (frozen) lake. 30, 3.
yat θī cī, from the lake. 18, 15.
ya Ga, ya Gai, in, under, below. 31, 3; 14, 7; 19, 3.
ye nas sī k'ûs ī, on either side. 27, 2.
ye hō la ye, upstairs. 37, 9.
ye da tā Gai, between. 36, 9.
ye de dī', against. 45, 16.

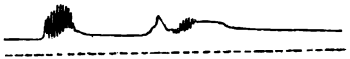
yĭn LAG ge, next the door. 27, 5.
yĭ sĭ', inside. 27, 1. (Fig. 191.)
yō wai, yō we, yō GE, over there. 25, 17; 10, 4; 15, 11.
yō we t'a, there. 27, 15.
yō kō ze, here. 26, 20.
yū 'ā, over there. 27, 20.
yū 'ûn ne, outside. 8, 5.
yū hwū, over there. 36, 15.
yū da', outside. 16, 16.
yū da sĭ, north. 23, 11.
na sĭ, south.
na sĭn k'ûθ e ts'ĭ', on the opposite side. 43, 18.
na θe ts'ûn, over, beyond. 44, 18, 21.
na din nĭ ϑa, high up. 7, 11.
na din nĭ ϑa hĭ le', not high up. 7, 12.
nat θe', ahead. 43, 13.
na t'ûθ, on edge. 34, 10.
ne dja, ne djā, here, there. 23, 6; 15, 15.
nĭ lĭ da', upstream.
nĭ ϑa, nĭ ϑai, far. 7, 6; 28, 16.
nĭ hō ya GAI, nĭ hwū ye, under ground. 9, 4; 8, 11.
θĭ ye, in fire. 23, 15.
θĭ sĭ, north.
hō 'ûn niL θa hĭ, farthest. 33, 6.
hō nĭ zĭ' ts'ûn, to the middle. 33, 9.
hō ga', close. 21, 17.
xō 'a ze, over. 33, 7.
xō ya ze de', a little distance. 7, 11.
xō gai ye, in the open.
xō ka', on a hill. 21, 10.
be teθ, over, beyond.
da zĭ, da sĭ, west. (Fig. 134.)
dē zĭ, here. (Fig. 150.)
de tcĭ ye, in the brush. 18, 11.
djā, here. (Fig. 149.)
ta ba GE, ta bā e, by the shore. 17, 11; 31, 5.
ta dja de, middle of lake. 30, 10.
ta dja GE, ta dja e ge, middle of lake. 30, 3, 18.
kō bā ge, by the fire. 22, 9.
k'eL xa, back. 29, 1; 44, 4.
k'e da GE, upward. 7, 15.

s e g a'

Fig. 146. se ga', beside me.

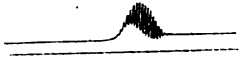
s e ya G a

Fig. 147. se ya Ga, under me.



b e k' e

Fig. 148. be k'e, on it.



dj ã

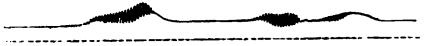
Fig. 149. djã, here.

d ē zī

Fig. 150. dē zī, here.

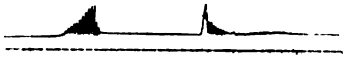
b e l a y e

Fig. 151. be la ye, on top of it.



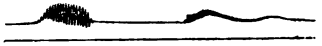
y a y a G a

Fig. 152. ya ya Ga, down.



y a d a Ga

Fig. 153. ya da Ga, up.

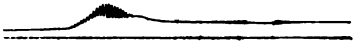


y a n e e

Fig. 154. ya ne' e, behind.

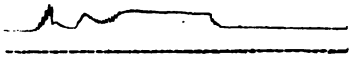
y a n a θ e

Fig. 155. ya na θe, in front



y a ' a nn e

Fig. 156. ya 'an ne, there.



e t' a x a'

Fig. 157. et t'a xa', soon.

TIME.

ã LA hwõ, 'an LA hũ, 'an LA hũ, after that, since then. 20, 2; 32, 11; 32, 12.
'ã LõN t'a, yet. 11, 10.
'ã Lõ, again. 15, 18.
a Lõ hũ, since. 34, 12.
ã Lã hwũ, afterward. 22, 17.
ãL hwõ, still. 21, 4.
aθ la hwũ, still. 20, 1.
a t'a xa, soon. 31, 7.
e ye xõ ts'ĩ, after that. 8, 1.
e yer xõ ts'ĩ', after that. 10, 18.
e yet', e yit', then. 12, 2; 31, 11.
e dĩ ĩ Gã, too soon. 25, 13.
e ts'in na θe, finally. 19, 3.
e t'a xa, e t'a xa', after a while, soon. 30, 11; 8, 11.
e kũ, then, 7, 3.
e kwa zĩ, there, at the same time. 19, 2.
ĩ La, once. 32, 4.
'ĩ t'a, then. 23, 1.
ya nĩ, before this, previously. 8, 7; 18, 3.
ya nĩ sĩ', previously. 38, 1.
sa t'a nel t'ĩ, every time. 14, 17.
θa, long time. 8, 5.
θa e, θai 'e, long time. 24, 1; 16, 1.
θa xõ ya ze, short time. 17, 15.
θe', first. 33, 9.
he na tĩ hũ, he na t'ĩ hũ, at one time. 34, 2.
hõnL dũ, hõnL dũ', after that. 23, 22; 9, 22.
hõ k'e ze, xõ k'e ze, after, afterward. 45, 4; 15, 8.
xõ tsĩ ûn ne, the beginning. 34, 13.
dũ hwũ, dũ hwũ, dõ hwõ, now, this time. 32, 1; 20, 21; 28, 5.
dzĩ ne, daytime. 13, 12.
dzin ne k'e, day. 38, 21.
te L'e ge, at night. 12, 10.
t'a θe, first, in the beginning. 7, 1.
t'e, still. 34, 12.
t'e da ne, soon, lately, immediately. 8, 5; 13, 1; 10, 13.
t'ĩ ta, t'ĩ t'a, soon, then. 13, 21; 25, 4.
t'ĩ tsûn, immediately. 10, 11.

ke L'e Ge, in the night. 28, 3.
kō, then. 39, 8.
kō se, kū se de', then. 36, 4; 37, 22.
kōt θ'ī, again. 12, 10.
k'a nī, now. 10, 18.
k'aL da ne, already. 39, 12.
k'a bī', k'a bī' hwū, in the morning. 44, 5; 7, 9.
k'a dje ne, k'a djin ne, near. 28, 12; 36, 9.

MANNER.

es din nī ye, not alone. 18, 2.
es tin nī ye, for nothing. 39, 6.
yī', yī, yīn', only. 14, 2; 31, 16; 10, 22.
yī t'a xō dī, only. 32, 3.
yoi yī ne, only. 10, 12.
za, zā', only. 25, 3; 36, 4.
θū', θū, θūn, in vain. 25, 8; 14, 8; 33, 14.
θ'ī, again. 7, 8.
hō yī ne, hō yī hwū, alone, only. 8, 1; 45, 13.
hwūn L'ûθe, too much. 17, 6.
hō te ye, sure, certainly. 29, 19.
xō ī yī ne, only. 16, 12.
xō tī ye, more. 40, 9.
be na ta Ge, without his knowledge. 12, 16; 17, 18.
tcū, too. 16, 10.

DEGREE.

a in the following words seems to mean "to such a degree."
a īnL ne θī, so long.
a yaθ tī GinL tûn, so snow was thick. 43, 12.
a nīL ϑa, a nīL θa hī, a nī ϑa, so far. 45, 11.
ûn nī θa', that far. 44, 5.
Cf. Hupa, a LûK kai, so white.

ASSENT AND NEGATION.

ã e, yes.
ẽ, yes.
xẽ, yes. 39, 8.
Cf. Hupa, añ, yes, hei yûñ, yes.

ī le', no. 15, 5.
hī le', no. 29, 4.

Conjunctions.

e kū, then.
e kū de, well then. 27, 17.
e yī t'a, for that reason. 32, 10.
e ts'ī na θe, finally.
ī xa t'a (suffix), because. 38, 21.
ī t'a (suffix), because, in order. 38, 20.
hō Ga de, in order. 20, 11.
kō lū, but, although. 12, 21; 40, 7.
hō lū, but. 7, 14.

Postpositions.

A number of enclitic particles are suffixed to pronouns and nouns forming adverbial phrases. It is sometimes difficult to be sure whether a certain particle belongs to the substantive which precedes it or with the verb which follows. As a class the former require an object to immediately precede it while the similar particles used with verbs may have the object understood.

-ya Gai, under.
be ya Gai, under them. 13, 14.
Cf. Hupa, mī ye, under it; Kato, ō ye', under; Jicarilla, bī ya, under him; Navajo, bī ya dī, under.

-ye', in.
be ye', in it. 7, 2.
naL tceθ ye, in a sack. 21, 7.
Cf. Navajo, bī yī', in; Jicarilla, bī ye', inside;

-nas sī k'ûs ī, on either side.
ye nas sī k'ûs ī, on either side of him. 27, 2.
ye na sin k'es sī', on either side of him. 8, 11.

-na ta Ge, with the knowledge of.
be na ta Ge, without his knowledge. 12, 15; 17, 18.
Cf. Kato, kw na taG ha', without his knowledge.

-n ka, for, after.
bīn ka, for him. 24, 14.
Cf. Hupa, mûx xa, after it; Kato, nō kwa, for us; Jicarilla, yī ka, for that; Navajo, ba ka, for.

-la ye, on top.
be la ye, on top of it. (Fig. 151.)
ceθ la ye, hill top. 20, 2.
Cf. Hupa, mil lai, on top; Kato, ū lai', its top; Jicarilla, bī la ka e, its top; Navajo, bī la ta, on the summit.

-L'a GAI, in the absence of.
be L'a GAI, in his absence. 22, 20.
ne L'a GAI, in your absence. 23, 8.
Cf. Jicarilla, yī L'a nan ye, behind them.

-θe', -tθe' before, in front of.
yet θe', before him. 33, 10.
θūnθ θe, in front of spears. 30, 7.
dûn ne ϑe, ahead of people, 26, 10.

-cī, from.
ya θī cī, from the lake. 18, 15.
Cf. Jicarilla.

-xa, for.
e de xa, for himself. 30, 2.
dûl xa, for blood. 21, 6.

-ba', for.
se ba', for me. 30, 6.
ne ba', for you. 9, 9. (Fig. 244.)
be ba', for her. 10, 8.

-bā, -bā', around, the border of.
e de bā, around himself. 21, 3.
ye bā', around them. 29, 8.
kō bā ge, by the fire. 22, 9.
be ī ye ba ne, around her clothes. 20, 9.
be ba ne, its border. 23, 2.
Cf. Jicarilla, yī bā ye, its edge.

-da tā gai, between.
ye da tā GAI, between them. 36, 9.

-dī, without.
ye dī, without him. 20, 1.
he dī, without. 10, 2.
Cf. Hupa, xōn ta ē din, house without.

-ta, -ta', near, to, among.
be ta, to it. 25, 13.
eL ta', together, to each other. 25, 1.

-ta tc'a ze, opposite.
be ta tc'a ze, opposite him. 27, 1.

-teθ, beyond.
be teθ, beyond.
Cf. Hupa, xō tis, over him; Kato, ō tûs, beyond it.

-tsī', -ts'ī, from; the source, or origin of the motion, while -tc'a ze implies separation.

be tsī', from it. 16, 20.

ne ts'ī, from you. 11, 17.

ha binL ts'ī', from the nets. 23, 1.

-tc'ã, -tc'a ze, from, away from.

se tc'a ze, from me. 40, 3.

be tc'ã, from it. 22, 4.

e LAi tc'a ze, from each other. 29, 9.

Cf. Hupa, hwik kya, from me; yī ts'ã, from them; Navajo, sī ts'a-jī, away from me.

-ts'ûn, toward, to.

se ts'ûn, to me. (Figs. 209, 212.)

ne ts'ûn, to you. (Fig. 214.)

be ts'ûn, to her. 10, 11.

djeθ ts'ûn', toward hook. 25, 12.

Cf. Hupa, xō tciñ, toward her; Kato, ō tc'ûñ', to him; Jicarilla, bī tc'ī, toward him.

-t'a, with, by means of.

ye t'a, with that. 25, 11.

be t'a, with it. 22, 12.

de tcûn t'a, with a stick. 23, 17.

-GA, -ga, at, by, beside.

se GA, by me. 33, 16. (Fig. 146.)

ne GA, by you. 26, 1.

be ga, beside him. 8, 10.

eL xã (eL GÃ), to each other. 34, 5.

nō xa, for us, 36, 11.

L'ū le GA, about a rope. 10, 10.

Cf. Hupa, xō wûn, to him.

-GA k'ûθ e, beside.

ye GA k'ûθ e, beside it. 29. 13.

-ka, to, after; used when one is starting to go to some one.

be ka, for them. 36, 5.

de ne ka, to the people. 9, 22.

-k'e, on it.

se k'e, on me.

be k'e on it. 30, 12.

de tcûñ k'e, on a tree. 21, 17.

eL k'e, on each other. 20, 10.

Cf. Hupa, mûk kût, on it; Jicarilla, bī k'e, by them; Navajo, bī k'ī, on it.

-k'ûz e, on, against; perhaps the last (-k'e) with ze.

dē tcûn k'ûz e, on a tree. 12, 10.

tū k'ûz ī, on the water. 19, 15.

Verbs.

The verbs of Chipewyan, like those of other Athapascan languages, are built up of many elements, each having a fixed place in the verb. Some of these have meanings which are clearly apparent when verb forms containing them are compared with other forms which lack them or have different elements. Only a few of these elements occur in the language except in the verb forms. Since the stem, that is, the element which most clearly defines the act, stands toward the end of the verbal complex, it is convenient to subdivide these elements into prefixes, stems, and suffixes.

The prefixes standing first in order are adverbial ones which indicate the position or direction of the action. For example, ye da nī ya, he went in, has for the first element, ye, which means in. In many verbs, these adverbial prefixes are not required and do not occur. Next in order are modal prefixes the meanings of which are more difficult to determine. Some of them, at least, limit the time of the act, particularly in regard to its inception, continuance, or completion. If a man starts out on foot, te ya, is the verb used; but if he arrives, nī nī ya. In these words te is used for acts which are beginning and nī for acts which are completed.

Following the modal prefixes are the subjective prefixes of the first and second person. The third person is usually without such a prefix, but sometimes a deictic prefix connected with a demonstrative stem is used in the third person, but its position is near the beginning of the verbal complex. Let me stab is, hwūs gwī; you stab, hiñ gwī; let him stab, yū gwī in which the sign of the first person is s, the second person is n, and the third person, y.

Some verbs have modal prefixes following the subjective prefix and immediately preceding the stem. One of these is capable of changing an intransitive verb to a transitive one, or of involving a person other than the subject in the act, while another shows that the act is repeated.

The stems, which in many cases conclude the verbs, beside defining the act often indicate by their forms the class of objects effected. For many verbs an entirely different stem is used when the object is plural, and in a few verbs there are different stems for the singular, dual, and plural. The stems often change their form slightly for the past tense.

Suffixes are more rarely found than are prefixes. They are frequently dissyllabic and some of them appear to be reduced verb forms. They are employed to indicate the source of information and limit the verb modally.

With so many elements entering into the verb there is a mathematical possibility of an enormous number of verb forms. Usage has, however, selected certain combinations which have become adjusted phonetically

and these are employed with little consciousness of the meaning of the individual elements.

It is not always easy to be sure whether certain elements are to be considered as a part of the verb or whether they belong to a preceding noun or pronoun. They have been written as a part of the verb in many cases because they are phonetically adjusted to it. In the verb biñ kas kûθ lo sa', "I would roll for it," 33, 3, the separation of the phrase biñ ka, "for it," would leave the phonetically incomplete s kûθ lo sa'. Phrases such as, be gûn, from him, written with the verb, page 28, line 17, be gûn na set-dil nī ta, they had gone away from him, have not been discussed in the following pages, but have been treated on page 122 above.

ADVERBIAL PREFIXES.

a-, 'a-, ai-, of no known meaning; it is used with verbs which mean to say and to do.
as 'ī, I did it. 20, 16.
'a dī, he spoke. 25, 19.
'a t'ī, he is. 25, 17.
ai yeL nī, he spoke to. 15, 4.
ai yū le, let him make.
Cf. Hupa, a den ne, he said; Kato, ac t'e ye, I am.

'ā-, 'an-, ai-, back, in the direction from which one came, toward home.
'ā te dja, he started back, 37, 15; but, te ya, she went, 20, 1.
ā te θī del, we started back, 44, 14; but, te θī del, we went, 43, 17.
ai ye teL tin, she carried him home, 14, 10; but, ye teL tī, she carried him, 17, 2.
an teL tī, they took him home. 38, 16.

'a-, an-, away; carries the sense of desertion or abandonment.
ant hwūs nī, I am going to leave him. 19, 19.
a se te dûk', he threw me away. 31, 5.
'a ne tūs ne hī le sī, I will not leave you. 40, 15.

e Le-, each other; it has a reciprocal meaning.
e Le ts'ūL del, they came together. 25, 6.
e Le de dī, joined together. 23, 3.
e Let ts'el gel, when they fought (each other). 24, 19.
Cf. Hupa, Le neL te, let us meet; Kato, Le ges 'a', it encircled.

e kwa-, the same, in the same manner.
e kwa a ne ne, do that. 28, 6.
e kwa a dī, he said the same. 12, 2.

e kwa sīn le, you do it. 38, 3.

Cf. Hupa, xa a it yau, she did that; Kato, kwac ʻī ne, I always do that.

ya-, up, into the air.

yail θet hoi yī, he was falling (up). 7, 15.

ya seL dīl LA las dja, he took me up quickly. 30, 17.

Cf. Hupa, ya te xan, he picked up; Kato, yaʻ gûL gal, he threw up; Jicarilla, ya na yīL dīL na, he threw them up; Navajo, ya il-tʻeʻ, it is tossed up.

ye-, ye da-, into; used of a house or similar enclosure.

ye dûn nī ga, come in; but, tī nī GAI, go out.

ye da nī ya, he went in, 28, 2; tī nī ya, he went out, 28, 4.

Cf. Hupa, ye wiñ ya, come in; Kato, ye nat ya, he went in; Jicarilla, ye ī ya na, he went in.

na-, down, vertically down.

na ge t'ak', he flew down. 12, 13.

na GĪ L'Ī, they fell down. 16, 20.

na ge djau, when he came down. 37, 7.

na gī ʻa, sun went down, evening. 19, 5.

Cf. Hupa, nal tsit, it fell down; Kato, na na gût yai, he came down; Jicarilla, na ga gī na, she carried him down.

na-, across, to move or be in a horizontal position.

na wa sa, I am going across.

nan nī ya, I crossed a stream (on a bridge or log).

Cf. Hupa, na niñ yai, he crossed; Kato, na nûn LAT, jump across; Jicarilla, na nan za, they moved across.

na-, over the surface of the ground or water, back and forth; used of walking or moving without a definite goal.

na te kīʻ, he paddled. 22, 20.

na ge daL he k'e, he walked along. 12, 18.

Cf. Hupa, na is tsū, he rolled about; Kato, na caʻ, I will go about; Jicarilla, na GA ʻōL na, it floated around.

na-, again; used apparently also of habitual acts.

na ginL tī, he put back, 21, 15; but, ne ginL tī, he put, 21, 7.

na te dja, he went back. 25, 15.

teʻ nī ʻā, she put in the water, 15, 17; but, te na nī ʻāū, when she put in again, 15, 18.

na θī ye teL nī, he ran (again), 22, 17; but, θī ye heL nī, he ran, 22, 3.

na hōL tsī, she made, 17, 11; but, hwōL tsī hū, when she made, 16, 1.

Cf. Hupa, na te lōs, she led back; Kato, nas liñ', it became again; Jicarilla, nan 'ai, carry back.

There are many verbs with a prefix na- of such general meaning that it is nearly or quite impossible to discover a definite meaning. It occurs in such words as: na gin ðet', he stayed there, 13, 11; nal ze nī, as he was hunting, 27, 9; na ze t'eθ, he took steps, 45, 15.

na da-, vertical, perpendicular to the earth.

na da θe 'ai, (rock) stood up. 12, 20.

Cf. Hupa, na dū wiñ a, it stood up; Kato, na t gûL 'a', he stood it up.

nī-, of uncertain meaning.

nī hīL a zū, he got up. 36, 10.

nī na θiz zil ya, they got up. 7, 3.

nī hī ya hwū, when he stood up. 29, 5.

nī gin niL tī hwū, when it had taken him. 12, 20.

Cf. Hupa, in na is dûk ka, she got up; Kato, nûn s'ûs tīñ, she took him up.

La-, La ga-, Le ga-, probably a phrase, the whole verb meaning to kill in which it occurs being figurative.

La yī nīL de, she killed. 19, 17.

La nīL de de, if you kill. 9, 8.

La ga nes θī hī t'a, I tried to kill him. 26, 2.

Le ga was de', I will kill them. 13, 11.

Le gûn nīl de, we killed beaver. 44, 7.

θin-, θī-, of uncertain meaning; it occurs with verbs meaning to run.

θin ba ye te dī', he ran (toward a person). 10, 12.

θī ye heL nī, he ran away. 22, 3.

Cf. Hupa, tsin tit dil diL, let us run away; Kato, ts'ûn teL del', they ran off.

sa-, se-, of uncertain meaning; used with verb meaning to play.

sa na was θet, I will play. 17, 13.

se na θet, he played. 17, 14.

ce-, of uncertain meaning; used with verbs meaning to eat or drink.

ces tī hī le', I could not eat. 31, 3.

ce gīl yū, we ate. 45, 10.

cin ne t'ī, you drink. (Fig. 169.)

cī wac t'ī, I eat. (Fig. 180.)

xa-, xai-, up, out of.

xa wa sa, let me go up (Fig. 173).

xa GI nûk', she took out (of hole in the ice). 15, 18.

xai yī GIN, she carried him up (a hill). 17, 3.

Cf. Hupa, xa is yai, he came up; Kato, ka ya' cī', they dug; Jicarilla, xa nan djai, bring out.

xō-, hō-, possibly has meaning of "there," in space rather unlimited and general.

xō de t'ī, it could be seen. 19, 7.

xō dinL k'ā, build a fire. 22, 6. (Fig. 163.)

xō del yaθ, smoke rising. (Fig. 179.)

xō ga hwū, when they put up (a tipi). 26, 19.

hō 'ai, house stood. 37, 2.

xō ka-, up; used of climbing a hill.

xō ka was a, let me go up hill.

xō ka θe yau, when he went up. 39, 9.

be-, to the surface of, against.

be de L'ū, he tied to (a canoe), 7, 1.

Cf. Hupa, me it t'an, he stuck to it; Kato, bes giñ, he carried it up; Jicarilla, be da hes L'ō, they tie on.

da-, used of positions higher than the ground.

daL ge, he climbed (a tree), 33, 17; but, teL ge, he went (on land), 33, 19.

da θe lai, was hanging, 35, 10; but, θe la hī k'e, lay there, 11, 11.

da de t'eθ, he stepped on, 7, 14; but, na ze t'eθ, he took steps (on the ground), 45, 15.

Cf. Hupa, da nin sa, sit (on a chair); Kato, da bes ya', he climbed on; Jicarilla, da nes da na, he sat (on limb of tree).

de-, used of motion or position in or into fire.

de GIN xûl, they put in (fire). 23, 15.

de nūL t'es, pile up (for a fire). 26, 5.

Cf. Hupa, de de iL kas, he threw into the fire; Kato, de dic tañ, I will put in the fire; Jicarilla, de nL dje na, she put fire.

ta-, of positions and movements relating to water.

ta θe la, he took out (of water). 25, 15.

ta nel 'a xoi yī, water continued to come. 19, 3.

ta kī hwū, when he paddled. 23, 1.

Cf. Hupa, ta na is tan, she took it out of the water; Kato, tai 'ac-bûñ, water will settle back; Jicarilla, ka nai gis na, she was rubbing in water.

te'-, relating to water; undoubtedly connected with the last prefix.
te' nī 'ā, she put in the water. 15, 17.
Cf. Hupa, te tcū wiñ an, he put it in the water; Kato, te' nō nī gī-ne, I put in water.

tī-, out; used of going out of a house or tipi.
tī wa ya sûn na, let go out. 28, 3.
tī nī ya he k'e t'a, he had gone out. 28, 10.
tī nī ya hū, when he went out. 16, 6. (Fig. 181.)

dze de-, djī de, around from place to place; used of taking a walk for exercise or pleasure, or of carrying an object about with one.
djī de gai nī, he was walking. 21, 1.
dje des la, I swam around. 31, 1.
dze de nūs lū, I will lead you. 40, 11.
dze deL tcīθ, she took along. 10, 22.

ts'e-, used of approach to a body of water.
ts'e nī 'as, they two walked. 17, 5.
ts'e he nī 'a zū, they were coming to. 40, 19.
ts'e na nī dīl, we came to. 44, 14.
Cf. Hupa, tce niñ yai, she came down to the beach; Kato, tc'e-nan la, he jumped out.[1]

ka-, kai-, after, in the sense of going after anything.
kai ye nī θen hwū, hunting for. 24, 3.
ka θe ya nī, he went after. 39, 17.
ka dūs dja, I will go for. 21, 19.
ka te kī' nī t'a, they went for in a canoe. 24, 6.
Cf. Hupa, xan te, look for it; Kato, ka ya' ûn te, they looked for it; Jicarilla, xa na n dai, go for it.

k'e-, off (?); used with verbs of cutting and breaking.
k'e nī t'a ϑū, when he cut off. 35, 4.
Cf. Hupa, kit te t'ats, he cut them; Kato, k'e tcin nac bûñ, you must bite off.

OBJECT PREFIXES.

Pronouns in their reduced forms are prefixed to the verb when an object is required. They have their place at the beginning of the verb or after the adverbial prefixes in case they are present. The forms of the pronouns are: first person singular, se, ce, s-; second person singular, ne-,

[1] In Hupa and Kato this prefix is also used with the meaning of tī-, above.

n-; first and second person plural, nō, nō xe; third person singular and plural, be-, ye-.

ce ginL teL, take me. 15, 11.
na sī,L'ūn, dress me, 16, 5; but, nai ye L'ōn, she dressed him, 16, 5.
se nē yūL hū sa, they are following me. 19, 8.
ne kel nī' nī sī, who kept you. 37, 14.
'a ne tūs ne hī le sī, I will not leave you, 40, 15; but, a se te dûk, he threw me away, 31, 5.
nel ginL xel wa le sī, it gets dark with you. 12, 11.
na nū hwe ī ginL ūL, take us. 7, 2.
e kwa a nū xeL nī hī le', did not tell us that way. 7, 13.
e deL tsī hwū, when he made himself. 23, 20.

It is evident that in Chipewyan the noun object may be incorporated.

a de ne heL nī, he spoke to the man. 11, 14.
be na hō de ne ɢe tcûθ, she wrapped the man. 11, 4.

In the two examples given above, the noun de ne, man, occupies the place of the object pronoun. In other cases because there are no prefixes preceding the noun it is not possible to tell whether the noun is to be taken with the verb or not.

FIRST MODAL PREFIXES.

There are a number of modal prefixes having position next after the adverbial prefixes which are weak or reduced in form. The meaning of these elements is obscure.

ne-, nū-,

nū wūs xe, I am going to carry. 19, 21.
nū was 'ī, I will look. 29, 4.
ne ginL de hwū, she washed. 8, 6.
nī ye niL tī, she put him down. 15, 13.
nūs da, I will sit. 8, 10.
da ne wūn leL, lean them. 12, 10.
ne tes, they two lay. 8, 11.
Cf. Hupa, xa nū win te, she looked for it; Kato, tc'n nōL yōL, let it blow.

de-, dī-, in some words the meaning of separation is suggested.

de teL nī', he reached. 7, 15.
na xa de ge la, were pulled back. 15, 8.
dī ɢin 'at', she unfastened. 16, 19.
Cf. Hupa, tcit dū wim mitc, he pulled off; Kato, na dīc tca, let me eat.

te-, is used of acts thought of as beginning.
te wū t'as, we two will go. 16, 20.
te ya, he went. 26, 10.
te θī del, we went. 43, 17.
Cf. Hupa, na tes deL, they started back; Kato, tc' tes yai, he went.

It is uncertain whether he-, in such verbs as, he θe līn, she became, 10, 17, is a first modal prefix or a deictic prefix with reference to the subject.

DEICTIC PREFIXES.

Many verbs contain a demonstrative element which usually stands after the adverbial and first modal prefixes but before the second modal prefixes. This refers to the object in many cases but may refer to the subject.

y-, ye-, usually confined to the third person of the verb and apparently used when the object is known and has been mentioned.
ye hūnL 'ã, he found (a place). 37, 3.
ye 'ī, he saw it. (Fig. 199.)
ye ne ca', she raised him. 14, 9. (Fig. 217.)
nī ye niL ke, she tracked him. 16, 9.
Cf. Kato, yī gûn yañ, they ate it; Jicarilla, yī yes xī, he killed it.

b-, used as the last except that it more frequently occurs in the first and second persons.[1]
be hwūs aL, I am going to find it.

ts'-, used of the object, and perhaps the subject, when less definitely known and referred to.
ts'el del, they ate them. 7, 4.
ts'e LŪ, he was caught. 21, 3.
'a ts'e dī, he addressed. 22, 13.
Cf. Hupa, kin niñ en, he brought it; Kato, tc'ō' sût, pound.

he-, is used for the dual or plural of verbs in the third person.
ye he 'ī, they two saw him; but, ye 'ī, he saw him.
na he ye ginL tc'īl, they (dual or plural) tore it; but, na ye ginL-tc'īl, he tore it.
he he dū, they said, 8, 9; but, he nū, he said, 33, 13.

da-, is used for the plural of verbs in the third person.
da ye he 'ī, they (plu.) saw him.
da nel djet', they are afraid.

[1] The material for illustrating this difference in use is scanty but by taking into consideration the phrases which precede the verbs it can be demonstrated. On page 36, line 3, be ka θī ya de, if you go for, and line 5, be ka wa sai, I will go for them, but in the same line, ye ka he ya, he started for them

SECOND MODAL PREFIXES.

The second modals seem to relate to the beginning, continuance, or cessation of the act or state. It is not certain that they are unrelated to the first modals which they resemble in form; their position however is different and they are generally confined to the past tenses, in their use.

. g-, gin-, is used of acts or states which continue and are viewed as continuing for some time.

na gin ϑet', he stayed there. 13, 11.

gin leL, you carry. 10, 3.

ginL as, they came (approached), 19, 14; but, ye gûn nī niL as, they came (arrived) to her, 19, 15.

ne ginL de hwū, she washed. 8, 6.

Cf. Hupa, na wiñ yen, he stood; Kato, gûñ eL, you carry.

It is to be presumed that the w- which appears in many futures and presents of the first person is connected with this prefix.

nī wūl 'ī, let us look (Fig. 203).

xa wa sa, let me go up (Fig. 173).

ϑ-, θ-, ϑe-, θe-, is also used of acts and states which are in progress.

na ϑī ya, I went. 17, 1.

θe dai, he sat, 14, 9; but, ne da, she seated herself, 19, 14.

θe la hī k'e, (hair) was lying. 10, 12.

Cf. Hupa, me tsis yen, who stands in; Kato, ka sī del', we came up.

n-, nīn-, is used of acts viewed as completed.

nī nī ya, he came. 8, 2.

nīn dja, he came (back). 10, 1.

nī gī, he put him down, 21, 10; but, ne te gī, he took on his back, 21, 9.

Cf. Hupa, me niL xe, he finished it; Kato, nī gī ne, I bring.

d-, is probably also a second modal, although the few cases in which it occurs might be explained as examples of the first modal de-.

dinL as, they came, 19, 16; but, ginL as, they came, 19, 14; no difference in meaning being apparent.

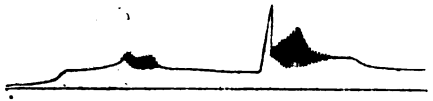
deL da, she sat. 18, 14.

nī gā de ya, she waded in. 19, 2.

na de la nī t'a, they were around. 23, 3.

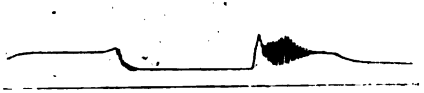
xa da del la, he took out. 18, 2.

h-, he-, seems to be used with no reference to beginning, completion or continuance.



θ ī d a

Fig. 158. θī da, I am sitting.



θ i n d a

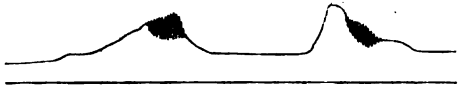
Fig. 159. θin da, you are sitting.

θ e d a

Fig. 160. θe da, he sits.

θ ī k e

Fig. 161. θī ke, we two sit.

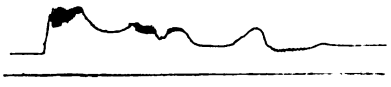


θ e k e

Fig. 162. θe ke, they two sit.

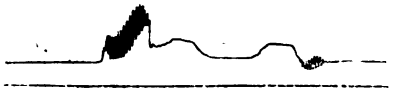
x ō din ʟ k' ã

Fig. 163. xō dinʟ k'ã, build a fire.



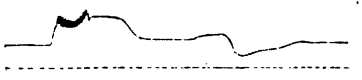
d e θ ī l θ' ī

Fig. 164. de θīl θ'Ī, we sit.



d ū ʟ θ' ī

Fig. 165. dūʟ θ'Ī, you sit.

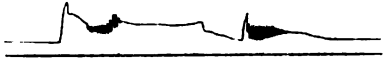


d e ʟ θ' ī

Fig. 166. deʟ θ'Ī, they sit.

n û θ ī b ī

Fig. 167. nûθ θī bĪ, I swam.



t ū s b e

Fig. 168. tūs be, let me swim.

c inn e t' ī

Fig. 169. cin ne t'Ī, you drink.

na hĭn da, will you live, 37, 19; but, na gin da' wa lĭ, you will live, 36, 2.[1]

ye hūnL 'ā, he found. 37, 3.

nĭ hĭL 'a zū, they got up. 36, 10.

ye ka he ya, he started for them. 36, 5.

na he dja, he started back. 36, 13.

SUBJECTIVE PREFIXES.

s-, first person singular; a reduced form of the first singular personal pronoun se. This prefix is found in the present and future of all verbs and in the past tenses of verbs which have the reiterative prefix, t- or d-.

tūs be, let me swim (Fig. 168.)

hwūs tcū. I will take, 34, 15; but, hinL tcū, he took it, 35, 13.

as ʔĭ, I took it, 20, 16; but, a neL ʔĭ, did you take it? 20, 15.

nūs da, I will sit, 8, 10; but, ne da, he sat, 39, 11.

ges ĭ, I see (Fig. 193.)

na θes dja, I went back, 44, 4; but, na θe ya, he went, 27, 11.

na ges da' wa lĭ, I will live (again), 36, 21; but, na gin da' ō wa lĭ, you will live, 36, 19.

Cf. Hupa, xauw auw, I am going to take out; Kato, tûc ge', I will carry; Jicarilla, na dĭc t'ā, I am chief; Navajo, yĭc bej, I boil it.

ĭ-, first person singular, dual, and plural; used in the singular with verbs in the past tense and in the dual and plural when their stems are different from that of the singular.

tĭ ya, I went, 44, 11; but, te ya, he went, 16, 9.

nĭ nĭ 'ā, I brought (Fig. 226.)

θĭ da, I am sitting (Fig. 158.)

xa θĭ ya, I went up (Fig. 170.)

xa θĭ dil, we went up (Fig. 175.)

te θĭ t'as, we two went, 44, 6.

te θĭ del, we went. 44, 7.

nĭ nĭ del, we came. 43, 18.

θeL k'eθ t'a, because I shot. 43, 10.

Cf. Hupa, te se la te, I am going to take them; Kato, sĭ tĭ ne, I lay; Jicarilla, da se dā ye, where I had been sitting; Navajo, nĭ lōz, I led.

[1] There is no discoverable reason in these two examples why h- should be used in one and g- in the other.

x a θ ī y a

Fig. 170. xa θī ya, I went up.

x a θ in ya ūs a

Fig. 171. xa θin ya ūs a, did you go up?

x a θ e y a

Fig. 172. xa θe ya, he went up.

x a wa s a

Fig. 173. xa wa sa, let me go up.

x a θ ī ɢ ai

Fig. 174. xa θin ɢai, go up.

x a θ ī d ī l

Fig. 175. xa θī dil, we went up.

x a θō ' a

Fig. 176. xa θō' 'a, you two went up.

x a θ ō ' d i l

Fig. 177. xa θō' dil, you went up.

x a θ ī t' a s

Fig. 178. xa θī t'as, we two went up.

x ō d e l y a θ

Fig. 179. xō del yaθ, smoke rising.

c ī wa c t' ī

Fig. 180. cī wac t'Ī, I eat.

t ī n ī y a h ū

Fig. 181. tī nī ya hwū, when he went out.

t-, first person dual and plural; used when the stem is the same for all three numbers, but it does not appear when there is a third modal L-, following it. The L is in that case rendered sonant 1.

e gīt ʻī, we saw it. 43, 9. (Fig. 202.)

te wū deʻ, let us throw them (Fig. 214); but, tūs ne, let me throw (Fig. 211.)[1]

te θī dûkʼ, we threw (Fig. 213.)

na hī dϑet, we two stayed (Fig. 207.)

te wū tʼas, let us walk (Fig. 188.)

nī wūl ʻī, let us look (Fig. 203); but, niL ʻī, you look (Fig. 194.)

de θīl θʼī, we are sitting (Fig. 164); but, deL θʼī, they two are sitting.

ne θīl yā, we raised him (Fig. 218).

hō de θīl kʼa, we built a fire. 45, 8.

n-, ne-, (or nasalization of the vowel), second person singular; in some cases there is no evidence that an n was at any time in the verb. The prefix is a reduced form of nen, you.

dinL eθ, put on (snowshoes). 16, 6. (Fig. 245.)

θin da, sit, 11, 13 (Fig. 159.); but, θe da, he is sitting, 14, 14 (Fig. 160).

xō dinL kʼā, build a fire. 22, 6. (Fig. 163.)

cin ne tʼī, you drink. (Fig. 169.)

na ne ϑet hwū sa, did you stay? (Fig. 206.)

ne Ga, make for me, 16, 2. (Fig. 246.)

tī ne, throw to me (Fig. 209).

wō ϑūθ, pull several times. 11, 6.

nī gīl djet hwū sa, are you afraid (Fig. 221.)

neL tʼūc, take off bark (Fig. 241.)

Cf. Hupa, ye nûn dauw, come in; Kato, tcʼûn yān, you eat; Jicarilla, n dai, go; Navajo, de nī ya, you go.

ō'-, second person dual and plural; there are some contractions but evidently the prefix has existed in all cases. The aspiration in some instances renders a stop a continuant and a sonant a surd.

xa θō' ʻa, you two went up. (Fig. 176.)

wō' ʻas, you two walk (Fig. 183.)

wō' diL, you (plu.) walk (Fig. 184.)

[1] The t does not appear but it has converted the n into d.

nūL ʻī, you two look (Fig. 195.)
ne waL djet hwū sa, are you afraid? (Fig. 223.)
nī nō Le hī, you brought, 11, 18; but, nī nī la, you (sing.) brought.
Cf. Hupa, na nō diL, you go across; Kato, be cō' lōs, take me up; Jicarilla, xan da sa' Le, take us out; Navajo, di cō aj, you two go.

THIRD MODAL PREFIXES.[1]

The modal prefixes which are found between the subjective prefixes and the stems in some instances may by their presence or absence change the meaning of the verb. Certain stems are not used without the third modal L-, while t or d is usually found with the iterative.

L-, has a transitive force in some cases, or is used when an indirect object of a verb of speaking or saying is in mind.
heL nī t'a, he called, addressed him, 13, 18; but, he nī, he said, 13, 16.
nī nīL ʻas, the wolves came, 8, 16; but, nī nī ʻas, they two (men) came, 7, 6.
nī nīL tʻī, he brought it (a person), 13, 5; but, nī nī tā, he brought it (a long object), 9, 2.

l-, with a few stems is found in all the forms, and at times with stems which are also used without any modal prefix or with L-.
nel djet', he is afraid (Fig. 222.)
na tsel kōs, he jumped. 13, 1.
hūl yīʻ, called. 45, 14.
nīl ge, (dog) came, 45, 9.
gel tī, they put him. 38, 17.
nīl ʻas hī leʻ, they do not come. 32, 3.

n-, an n is found in the past tenses of many verbs preceding the stem or the third modal L-, but no meaning is known for it.
dī Gin ʻat', she unfastened. 16, 19.
nī ginL Lal hī k'e, he could not move. 8, 12.
ye yint θīʻ hwū, when they dug. 9, 2.
yī hōnL ʻa, she found him. 14, 9.

The relation of these third modals is brought out by the following examples:

na ye ginL tc'īl, he tore it; na gail tc'īl, it is torn (someone did it);

[1] These prefixes in Hupa are discussed under the caption Classes, p. 34, and for Kato in the section headed Third Modals, pp. 57–9.

na gĭn tc'ĭl, it tore (from ordinary wear). da ye gin 'ût, he tore it; da get 'ût', it is untied by someone; da get dûk', it came untied by itself.

ō-, ū-, is used in the future only. Since this prefix is used in the same forms with the third modal prefixes and precedes them, it probably is not connected with them in meaning or function.

tūs be, let me swim (Fig. 168).
tū sa, let him walk (Fig. 187).
te wū diL, let us walk (Fig. 190).

Cf. Hupa, yō loi, let him tie (only found in third person); Kato, tc'ō gac, let him chew it (third person only); Jicarilla, dō ya', let him come; Navajo, a dō nīL, he will do it.

VERBAL STEMS.

The meaning of the verbal stem can sometimes be discovered by accounting for the meaning of all other elements entering into the verb, when it appears that the stem must have the meaning which is required to give the complete verb the sense required to fit the context. For example in line 13 of page nine an teL az de, is said to mean "if it runs away," and the context requires such a meaning. It has been discovered however, that an means "away," that te means "to begin," that L is used with certain stems and when its meaning is discoverable it has a transitive force, and finally the last syllable gives the conditional force, "if." The stem az carries then the meaning of movement. By examination of the various words which have stems meaning to move it is found that az is only used of animals moving on four feet, and used only with a plural subject.

It is also possible to place side by side a number of verbs which are alike except that the stems differ. Since there is but one variable it is easy to see what the meaning must be to produce the differences in meaning.

nī nī ya, he came, one on foot.
nī nī 'as, they came, two on foot.
nī nī del, they came, more than two on foot.
nī nī kī, he came, one or more in a canoe.
nī nī tā, he brought something long.
nī nīL az, they came, wolves or other four-footed animals.

It has not been possible of course to determine the meaning of all the stems in this manner. The meaning placed after the isolated stem is simply a judgment of what it probably means, and the examples are to illustrate this judgment and are not to be considered proofs of its meaning.

-ʻa, -ʻai, -ʻā,- ʻaL to have position, used particularly of a round object, singular only.

na da θe ʻai, (a rock) stood up. 12, 20.
na gī ʻa, it was evening (referring to position of the sun). 19, 5.
ϑe ʻā hī k'e lai, (lake) was there. 17, 3.
hō ʻai, (house) stood. 37, 2.
xō te ʻa hī k'e, (tracks) were in a line. 16, 12.

Used transitively.

na ϑe ʻa, he gave it. 13, 18.
nī nī ʻā, he brought. (Fig. 227.)
nī wûñ ʻaL, bring to me. 14, 12.
da nīL ʻā, I stuck my nose in. 30, 16.
te na nī ʻai, put it in the water again. 15, 18.
teʻ nī ʻā, she put in the water. 15, 17.
Cf. Hupa, te tcū wiñ an, he put in water; Kato, de dûn ʻąc, put on the fire.

-ʻa, -ʻai, -ʻā, to find a person or thing.

yī hōnL ʻa, she found him. 14, 9.
be na xōs ʻai wa lī, I would find. 33, 1.
be hwūl ʻā, they found him. 24, 14.
be hwūs ʻaL, I am going to find.

-ʻa, to send one, to give directions.

ai ye heL ʻa, he sent her back. 37, 15.
nī ya tī nī ʻa, he gave directions. 9, 6.
Cf. Jicarilla, da nL ʻa na, he sent word again.

-ʻā, to be full.

da nel ʻā hoi yī hī k'e, it was filled with. 39, 11.

-az, -as, to travel, used of animals only in the plural.

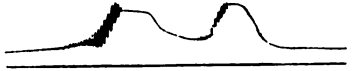
na gal ʻûs θ'e, heard the animals walking. 31, 17.
nī niL az θ'e, he heard wolves come. 8, 16.
ginL as, caribou came. 19, 14.
Cf. Hupa, teL atc, pack-train came; Kato, tûl ac bûñ, turtles must walk.

-ʻas, -ʻaz, -ʻais, to travel, used of two persons only.

ye dûn ne ʻa zū, when they two went in. 35, 10.
wōʻ ʻas, you two walk (Fig. 183.).
se ʻas, they two set out. 7, 5.
xa θī t'as, we two went up (Fig. 178.).

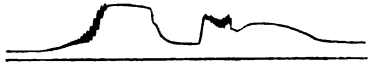
g i n g a ʟ

Fig. 182. giñ gaʟ, you walk.



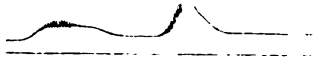
w ō ' ' a s

Fig. 183. wō' 'as, you two talk.



w ō ' d i ʟ

Fig. 184. wō' diʟ, you walk.

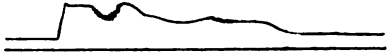


g e ' a s

Fig. 185. ge 'as, they two walk.

t ū y a

Fig. 186. tū ya, let him walk.



t ū s a

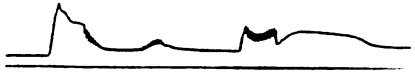
Fig. 187. tū sa. let me walk.

t e w ū t' a s

Fig. 188. te wū t'as, let us walk.

g e d i ʟ

Fig. 189. ge diʟ, they are walking.

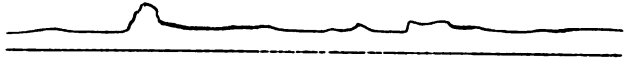


t e w ū d i ʟ

Fig. 190. te wū diʟ, let us walk.

yī s ī ' hō dū ' θ û k

Fig. 191. yī sī' hō dū θûk, inside let us smoke.



ye k e ɢ e k' e t e y a

Fig. 192. ye ke ɢe k'e te ya, on his track he walked.

ge 'as, they two were walking. (Fig. 185.)
dzī de 'ais nī, were walking. 34, 14.
Cf. Jicarilla, n ke 'ac na, they two started; Navajo, yī 'ac, they two are walking.

-'aiL, to bite.
ne eL 'aiL, they bite. 26, 13.
Cf. Hupa, tcū wiñ aL, he chewed; Kato, na tc'aL, he was chewing; Jicarilla da gō aL, biting them.

-'at', -'ût', to untie.
dī gin 'at', he took off. 16, 19.
da gī 'ût, I untied it.
Cf. Navajo, k'e is at, I untie.

-el, -eL, -ūL, to move on the surface of water.
de ne teL el, they took them through the water. 7, 1.
na nū hwe ī ginL ūL, take us through the water. 7, 2.
Cf. Jicarilla, xa na gō eL na, they floated to the top.

-eθ, to put on clothing.
dinL eθ, put on (my snowshoes). 16, 6. (Fig. 245.)
Cf. Jicarilla, yī diL es, he put on moccasins.

-'ī, to see, to look.
e wō' 'ī ō sa, did you two see it? (Fig. 198.)
ye he 'ī, they two saw it. (Fig. 200.)
yīs 'ī, I see. 35, 10.
nī was 'ī, let me look. 29, 4. (Fig. 196.)
ges 'ī, I see. (Fig. 193.).
Cf. Hupa, niL iñ, look; Kato, nûc 'ī ne, I saw it; Jicarilla, gō niL-'ī na, they looked; Navajo, yō ī', let him look.

-'ī', to steal.
yī ne 'ī' nī t'a, they stole. 18, 10.
ne 'ī', he stole it.
se ne 'ī nī t'a, he stole me. 37, 12.
Cf. Navajo, a nī 'ī, he is stealing.

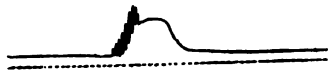
-'ī, to do.
a neL 'ī t'a, did you do it? 22, 12.
as 'ī, I did it. 22, 12.
a sel 'ī, they did to me. 40, 8.
Cf. Hupa, ai kyūw en, I will do; Kato, kwąc 'ī ne, I always do that; Jicarilla, 'a da tc'iL 'ī na, they try to do it.

g e s ˥ī

Fig. 193. ges ˥, I see.

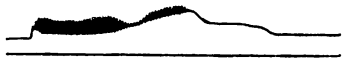
n i L ˈ ī

Fig. 194. niL ˥, you look.



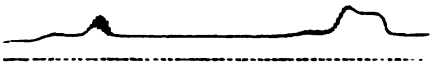
n ū L ˈī

Fig. 195. nūL ˥, you two look.



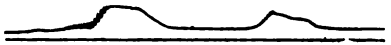
n ū w a s ˈ ī

Fig. 196. nū was ˥, let me look.



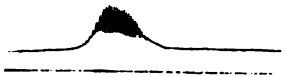
ī g ī ˈ ī ū s a

Fig. 197. ī gī ˥ ūs a, do you see?



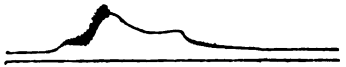
ewō ˈ ˈ ī ō s a

Fig. 198. e wō ˥ ōs a, do you two see?



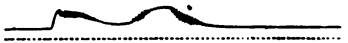
y e ˈ ī

Fig. 199. ye ˥, he saw it.



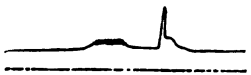
y e h e ˈ ī

Fig. 200. ye he ˥, they two saw him.



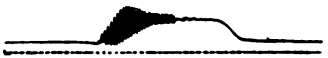
d a y e h e ˈī

Fig. 201. da ye he ˥, they saw him.



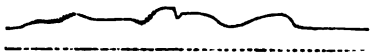
e g ī t ' ī

Fig. 202. e gī t'ī, we saw it.



n ī wū l ˈ ī

Fig. 203. nī wūl ˥, let us look.



y a θ e L ts ī

Fig. 204. ya θeL tsī, for him she made.

-ya, to make, to do.
al ya, some one made it.
a ts'e dīl ya hwū, he did it to himself. 21, 20.
Cf. Hupa, au*w* dī yau, I did.

-ya, -yai, to travel, to go; used of one person only.
na ϑī ya, I went. 17, 1.
ye dûn nī ya, come in. 27, 1.
nī nī ya, he came. 25, 3.
tū ya, let him walk. (Fig. 186.)
xa gin yai, he went out. 45, 4.
xa ϑe ya, he went up. (Fig. 172.)
na ϑes dja, I went back. 44, 4.
Cf. Hupa, te sē yai, I went away; Kato, tc' nûn yai, he came there; Jicarilla, xō ya', let him come.

-ya, -yā, to know.
e kō des ya, I may know. 37, 21.
kwa des yā, I know. 30, 14.
he kō del ya nī t'a, he knew. 31, 14.
he kō de dja, they knew it. 20, 18.
Cf. Hupa, xō wût xō wes yûn te, I will watch her; Jicarilla, 'at-da gōs yā', they noticed them.

-yā, to grow, to pass through life.
eL gel yā nī t'a, they were the same age. 32, 4.
na ϑīl yā, we raised. (Fig. 218.)
da nī yā' t'a, (stones) were growing. 20, 20.
Cf. Hupa, dō xoi nes yan, he did not raise it; Kato, nes ya nī-kwa nąñ, it had grown.

-ye', -yī', to be named, to be called by name.
hūl ye', he is named. 25, 18.
hūl yī', is called. 45, 14.
Cf. Kato, ōl yī bûn dja', shall be called.

-yez, -yûs, to break, transitive, and intransitive.
na dī yez, she broke it. 18, 18.
ge yûs, he broke it. 22, 11.
Cf. Kato, tc' gûn yīc, he broke it.

-yū, -yūL, to pursue, to chase.
nai yin te yū, he chased again. 22, 17.
da nē yū, he chased. 44, 12.
se nē yūL hū sa, are following me. 19, 8.

Cf. Hupa, tce min niñ yōt dei, he drove out (a deer); Kato, bûn tigī yō, they chased it; Jicarilla, na gō n yō, they chased.

-na, -nai, -na', to live, to be alive; but not used of residing.
e deL e GinL nai, with him you are alive. 26, 1.
wō na' t'a, he will live. 11, 20.
wūs na hī le' sī', I will not live it is. 36, 18.
he na' nī t'a, was living. 44, 1.
na ges da' wa lī,[1] I may live. 36, 21.
Cf. Jicarilla, na xī n da, alive; Navajo, xī na, he is alive.

-na, to beat, to win from one in a contest.
nō neL na, he beat. 33, 8.
hō neL na wa le sī, if he beats him. 33, 12.

-ne, -na, to do, to treat a person in a certain manner.
e kwa a ne ne, do that. 28, 6.
was ne hwū, (what) shall I do? 23, 11.
ye Ga na hī le', he did not do anything. 35, 16.
wō na sûn na, do not bother. 26, 3.
Cf. Hupa, a in nū, he did.

-ne, -nûk', -na, to move something alive.
se ts'ûn tī ne, throw to me. (Fig. 209.)
ne ts'ûn tūs ne, I am going to throw to you. (Fig. 211.)
na te nûk', he threw down (man). 12, 21. (Fig. 210.)
na de nûk, he turned over. 24, 15.
na ye te na, he threw her. 27, 3.
xa Gī nûk', she took out (a trout). 15, 18.
te θī dûk',[2] we threw. (Fig. 213.)

-ne, -nī, to speak.
ai yeL nī, he said. 15, 4.
aL ne k'e t'a, he found she spoke of. 36, 6.
e kwaL nī, he told. 25, 5.
seL nī θ'e, I heard her say of me. 31, 8.
he dnī, he said. 23, 10.
hōl nī, he told the story. 30, 15.
de sī', I said.
a dī,[3] he spoke. 25, 17.

[1] The stem is changed to -da, by the third modal t- which having caused this change no longer appears.

[2] The n of the stem is changed to d by the first plural prefix t.

[3] The d is due to the prefix d which appears in he dnī and in other languages as is shown in the examples given below.

Cf. Hupa, a den ne, he said; Kato, tc'n nī, he said; Jicarilla, 'a-dn nī na, he spoke.

-nī, to flee (?).
θī ye heL nī, he ran away. 22, 3.
θī ye tel nī he dja, he ran. 22, 4.
ant hwūs nī, I am going to leave him. 19, 19.

-la, -le, -La, -Le, to do, to make.
a yin la, he made it. 13, 14.
as La, I make.
a hōn la ū, they made. 29, 15.
ts'a la ge hwū, when he tried it. 21, 15.
a yū le hwū le, she could not. 40, 9.
e kwa sīn le, you do it. 38, 3.
a was Le, let me make.
e kwa nûs Le hī le' nī la, I would not have done it. 14, 2.
Cf. Hupa, a tcil lau, he did it; Kato, dī kwa' laG, he did this way; Jicarilla, 'ai yin la na, he made.

-la, -lai, -leL, relating to the position or movement of two or more objects or of something long, like a rope.
ye ga nī la, he gave her. 40, 5.
nī nī la, she brought (pieces of metal). 20, 14.
da θe lai, lay on something. 34, 14.
te θe la, he took out. 25, 15.
gin leL, you carry (a rope). 10, 3.
θe lai, lies there.
Cf. Hupa, ye tcū wil lai, he took them in; Kato, ū na' tc'e na lai, her eyes she took out.

-lal, -Lal, to dream, to sleep.
īn teθ Lal, he is asleep.
nī ginL Lal hī k'e, he was sleeping. 8, 12.
hī teL lal, he is asleep.
Cf. Hupa, kin na is lal, he dreamed; Kato, n tes laL, he went to sleep.

-lī, -lī, -le, to be, to become.
wa le, will be. 33, 12.
was Le, I will be. 33, 18.
na ga dle, he has changed. 16, 14.
hen lī wa lī hī k'a', will be. 32, 5.
hes Lū, I was. 30, 16.

hes slin hī t'a, I became because. 40, 16.
he θe lī', he became. 32, 12.
da gīn le, were. 45, 12.
Cf. Hupa, ya is len, both became; Kato, s'ûs liñ', he became; Jicarilla, gōs lī na, became.

-lī, to flow;
te lī, flowing. 12, 6.
Cf. Hupa, tce wes lin te, it will flow out; Kato, na na gûl lī ne, it runs down; Jicarilla, n lī, it flowed.

-lū, -Lū, to be caught in a net, or noose.
ts'e Lū, he was caught. 21, 3.
t'a he Lū, he was caught. 30, 11.
da θes lū, I was caught. 31, 4.
Cf. Hupa, Le il loi, he ties together; Kato, nas lī', he tied up; Jicarilla, ts'is lō', they lassoed; Navajo, djī lō, he caught with a rope.

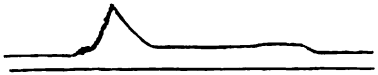
-lū, -lūk, to lead by the hand.
ye dai ye nī lū, when he led him in. 39, 10.
dze de nūs lū, I will lead you. 40, 11.
ye te lūk, he led him. 39, 10.
Cf. Hupa, an te lōs, she dragged back; Kato, tc't te lōs, he led; Jicarilla, na da ses lōs, they led back; Navajo, yīn lōs, he led.

-La, to lick with the tongue, to bite.
hin La, lick her (said to a dog).
nō nes La, I bit it. 31, 2.

-L'ī, to fall. Plural.
na gī L'ī, (many tongues) fell down. 16, 20.
na gī L'ī hō yī k'e lō, they had fallen. 29, 9.

-L'ōn, -L'ūn, -L'ū, to tie, to knot, to put on clothes.
ye θe de L'ōn hwū, when she tied around herself. 38, 5.
nai ye L'ōn, she put on his clothes. 16, 5.
na sī L'ūn, dress me. 16, 5.
be θe res L'ūn, I tied around me. 38, 2.
da īn L'ō hī k'e t'a, he had set snares. 21, 2.
be de L'ū, he tied to. 7, 1.
Cf. Hupa, na kis Lōn, she made baskets; Kato, ō' Lō, braid (plu. imperative); Jicarilla, be is L'ō gō, bundles.

-ϑet, -ϑet', to stay at a place, to remain, to reside; used in the singular and dual only.



n a s θ e t

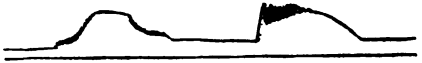
Fig. 205. nas θet, I stayed.

n a n e ʊ e ū s a

Fig. 206. na ne ʊet hwū sa, did you stay?

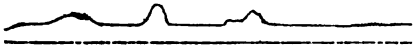
n a h ī d ʊ e t

Fig. 207. na hī dʊet, we two stayed.



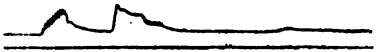
n a h ī d e

Fig. 208. na hī de, we stay.



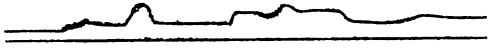
s e ts û nt ī n e

Fig. 209. se ts'ûn tī ne, to me throw.



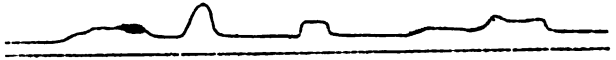
n a t e n û k

Fig. 210. na te nûk, he threw.



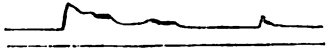
n e ts'ûn t ū s n e

Fig. 211. ne ts'ûn tūs ne, to you I throw.



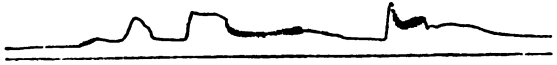
s e ts' û n t ī n û khwūs a

Fig. 212. se ts'ûn tī nûk hwū sa, to me did you throw?



t e θ ī d û k'

Fig. 213. te θī dûk', we throw.



n e ts'û n t e wū d e

Fig. 214. ne ts'ûn te wū de', to you let us throw.

g e ' a s

Fig. 215. ge 'as, they two are walking.

na he ϑet', they lived. 8, 7.
na gin ϑet', he stayed there. 13, 11.
na ne ϑet hwū sa, did you stay? (Fig. 206.)
na hī dϑet, we two stayed. (Fig. 207.)
nas θet, I stayed. (Figs. 6, 205.)
Cf. Hupa, da nin tsa, sit; Kato, nûn sat, sit.

-ϑet, to wake up.
tc'ez zin ϑet hwū, when he woke up. 8, 11.
Cf. Hupa, tce in sit, he woke up; Kato, tce' sût, wake up.

-ϑī, -θī, -ϑet, -θet, to kill; used with singular object only.
La se nīL θī' xa, kill me. 38, 4.
Le ga wūl θī ī le', you did not kill. 13, 7.
La Ga wal ϑī, we will kill him. 24, 16.
Le Gûn nī ϑet', I killed (one lynx). 43, 17.
Le Ga niL θet'sī', I killed. 37, 14.

-ϑī, -θe, to eat up.
wū ϑī sûn na, do not eat. 7, 7.
be Ga te ū θe, you leave in eating. 7, 8.

-ϑûn, -θûn, -ϑen, -θen, to think.
ye nes θûn nī, I think. 29, 4.
ye nī ϑûn t'a, he thought. 40, 8.
ye nī θen, she thought. 18, 17.
ye nī ϑen hī t'a, because he thought. 21, 8.
ka nai ye ne θûn hwū, she was hunting for (lice). 24, 2.
Cf. Hupa, ai ne sen, I thought; Kato, dō kw ne sûñ, I was insensible; Jicarilla, 'ai nī sin da, I think about; Navajo, nī sin, I think.

-ϑūθ, to pull repeatedly.
ge ϑūθ, he pulled repeatedly. 11, 8.
wō ϑūθ, pull several times. 11, 6.

-θa, to find something animate when there are tracks or others indications to follow.
hinL θa hī k'e da, they found it. 18, 1.
dīl θa lō sai, they may find. 15, 2.
Cf. Hupa, xōw tsan, I saw him; Jicarilla, yīL tsa na, he found.

-θet, to fall.
yail θet hoi yī, was falling. 7, 15.
na ts'el θe dī, when he had fallen. 11, 10.
Cf. Hupa, nal tsit, it fell; Kato, nōl sût, he fell.

-θet, -θet', to play; used of the playing of children.
se na was θet, I will play. 16, 6.
sûn na θet', he had played. 17, 8.

-θī, to dig, to insert in the ground or snow.
ye yint θī' hwū, when they dug. 9, 2.
na tc'e del θī, they have put up sticks. 29, 20.
t'a da din θī', he stuck on. 12, 7.
Cf. Jicarilla, yī zī na, she pushed (ashes each way).

-θûk', to smoke tobacco.
hō dū θûk', let us smoke. (Fig. 191.)

-θī', (-θ'ī), to recognize or to know a person.
nai yūL θ'ī ū, she recognized him. 39, 20.
na yūL θī', she recognized.
Cf. Hupa, tcōL tsit, he knew it; Kato, dō ōl tsût de, we did not know him.

-θ'e, -θ'ûk', -ϑûk', to hear.
e dī θ'ûk' hī le', they did not hear it. 29, 20.
ye dī ϑûk', he heard. 31, 15.
-θ'e, used as a suffix to many verbs.
Cf. Hupa, an tsū, he heard it cry; Kato, na ya' dī ts'eG, they heard again; Jicarilla, bī dō ts'a na, she heard; Navajo, tī dī-ts'a', he hears.

θ'ī, to sit; used in the plural only.
ī zeL θ'ī hī k'ûl lai, sitting. 28, 17.
de θīl θ'ī, we are sitting. (Fig. 164.)
Cf. Hupa, ya deL tse, they were living.

-ze, -ze', to hunt an animal.
na was ze', I am going to hunt.
teL ze, he hunted.
Cf. Jicarilla, ī je, they hunted; Navajo, hal je, he is hunting.

-zeL, -zel, -ziL, to shout.
ne zeL, shout.
eL ts'ûn na θe zel θ'e, he heard shouting in a circle. 10, 11.
he zīL he dja θ'e, he heard him shout. 22, 5.

-zit', to kill; used with a singular object.
Le gal zit', he was killed. 28, 10.
La gal zit' wa lī, they had killed it, or it was killed. 23, 19.

-zūs, to drag.
ka da hī zūs hoi yī hī k'e, they had been dragged (on the snow). 10, 13.
Cf. Jicarilla, n ke n cō na, they began to drag it; Navajo, yō cōL, he is dragging it.

-sai, -sa, -caL, to go, to travel; first person singular only and probably the result of s, the prefix for that person, contracting with y of the stem -ya, -yai.
xa wa sa, let me go up. (Fig. 173.)
be ka wa sai, I will go for them. 36, 5.
tū sa, let me walk. (Fig. 187.)
ge caL, I walk.
Cf. Hupa, na *hwa*, I will walk; Kato, na ca', I will go about; Jicarilla, na ca'', I go about; Navajo, na ca, I go.

-ca, -sa, -ce, to rear a child; see -yān, to grow.
ye ne ca, he raised him. (Fig. 217.)
nī ca', I raised a child. (Fig. 216.)
ye na ca', she raised him. 14, 10.
nū ce, raise it. 30, 14.

-sī, -djī, to stand.
*θ*ū sī, stand. 45, 14.
*θ*ī djī, he stood. 45, 15.
Cf. tce ī yen, he always stands; Kato, tc' sīñ ûñ gī, he is standing; Navajo, sī zī, he is standing.

-xel, the passing of night, relating to darkness.
sel ginL xel, it gets dark with me.
ginL xe lū, at night. 8, 11.
gint xel, it got dark. 19, 4.
Cf. Hupa, wil weL, at dark; Kato, gûl ge le, it was getting late; Jicarilla, tca gōL xeL gō, when it was dark; Navajo, tca haL-xeL, dark.

-xōs, to tickle with the hand.
xeL xōs, he tickled. 21, 14.

-xûl, -xûL, -xaL, to use a club, or to move a long stick.
ginL xûl, he struck. 13, 22.
*θ*ī dinL xaL, you throw a stick in the fire.
Cf. Hupa, na neL waL, he struck; Kato, nûn sûL gal, you hit; Jicarilla, yī ninL xaL na, he struck him; Navajo, bīL jī dīc haL, I hit (with a stick).

-be, -beL, -bī, to swim.
tūs be, let me swim. (Fig. 168.)
ge be LĪ, he swam. 34, 2.
te bī, he swam. 34, 6.
nûθ θī bī, I swam there. (Fig. 167.)
Cf. Hupa, nauw me, let me swim; Kato, nī bī ne, I swam; Jicarilla, nac be, I am going to bathe; Navajo, n se bī', I swam.

-ben', to rise; said of a stream.
hīl ben', water rises.

-da, -dai, to sit, to remain; used in singular only.
ne da, she sat. 19, 14.
θe da, he is sitting. 14, 14. (Fig. 160.)
θe dai, he sat. 14, 9.
be GA nūs da, I will sit by him, I will marry. 8, 10.
Cf. Hupa, sit dai, he lived; Kato, sī dai, I sit; Jicarilla, ne da, I sat; Navajo, sī da, he is sitting.

-da, -daL, to travel; used of the singular only.
nī da, he walked. 26, 13.
a GIN daL, go home.
Cf. Hupa, na wit dal, he went; Kato, tc'e na gût dac, he came up again; Jicarilla, yīL ha na daL na, he went.

-dā, to sew.
na na was dā, let me sew it.
na naL dā', she sewed up. 27, 12.

-daθ, -daϑ, to burn, to singe.
he daθ, he burned. 32, 9.
he daϑ, he singed. 32, 10.

-de, -dī, to kill; used in the plural only.
ye nīL de, he killed. 43, 3.
LE GÛN nīl de', we killed. 44, 3.
e θûn LA ga was dī, caribou I am going to kill.

-de, to stay, to remain; plural only.
na hī de, we stayed. (Fig. 208.)
na GĪ de', we stayed. 43, 15.

-de, to wash.
na ginL de hwū, she washed (his face). 8, 6.
Cf. Kato, te' na tc'ûs dēG, he washed it; Jicarilla, be na tciL de, he bathes it.

-de, to dig with spear.
na tse de', he chiseled (for a beaver). 12, 15.
Ga na gī de, we worked at (a beaver house). 44, 8.

-del, -deL, -diL, -dil, to travel; used in the plural only.
ã te θī del, we started back. 44, 14, 9.
na gī deL, we traveled. 44, 10.
ye dûn nī dil, we went in. 44, 17.
xa θī dil, we went up (Fig. 175.).
wō' diL, you (plu) walk (Fig. 184.).
se dīl, all moved. 15, 7.
Cf. Hupa, wei diL, we will go (dual and plural); Kato, ka sī del', we came up (dual only).

-del, -deL, -diL, to eat.
ye k'e el del, he ate all of two fish.
hes deL sī, I eat. 11, 13.
hel dīL hoi yī nī t'a, he used to eat (all) up. 18, 13.

-del, -deL, -dil, -dīL, to throw.
ye teL de lī, she threw them. 10, 21.
a te wōnL deL sûn na, do not throw. 12, 9.
ye teL dil, he threw. 26, 11.
na ye teL dil, he threw them back. 26, 12.
Cf. Kato, de t gûl del' kwan, he had put in the fire.

-dī, to be none.
he dī', we had none. 44, 3.
dō dī hoi yī, there was nothing. 21, 3.
Cf. Hupa, ē din, without.

-dī, to speak; see -nī, above.
'a dī, he spoke. 25, 19.

-dūθ, uncertain.
hūt dūθ ī t'a, he went through. 23, 21.

-dlī, -dlī, -dlū, to be cold; said of a person.
θes dlī sī, I am cold. 22, 6.
he dlī t'a, because he was cold. 22, 7.
be ke ū dlū he, let them all freeze. 14, 19.
Cf. Navajo, yīc dlō, I am cold, sī' nī dli, I am cold.

-dlō, -dlōk', to laugh.
na de dlō e, they laughed. 239.
na na e de wū dlō hī, let us laugh. 8, 8.
na dai e dlōk' θ' e, he heard laugh. 8, 3.
na dai ī dlōk' ʻī t'a, they laughed. 23, 1.

-tā, -tāʻ, relating to the position or motion of a long object.
ye ga nī tā ū, he gave her. 40, 5.
nī nī tāʻ, he brought. 9, 2, 4.
na was ta ī leʻ, I will not lend it. 34, 4.
Cf. Hupa, xō wa in tan, he gave her; Kato, tc'en tan, he took out; Jicarilla, be n dec n ka na, he leaned a gun against; Navajo, can tī, give me (something long).

-tas, to shoot with bow and arrow.
ye ginL tas, he shot. 9, 21, 20.
hwūnL tas deʻ, if you shoot. 7, 10.

-taL, -tûl, to break; said of a string or line.
ϑeL taL, (the string) broke. 29, 6.
heL tûl hoi yī, kept breaking. 10, 9.
θeL ta, I broke. 31, 2.

-tez, -tes, to be in or to assume a reclining position; used in dual and plural only.
ne tes, they two lay. 8, 11.
ze tez, they two lay. 7, 2.
na neL te zū, when they were asleep. 13, 19.
Cf. Hupa, tsis tetc, they were lying (dual and plural); Jicarilla, nûn na kec, you two lie down; Navajo, sī tec, we lie.

-te, -tī, -tinʻ, to be in or to assume a reclining position; used in the singular only.
was te hī leʻ, I will not sleep. 12, 17.
ne tīʻ, he lay. 24, 1.
ϑeL tīnʻ, lies dead. 17, 6.
Cf. Hupa, sit ten, she was lying; Kato, nes tiñ, it is lying; Jicarilla, n ke, lie down; Navajo, nīc te, I will lie.

-tī, -tī ne, -teL, to move an animate thing or its remains.
ce ginL teL, take me. 15, 11.
nī nīL tīʻ, he brought. 13, 5.
ye teL tī ne, carried him. 17, 17.
Cf. Hupa, na teL ten, he took it along; Kato, nûn s'ûs tīñ, he picked him up; Jicarilla, n tc'īL ke, he places it; Navajo, ca nīL te, give me (something animal).

-tī, to talk.

da yaL tī θ'e nī, you I heard talking. 9, 5.

Cf. Jicarilla, ya daL kī na, they began to talk; Navajo, yaL tī'. he is talking.

-tā, to love.

ye ga ye nī ge tā, loved him. 40, 9.

-tθeL, -tθiL, -θel, to strike, to chop.

was θeL, let me hit with an axe.

yūt θiL, he hit it.

de gûn nī θel, she cut a hole. 15, 16.

Cf. Hupa, dje wiL tesL, he pounded it.

-tsī, -sī, -tsin, to take away, to carry.

nai yeL tsī, she took. 20, 9.

na θeL sī hwū, when he took. 24, 10.

na na' yeL tsīn, he took him again. 26, 16.

-tsī, -tsī, to make.

θinL tsī hwū sa, did you make it?

θeL tsī', she made. 10, 22. (Fig. 204.)

e deL tsī hwū, when he made himself. 23, 20.

Cf. Hupa, a dis tcwen, he made himself; Kato, ûL tcī, make it.

-tcū, to seize, to take hold of.

hinL tcū, he took. 35, 13.

yīL tcū wī, I took it. 38, 2.

Cf. Hupa, tciL kit, he took hold; Kato, yiL tcût, he caught it; Navajo, yī yīL tcōd, he took hold of it.

-tsûn, -san, to smell; both transitive and intransitive.

des san de, I would smell. 33, 1.

θe tsûn ya ze, smells a little. 37, 1.

Cf. Kato, ye gûn tcûn, he smelled it; Navajo, yīc tcin, I smell.

-tcūθ, -tcūϑ, -tcīθ, referring to a flat flexible object, like cloth or dressed skin.

θeL tcūθ, it (cloth) lies.

da θeL tcūϑ, he hung up. 22, 9.

dze deL tcīθ, she took it along. 10, 22.

Cf. Hupa, siL kyōs, it lies; Kato, naL tcōs, she put it; Jicarilla, ka na yīL tsōs, they put it in water again; Navajo, ca nīL-tsōs, give it to me.

-tc'e, -tc'ōk', to be ill tempered, to be angry.

hīl, tc'e t'a because he was angry. 45, 18.

hōl tc'ōk', he is angry, 34, 12.

Cf. Kato, tc'ûñ gûn tce', he is angry; Hupa, ta kil kyū (personal name) a man of harsh temper.

-ts'ī, to blow, of the wind.

nīL ts'ī, it blew. 43, 5.

Cf. Hupa, xō dan tce, it blows; Kato, wa nûn tcī bûñ, it will blow through; Jicarilla, nL tc'ī, whirlwind; Navajo, nL tc'ī, wind.

-ts'ī, to comb the hair.

gin ts'ī, she combed. 8, 6.

-tc'ūL, tc'ūl, -tc'el, to tear, to rend.

nai yūL tc'ūL, let him tear it up.

na tc'e dīL tc'ūL xoi yī, he used to pull up. 35, 7.

na gīn tc'ūl, were torn. 27, 11.

be nai yū ʻīl tc'el, he pulled her clothes off. 10, 14.

Cf. Hupa, dje wiL kil, he tore away; Kato, dje' kûL tcûL, split it.

-tsûk', -ts'a GE, to cry.

he ts'ûk' hwū, when he cried. 24, 1.

tsa GE de, crying. 8, 15.

Cf. Hupa, win tcwū, you have cried; Kato, ûc tcī GE, I cried; Jicarilla, xa tc'ī tc'a, they cry; Navajo, yī tca, he is crying.

-t'a, to swear, to curse.

na dō de t'a de, if she swears. 9, 10.

na dō de t'a θ'e, he heard her swear. 10, 10.

-t'a, -t'ai, -t'ak', -t'ûk', to fly.

na wōn t'a, you (will) fly across. 12, 5.

na ge t'ak', he flew down. 12, 13.

nī t'ûk', flew there. 11, 16.

djī de ne t'ai, fly around. 12, 7.

Cf. Hupa, na win *t*au, it (fog) will settle down; Kato, nûn t'aG, it flew; Jicarilla, nac t'ai, I fly; Navajo, yī t'a, it is flying.

-t'aθ, -t'aϑ, to cut.

na was t'aθ, I am going to cut.

k'e nī t'a ϑū, when he cut off.

Cf. kit te *t*ats, he cut them; Kato, yīs t'ats, he cut it; Jicarilla, k'e ī t'as, they cut off; Navajo, is t'ās, I cut.

-t'e, -t'ī, to be, to have the nature or property of a certain kind.

an t'e hī k'e, it was. 20, 9.

e kwa an t'ī, that kind. 31, 13.
Cf. Hupa, a in *te*, how he appeared; Kato, ac t'ē, I am; Jicarilla, cī 'a t'e', my nature; Navajo, a nīc t'e, I am.

-t'e*θ*, to roast on the coals.
neL t'e*θ*, you roast, 17, 13.
dūs t'e*θ*, I will roast. 31, 8.
Cf. Jicarilla, yīL t'īs, they roasted; Navajo, is t'es, I cook.

-t'e*ð*, -t'e*θ*, to step:
da de wū t'e*θ* sûn na, do not step. 7, 11.
da de t'e*ð*, he stepped on. 7, 14.
na ze t'e*θ*, he took steps. 45, 15.

-t'es, to make a pile.
de nūL t'es, pile up. 26, 5.
de nīl t'es, they piled it up. 26, 5.

-t'ī, -t'īn, to do anything.
'as t'ī, I did it. 14, 3.
'a t'īn hī le le sā', perhaps he did it. 18, 2.
Cf. Hupa, a ya *te*n, they did it; Kato, kwac t'īñ, I did it; Jicarilla, ac t'ī dn, I do; Navajo, ac t'ī, I did it.

-t'ī, to drink, or eat.
cin ne t'ī, you drink (Fig. 169.).
cī wac t'ī, I eat (Fig. 180.).
cet hī t'ī, he was still eating. 20, 2.
be ga ce ges t'ī de, if I eat. 36, 3.

-t'ūc, to hew (?).
neL t'ūc, take off bark. (Fig. 241.)
wac t'ūc, I will take the bark off.

-Ga, -xā, to make several things.
ne Ga, you make. 16, 2. (Fig. 133.)
yī gī Ga hū, she made. 16, 4.
was xā, I made them.

-gaL, -gai, -Gai, to travel; used in the singular only.
gin gaL, you walk. (Fig. 182.)
ge gaL hoi yī, she was walking. 19, 5.
xa *θ*in gai, you go up (Fig. 174.).
e gûn nī Gai, go to it. 10, 4.
Cf. Hupa, na wa ye, he went; Kato, na ga kwan, he had walked; Jicarilla, dac dī Gai gō, when one walked by; Navajo, na Ga, he is going about.

-ge, to travel on four feet; used of animals only in the singular.
ye gûn nīl ge, (a wolf) came to her. 18, 17.
ha gel ge, it (squirrel) ran out. 23, 18.
ta da naL ge, he ran around. 33, 10.

-gel, to kill.
e LeT ts'el gel he na t'ī hwū, when they fought. 24, 19.
be ke el gel, he killed all. 31, 18.
Cf. Hupa, tcis siL we, he killed; Kato, sel giñ, he killed; Jicarilla, yī yes xī na, they killed; Navajo, yī yīs xī, he killed.

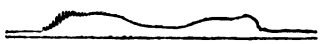
-gī, -xe, -GīN, -GeL, to carry on the back.
nū wūs xe, I am going to carry it. 19, 21.
na te gī, he carried. 21, 10.
ye te GīN, she carried him. 15, 12.
ye GeL, she carried him on her back.
Cf. Hupa, tce wel, he was carrying; Kato, tc't tes gīn, he carried; Jicarilla, nac xe, I carry; Navajo, nac gēL, I carry.

ġe, -ġwī, to puncture, to spear, to prick.
e ġe hoi yī lo sa', something might stick. 33, 2.
Ga ī ġe de, something might stick through. 33, 4.
yū ġe he dja, she speared them. 19, 15.
sīn ġwī, spear me. 28, 6.
Cf. Hupa, ya xō qōt, they stick them; Kato, ya' tc'ōñ ge, they speared; Navajo, ya' iL ged, he stabbed him.

-ġeȣ, -djet', -djit, to be afraid.
ī tc'a he te ġeȣ, they were afraid. 35, 19.
nel djet', he is afraid. (Fig. 222.)
ye tc'ûn nel djit hī le hwū, he was not afraid. 35, 11.
ye tc'an nel djīz hī le, he was not afraid. 35, 14.
Cf. Hupa, yin nel git, he was afraid; Kato, wûn tōL gûc ûñ, they might be afraid; Jicarilla, be ne gō dzī na, they were afraid of him; Navajo, yī nal dzit, he was afraid.

-gōL, to creep.
gel gōL, it is creeping.

-kai, to be light, to become day.
yeL kai la dja de', if it is day. 11, 15.
Cf. Hupa, ye iL xa, mornings; Kato, dō yiL kai, not day; Jicarilla, yīs ka na, it dawned; Navajo, ha yīL kā, it is dawn.



n ī c a ‘

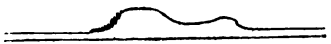
Fig. 216. nī ca‘, I raised it.

y e n e c a ‘

Fig. 217. ye ne ca‘, he raised it.

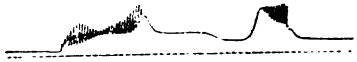
n e θ ī l y ā

Fig. 218. ne θl ya, we raised him.



n ū ‘ c ā

Fig. 219. nū cā, you raised it.



n ī G e s dj e t’

Fig. 220. nī ges djet’ I am afraid.

n ī g il dje t hwū s a

Fig. 221. nī gīl djet hwū sa, are you afraid?

n e l dj e t’

Fig. 222. nel djet’, he is afraid.

n e wa L dj e t ū s a

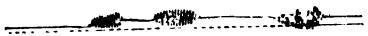
Fig. 223. ne waL djet ū sa, are you afraid?

n egī l dj e t’

Fig. 224. ne gīl djet’, we are afraid.

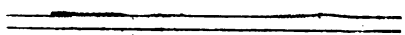
d a n e l dj e t’

Fig. 225. da nel djet’, they are afraid.



n ī n ī ‘ ā

Fig. 226. nī nī ‘a, I brought.



n ī n ī ‘ ā

Fig. 227. nī nī ‘ā, he brought.

-ke, -kai, to follow tracks, to trail.
ye teL ke, he tracked them. 9, 18.
na te ðil ke, we followed the tracks. 45, 11.
teL kai, they followed. 18, 5.
Cf. Hupa, tcit teL xa, he tracked it; Jicarilla, n ke dac nL ka na, they began tracking him; Navajo, neL ka, he is tracking him.

-ke, to sit; used of the dual only.
ū ke, we will sit. 25, 9.
θe ke, they two sat. 27, 2. (Fig. 162.).
Cf. Jicarilla, na' ke, you two sit down; Navajo, sī ke, they two are sitting.

-keð, to fall.
na seL keð, he fell. 21, 20.
da θe keð de', if it sticks in tree. 7, 10.
Cf. Hupa, nō niñ xûts, something fell; Kato, wal kût, it fell through.

-kī, to paddle a canoe, to travel by canoe.
ta kī hwū, when he paddled. 23, 1.
ye gûn nī nī kī, he met him. 24, 9.
Cf. Hupa, tañ xen nei, the canoe went away.

-kōs, to jump.
na gal kōs, jumps. 33, 6.
na tsel kōs, he jumped. 13, 1.

-kût', to slip.
ye ges kût', I slipped under. 30, 5.

-qōt, to spear.
na qōt', he speared. 13, 2.
he qōt, he speared. 8, 12.
Cf. Hupa, ya xōs qōt, they stuck them; Kato, ûñ qōt, spear it.

-k'ã, to build a fire, to burn, to cause to burn.
xō dinL k'ãi, build a fire. (Fig. 163.)
xō deL k'ã, he made a fire. 22, 8.
xō de θil k'ã, we made a fire. 45, 8.
nī da re k'a hī k'ûs e, partly burned sticks. 15, 11.
Cf. Hupa, wil kan nei, a fire was burning; Kato, ûL k'añ, make a fire; Jicarilla, n den n k'a na, it burned so far; Navajo, a dī-k'añ, burned.

-k'eθ, to shoot with a gun.
yūL k'eθ ī t'a', he shot them. 43, 3.

θēL k'eθ, I shot. 43, 10.
tel k'īθ ī, gun. 44, 2.

VERBAL SUFFIXES.

As will appear from the comparative material presented, the greater number of the prefixes and stems are found in languages other than the Chipewyan. The suffixes with one or two exceptions, however, are not found on the Pacific Coast or in the Southwest. It seems probable that they are recent developments in Chipewyan.

-ī le', -hī le', renders the preceding statement negative.
a wō le hī le', you will not do to him. 11, 20.
wūs na hī le' sī', I will not live it is. 36, 18.
ne tca hī le' t'a, because he was not large. 33, 10.
nī dja hī le t'ū, he had not come. 21, 5.

-wa lī, -wa le, used in future or conditional statements in which some doubt exists.[1]
na ges da' wa lī sī, I will live. 37, 21.
na gin da' wa lī, you will live. 36, 2.
hō neL na wa le sī, he beats. 33, 12.

-nī, seems to be used as a relative, making a clause of a verb.[2]
La gal de' nī, which he had killed. 10, 21.
te del nī, who came. 26, 1.
na θe ya nī, when he went again. 27, 15.
ge GaL nī, as he walked. 8, 1.

-nī t'a, used of emphatic statements of observed past facts.
eL gel yā nī t'a, they were the same age. 32, 4.
na ϑet' nī t'a, he lived. 24, 5.
na te diL nī t'a, ducks were flying about. 42, 17.
se ne 'ī' nī t'a, stole me. 37, 12.

-hī t'a, similar to the last in force but apparently used of present facts.
aL 'īn hī t'a, she carried. 10, 9.
θin da hī t'a, (why) do you sit here? 37, 11.

-lō sa', indicates the probability of a future event.
na ne neL tī lō sa', I may carry you back. 23, 11.
e ġe hoi yī lo sa', something might stick. 33, 2.
Le ga de nī ϑet' lo sā', suppose you might kill yourself. 33, 4.

[1] Perhaps a verb from the stem -le, -lī, -lin, to be.

[2] Probably a suffix which means "person" used in some other Athapascan languages to make nouns of verbs.

-θ'e, to discover by hearing.
nī niL az θ'e, he heard (wolves) come. 8, 16.
seL nī θ'e, I heard her say of me. 31, 8.
Cf. Hupa, a den tsū, he heard singing.

-sī', used of emphatic statements to correct a misapprehension or the ignorance of the hearer.
nī nī la sī', I left it. 10, 2; 9, 9.
Le Ga niL θet' sī', I killed. 37, 14.
Le Ga wūd ϑī ī le' sī', we will not die. 15, 5.
θes dlī sī, I am cold. 22, 6.

-sûn na, used with imperative giving it the negative force of prohibition.
ye ne wūn ϑī sûn na, do not think. 12, 11.
wū ϑī sûn na, do not eat. 7, 7.
tī wa ya sûn na, (do not) let go out. 28, 3.

-he dja, marks a definite stage of the action or development of the verb to which it is suffixed.[1]
ye k'e na de he dja, when they fought. 23, 19.
na tset he dja, he became strong. 35, 5.
ne tca he dja, he became large. 33, 19.
na te ġwī he dja, (their horns) stuck up. 19, 17.

-hī k'e, -k'e, used to indicate that the act was discovered by traces or other evidence after it transpired.
teL as hī k'e, had gone along. 9, 19.
ne 'ī k'e sī, he is stealing. 36, 11.
nal 'ais hī k'e t'a, were crossing. 20, 3.
na de dlōk' hī k'e t'a, laughed. 23, 5.
a da dī k'e, wolves were talking. 9, 5.
aL ne k'e t'a, he found she spoke of. 36, 6.

-hī k'ûl la, -hī k'e la, used with statement of a fact inferred from a succeeding fact or a result.
na teL dja hī k'ûl la, he went again. 17, 17.
Lo gûn nīL de hī k'ûl la, she saw he had killed. 17, 8.
na' da' ī k'ûl la, she was sitting. 24, 3.
da nī yā hī k'e la, were grown. 7, 3.

-hoi yī', -hoi yī, used of customary, repeated, or continuous acts.
yail θet hoi yī, was falling. 7, 15.

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[1] This suffix seems to be a verb meaning "to become."

ye kwat xoi yī', he speared him. 28, 8.
na ϑet hoi yī', he lived. 28, 14.
na tset hoi yin t'a, because he was strong. 35, 18.
heL tûl hoi yī', it kept breaking. 10, 9.

-hwū, -ū, in most cases seems to subordinate a temporal clause.
yeL nī hwū, when he said. 25, 4.
ye nes ϑûn hwū, when I thought. 31, 7.
ye dûn ne 'a zū, when they went in. 35, 10.
nī nī yau, when he came. 29, 1.

-hwū sa, -hū sa, -ū sa, interrogative; used with the second person.
ī gī 'ī ūs a, do you see? (Fig. 197.)
se nē yūL hū sa, are following me? 19, 8.
na ne ϑet hwū sa, did you stay? (Fig. 206.)

-xa, used to indicate intention or purpose.
ye geL yī ha, in order to carry it. 19, 19.
ha nī dē le xa, they would marry. 38, 21.
be kō de dja xa, she might know it. 20, 11.
gīn na' xa ī le' sī, you will not live. 37, 5.

-de', conditional future.
an teL az de, if it runs away. 9, 13.
hwūnL tas de', if you shoot. 7, 10.
ϑīn ya de', if you go. 36, 21.
ges 'ī de', if I see. 39, 19.
Cf. Hupa, au win neL de, if it happens; Kato, ts'ûs qōt de', if he spears it.

-t'a, in most cases seems to have causal force.
nē tca t'a, he was so big because. 33, 9.
hīl tc'e t'a, because he was angry. 45, 18.
ye nī ϑûn t'a, he thought. 40, 8.
wō na' t'a, he will live. 11, 20.
na tset t'a, was strong. 38, 6.

TENSES OF VERBS.

Many of the suffixes, either directly or indirectly, fix the time of the verb. The future tense in addition to a peculiar form of the root used in the present and future has a prefix ō- discussed above. The past tense is differentiated from the present and future in other ways not clearly traceable

to the presence of definite word parts. The stem of the past sometimes has a glottal stop at the end where the present lacks it or has an aspiration.

ne ɬᵉ, he stole it; ne ɬ', he is about to steal it.

The past has a sonant l where the present has a surd L.

ginL xûl, he struck; θī dinL xaL, you throw a stick in the fire.

The vowel of the stem is sometimes different.

a yin la, he made; ai yū le, let him make.
as La, I made; a was Le, let me make.

The stem sometimes has a stop or a nasal consonant or nasal vowel which does not appear in the present and the vowel may be different in addition.

θī gōt, I speared it; wūs ge, let me spear it.
nûθ θī bī, I swam there (Fig. 167); tūs be, let me swim (Fig. 168).

The first person singular of the past lacks the prefix s- as has been explained above; the past also often has the second modals which are not usually employed with the present. Complete conjugation systems would require many pages and would not present material other than that discussed in the preceding pages. They will be found in Father Le Goff's grammar. One example in the present and past follows:

Present.

na was tc'ūL, let me tear it.	na wūl tc'ūL, let us tear it.
na neL tc'ūL, tear it.	nōL tc'ūL, you (plu.) tear it.
nai yūL tc'ūL, let him tear it.	na he yūL tc'ūL, let them tear it.

Past.

na giL tc'īl, I tore it.	na gīl tc'īl, we tore it.
na ginL tc'īl hwū sa, did you tear it?	na wōL tc'īl hwū sa, did you (plu.) tear it?
na ye ginL tc'īl, he tore it.	na he ye ginL tc'īl, they tore it.

ADJECTIVES.

The qualifying adjectives of Chipewyan as of other Athapascan languages are conjugated for person and number. The prefixes appear to be the second modal prefixes of verbs and apparently relate to the acquisition, or the permanency of the possession of the quality named in the stem.

de-,

del ba, gray. (Fig. 238.)
dū we laᵉ, he is powerful. 26, 17.

ne-,
ne zõ', good. 36, 3.

θī-,
θī baθ, round.
θes tûn, I am frozen.

tī-,
tī baθ, round.
tī GINL tûn, thick, deep. 43, 12.

STEMS OF ADJECTIVES.

-we, la, -ye la, powerful, dangerous.
dū we la', he is powerful. 26, 17.
dū yē la, it is hard. 37, 20.

-ye θī, male.
de ye θī, male. 9, 15.

-neð, -neθ, long, tall.
nī neθ, long. (Fig. 232.)
dī neð, long.
dī neð ī le', not long. 32, 17.
nī nī ðī la ye, top tall. 43, 2.
Cf. Hupa, tce nes, he is tall; Kato, gûn nes, it became long; Jicarilla, n de dzī, tallest one; Navajo, nez, tall.

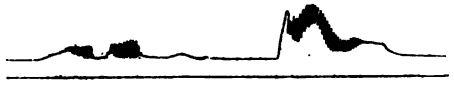
-leL, soft.
hel leL, it is soft.

-La, fast.
nas La, I am fast.
nal La', he is fast. 34, 2.

-L'ûs, blue, green.
de L'ûs, it is blue.
Cf. Jicarilla, da L'ī djī, blue; Navajo, dō L'ij, blue.

-θō, -θōk', yellow.
del θōk', it is yellow. (Fig. 236.)
θûn θō ī, yellow star, Venus.
Cf. Hupa, Lit tsō, green; Kato, dûl tsō, blue; Jicarilla, LĪ tsō ī, yellow; Navajo, LĪ tsō, yellow.

-zûn, black.
del zûn, black. (Fig. 226.)

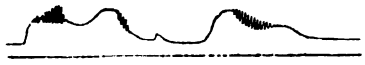


e dj ed e ts' ū d a

Fig. 240. e djid de ts'ū da, cow.

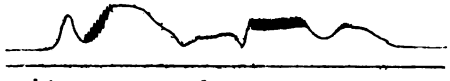
n e ʟ t' ū c

Fig. 241. neʟ t'ūc, chop off.



d a tcû n k e

Fig. 242. da tcûn ke, shoe.

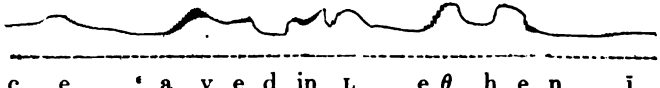


k' e s l e z e

Fig. 243. k'es le ze, ashes.

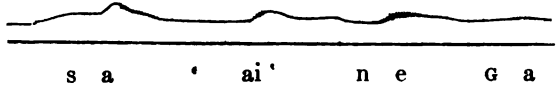
n e b a n ī t' a ī l e '

Fig. 244. ne ba nī t'a ī le', to you they did not leave.



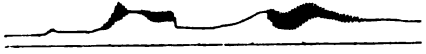
c e 'a y e d in ʟ e θ h e n ī

Fig. 245. ce 'a ye dinʟ eθ he nī, my snowshoes.



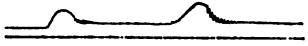
s a ' ai' n e ɢ a

Fig. 246. sa 'ai' ne ɢa, for me snow shoes make.



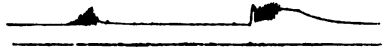
e g ōθ e tc a ɢ e

Fig. 247. e gō e tca ɢe, suckers.



ts' e yā kwī

Fig. 248. ts'e yā kwī, old woman.



e d ū

Fig. 249. e dū, hot weather.

-ts'ī yī, female.
de ts'ī yī, female. 9, 14.

-ts'ī, salt.
de nī ts'ī, it is salt.

-t'aθ, sharp, pointed.
θe t'aθ, rock sharp. 13, 2..

-gûn, poor in flesh.
be gûn, poor.

-ġai, white.
del ġai, it is white. (Fig. 235.)
Cf. Hupa, tseL kai, white stone; Kato, seL gai, white stone; Jicarilla, LĪ gai ī, white; Navajo, LA gai, white.

-kûn, sweet.
LE kûn, it is sweet. (Fig. 234.)
Cf. Kato, L kûn, it is sweet; Jicarilla, LĪ ka, sweet; Navajo, LA kan, sweet.

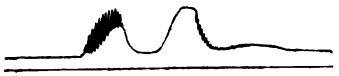
-k'a, fat.
LE k'a, fat. (Fig. 231.)
Cf. Hupa, LŪw k'au, I am fat; Kato, L kaG, it is fat; Jicarilla, da LĪ k'a e, very fat; Navajo, nes k'a, he is fat.

-k'aϑ, cold; used of weather and elements.
ta ne k'aϑ tū we, cold lake.
Cf. Jicarilla, gōs k'ats', it was cold; Navajo, des k'az, cold.

-k'ōs, red.
del k'ōs, red. (Fig. 239.)
hō del k'ōs, it became red. 33, 15.

-k'ūs, sour.
de nī k'ūs, it is sour.

-ka de, small.
ts'ū ka de, he became small. 33, 17.
ts'ū kûd de, small. (Fig. 229.)



n e tc a

Fig. 228. ne tca, large.

ts ū k ûdd e

Fig. 229. tsū kûd de, small.

n e z wi l e ʻ

Fig. 230. ne zwilleʻ, not good.

L e k' a

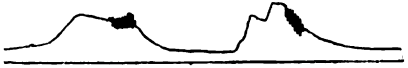
Fig. 231. Le k'a, fat.

n ī n e θ

Fig. 232. nī neθ, long.

n e d ū e

Fig. 233. ne dū e, short.



L e k û n

Fig. 234. Le kûn, sweet.

d e l ġ ai

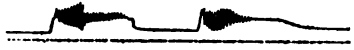
Fig. 235. del ġai, white.

d e l θ ō k

Fig. 236. del θōk, yellow.

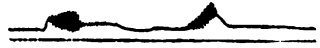
d e l z û n

Fig. 237. del zûn, black.



d e l b a

Fig. 238. del ba, gray.



d e l k' ō s

Fig. 239. del k'ōs, red.

Cf. Hupa, LŪ hwin, black; Kato, ges L cûn', salmon black; Jicarilla, LĪ zĭ, black; Navajo, LĪ jin, black.

-nō', -nū', good.
ne zō', good. 36, 3.
ne zwīle', not good. (Fig. 230.)
Cf. Hupa, nū hwōn, good; Kato, n cō ne, it is good; Jicarilla, n jō ne gō, it is good; Navajo, nī jūn e, nice.

-sŏk', round, spherical.
de sōk', round like a ball.
Cf. Navajo, dī djōl, round.

-ba, gray.
del ba, gray. (Fig. 238.)
Cf. Hupa, dil mai, gray; Kato, dûl bai, brown; Jicarilla, LĪ ba, brown; Navajo, LA ba, gray.

-baθ, round, circular.
de baθ, round.
θī baθ ya ze, round small, snowshoes. 16, 3.
tī baθ ya ze, round small, snowshoes. 18, 7.
Cf. Hupa, na wes mats, it was coiled; Navajo, na maz, round.

-dū e, short.
ne dū e, short. (Fig. 233.)

-dlī, cold (used of persons).
θes dlī sī, I am cold. 22, 6.

-tûn, thick.
tī GINL tûn, it is thick (snow). 43, 12.
Cf. Navajo, dī tā', thick.

-tcai, large.
ne tca, large. (Fig. 228.)
tū ne tcai, big lake. 14, 12.
Cf. Hupa, nūw kya ō, I am large; Kato, gûn tcaG kwąn, it had become large; Jicarilla, n tsa ī, it is large; Navajo, n tsa, large.

-tsûl, wet.
be tsûl, it is wet.
Cf. Kato, naL cûl ût, because it was wet.

-tc'e, -tc'ōk', to be cross, ill-tempered.
hīl tc'e, he is cross.
hōl tc'ōk', he is angry. 34, 12.

ANTHROPOLOGICAL PAPERS

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American Museum of Natural History.

Vol. X, Part III.

CHIPEWYAN TALES.

BY

ROBERT H. LOWIE.

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CONTENTS.

	PAGE.
INTRODUCTION	173
CROW-HEAD	175
SPREAD-WINGS	179
BETSUNÉ-YENÉCA"	182
THE MAN IN THE MOON	184
THE SUN-CATCHER	184
THE CROW	184
EDĒ'KHUWÈ	186
THE SNOW-MAN	186
THE TRIP TO THE SKY	187
THE ADULTERESS	187
THE GIANTS	188
THE MAGICAL TREES	189
THE ORIGIN OF A SAND-HILL	189
MARTEN-AXE	189
ADVENTURES OF TWO BOYS	189
THE STOLEN WOMEN	193
THE BEAR AND THE MAN	194
WISÁKETCAK	195

Introduction.

In the spring of 1908 a grant of $300.00 from the Mrs. Esther Herrman fund of the New York Academy of Sciences enabled the present writer to undertake a short trip to the Chipewyan Indians residing on and about Lake Athabaska in what now constitutes the northernmost part of the provinces of Alberta and Saskatchewan. Starting from New York on May 5th, I proceeded to Edmonton and Athabaska Landing, where I took passage in a Hudson's Bay Company scow. Descending the Athabaska River to its mouth, I arrived at Ft. Chipewyan on June 8th. The Indians were just gathering at the Fort in expectation of the Dominion Commissioner, who makes an annual visit for the purpose of paying annuities. Including a several days' excursion to Fond du Lac, Saskatchewan, near the eastern extremity of the Lake, I remained in the Ft. Chipewyan country until July 6th, when I availed myself of the only opportunity to return prior to the fall transports, and ascended the River in a free-trader's boat.

Owing to the practical difficulties of the work, the tales here presented constitute the main part of the ethnological data secured at Ft. Chipewyan. Taken in conjunction with the *Chipewyan Texts* collected by Dr. Goddard at Cold Lake and Heart Lake, which form part of this Volume, and with the body of folklore published by Petitot in his *Traditions indiennes du Canada Nord-Ouest* (Paris, 1886), these stories will afford a fair conception of Chipewyan mythology. After some hesitation, I have decided to incorporate in this paper parts of the Wisáketcak cycle which were obtained from Chipewyan Indians or Indians of partly Chipewyan and partly Cree extraction, although I am convinced that these tales are of Cree origin. I include them because I am strongly under the impression that the Wisáketcak myths were becoming part and parcel of Chipewyan folklore. While the Cree name of the hero was the only one used by my informants and was said to have no Chipewyan equivalent, there were indications that Wisáketcak was being brought into close relation with other Chipewyan characters of older standing. Thus, Francis Fortin[1] regarded Wisáketcak as one of three brothers, the others being Crow-head and Spread-wings. While the other two always remained with the Chipewyan, Wisáketcak lived alternately

[1] This informant had spent some time with the Beaver Indians. His (unknown) father must have had some white blood in his veins, while his mother was of pure Chipewyan stock.

among the Cree and the Chipewyan. However this may be, the Wisáketcak cycle of the Cree was certainly very well known among the Chipewyan and part-Chipewyan at the time of my visit and it seemed somewhat arbitrary to exclude it.

While a profitable discussion of Chipewyan mythology will become possible only with fuller knowledge of the mythology of other Northern Athapascan tribes, it may not be amiss to refer here to a characteristic that appears alike in Petitot's, in Dr. Goddard's, and the present collection,—the practical absence of obscene motives. This trait indicates once more the scientific duty of recording such motives when they do occur. An historian of modern literature would surely lose sight of an important fact if he failed to indicate that themes tabooed in England are treated by French writers with the utmost freedom. Similarly, an ethnologist who should eliminate from his collections of, say, Shoshone literature such tales as seemed offensive from his own point of view would obliterate an important difference between the Shoshone and the Chipewyan, and possibly not a few other tribes.

ROBERT H. LOWIE.

November, 1912.

Crow-head.[1]

(a)

Soon after Crow-head's birth, his father died. Crow-head knew nothing about him. Once the other Indians were fishing, and there were several medicinemen among them. It was in the evening, and the setting sun presented a bloodshot appearance. One medicineman pointed at it and asked the boy, "Do you see that red sky? That is your father's blood." This made Crow-head suspect that one of the medicinemen had killed his father. He went home, where he was living with his grandmother, and began to cry. "Why are you crying?" "I heard those men talking about my father." "There is no use crying, you will be a man some day." The next day the people were fishing. Crow-head punched a hole in the ice and began angling with a hook. The Indians caught nothing, only Crow-head caught a large trout. He pulled out its soft parts, and hid the bones under his deerskin capote. He started towards the medicineman who had killed his father, pulled out the fish spine, and broke it over him. When the people went home that evening, they missed the medicineman. They did not know what was the matter with him. One man went out and found him lying dead by his fishing rod. This was the first time Crow-head ever killed anyone. By breaking the fish spine, he had broken that of his enemy and thus killed him.

(b)

Crow-head was living with a little orphan, whom he called his grandchild. He used to wear a crow-skin cape, which warned him of the approach of enemies and constituted his medicine. Two girls in the camp once made fun of his crow-skin garment. Crow-head was displeased and said to his grandson, "We will make a birchbark canoe and leave." In a coulée they found fine birchbark. Some Indians from the rocks on either side pelted them with snowballs. "Some bad Indians are pelting us with snow," said the orphan. "That's nothing," replied Crow-head. They took the bark for the canoe and returned. In the meantime the bad Indians, who were Cree, had killed all the Chipewyan. Crow-head piled all the corpses together in a heap. He was a great medicineman. He began to make a canoe. Worms began to come to the corpses. Then he took his crow-skin, laid it

[1] Compare Dr. Goddard's shorter version, this Volume, p. 51.

on the dead bodies, and told the boy not to wake him until the next day at noon. While he was sleeping, worms crawled into his nose, ears, and mouth.

Crow-head woke up and started off in his canoe. In the Barren Grounds he made many small lodges, and with his medicine declared that all the dead should be in those lodges. He left and lay down on the worms. The people all came to life again, and nothing remained in place of their corpses save their rotten garments. The Cree started homewards, but Crow-head, lying on the maggots, caused them by his magic to return to the same place. The little boy cried, thinking his grandfather was dead. He pushed the old man, but Crow-head pretended to be dead. At last, the boy pulled him by his beard, then Crow-head awoke and beheld the Cree. The Cree were surprised to get back to their starting point and, seeing the two survivors, decided to kill them also. Crow-head rose, walked to the river, shaved off the bark of a rotten birch, made peep-holes in the tree, hid the boy in the hollow, and ordered him to watch.

Crow-head was a dwarf. He went to the river with the crow-skin on his back and a blanket over it, pretending to mourn his lost relatives. The Cree, thinking he was but a child, said, "There is no use killing a child like that with a pointed arrow." So they shot at him with blunt points, but all the arrows grazed off. Then they pulled ashore, and Crow-head fled to the brush, pursued by the enemy. When far from the canoes, he threw off his blanket, took a deer horn which he carried for a weapon, and ran among the enemy, breaking each man's right arm and left leg. Then they said, "This is Crow-head." They retreated towards their canoes, but Crow-head smashed every one of them. Then he summoned his grandson from his hiding place. The Cree had spears, and Crow-head told the boy to take them and kill their enemies. The boy did as he was bidden. The Cree said to the boy, "If it were only you, you could not do this to us." And they made a "crooked finger" [1] at him.

Crow-head left his grandson. He was gone for many days. The boy cried, not knowing what was the matter. Up the river he heard waves beating against the bank. Going thither, he found his grandfather washing himself. Crow-head asked the boy, "What are you crying for?" "I thought you were lost." "There is no use crying, all our people are alive again." When through washing, he bade his grandson fix the canoe, then he told him to put the slain enemies' mentulae on the gunwale. They started to join the resuscitated Indians. They heard some one playing ball, laughing and singing. Putting ashore, they heard the noise of crying.

[1] A gesture of contempt, signifying, "Ne cunno quidem equivales." The left thumb is held between the index and middle finger of the same hand, and the palm is turned towards the speaker.

They went into a lodge and asked what the crying was about. "Two friends of ours are lost, they have been killed by the Cree." Then they recognized Crow-head and his grandson.

The two girls who made fun of Crow-head's crow-skin were not restored to life by him.

(c)

Late in the fall, when the Chipewyan were going to a lake to fish and it was commencing to freeze, two boys came running and told the people that two giants taller than pine trees had killed all their friends. The Chipewyan were camping on the edge of a big lake. None of them slept that night for fear of the giants. The next morning the giants were seen approaching. Crow-head said, "There is no use in running away, they will kill me first." He put on his crow-skin and went towards them on the ice. The first giant wished to seize him, and with long fingers shaped like bear claws he tore Crow-head's crow feathers. The giants fought for the possession of Crow-head, each wishing to eat him up. Crow-head hit both of them with his deer horn, and killed them. He walked homeward. He was so angry that he could neither speak nor sleep. His eyes were like fire. He went to the lake and, beginning at one point, he commenced to hammer along the edge until he got back to his starting place. There he fell dead, for his heart was under the nail of his little finger and by hammering the ice he had injured it.

(d)

Everyone was moving. Two girls were making little birchbark vessels for Crow-head. They were just sewing the edge with roots. One of them said, "This Crow-head knows everything, but he will not know this." And she pulled out one of her pubic hairs and twisted it in with the roots. The two girls were married, but never told Crow-head of their husbands, who were far out on the lake. An Indian in league with them plotted to have Crow-head killed by the husbands, and invited him to run a race to the place where they were. But Crow-head beat his opponent in the race, and killed the women's husbands with his spear.

The Indians were angry and desired to kill Crow-head. They began shooting at him, but he merely took his deer horn from his crow-skin tippet and pointed it at them, so that they hit only the point of his weapon without being able to touch him. At last he said, "If you don't cease, I shall kill all of you." Then they were afraid and let him alone. Nevertheless, many medicinemen tried to make medicine against him in secret. They attempted to throw a beetle (?) at him. Crow-head had left the people and

was living by a lake. Once he was thirsty and pulled out the grass growing by the water edge. He began to drink and found a beetle in the water. He killed it. Then he bit his own tongue and spat out the bloody spittle to make his enemies believe they had killed him. They went after him, but when they found the slain beetle they knew their medicine was not strong enough for him. Then they sent a big bear after him. Crow-head had lain down to sleep. In the night the bear caught him, and without hurting him held him by his feet and legs, waiting for the arrival of the Indians. But Crow-head twisted round and round in the bear's grasp until he got free. Then he crawled away between his legs. He turned back and dispatched the bear with bow and spear. He cut up the animal, spread out its flesh and skin, and started off again. The Indians made a big feast when they found the fresh bear meat all ready to be eaten.

Crow-head, by his medicine, restored the two women's husbands to life.

He traveled along as far as a lake. There was no snow, but only clear ice. He looked through the ice and saw a great many people below it. "I will kill all these people," he said. He began pounding the ice with a club. But what he had taken for people were only arrows, and one of them entered his little finger, where his heart was. The Indians following him found him dead.

Crow-head was so called because he made a crow-skin collar that became his medicine.

(e)

Once Crow-head left his crow-skin in his lodge and went off. Coming back, he did not find it in the position he had left it. He asked his grandmother why she had allowed any one to abuse it. "Someone has counted every feather on it and has been laughing at it. I will go away and let the Cree kill the people." "What shall I do?" asked his grandmother. "I will take you along." That night the Cree killed all the Chipewyan, but Crow-head and his grandmother escaped.

(f)

Crow-head and Spread-wings [1] started traveling, knowing that no one could kill them. Long ago the Indians did a great deal of fighting. Crow-head and Spread-wings always helped the Indians they stayed with. They were related to everybody. Crow-head the older of the two, knew it was impossible to kill him. Spread-wings could be killed, but had three lives.

Crow-head started off towards the place where the sun is close to the earth, and he will not come back here until the end of the world.

[1] See pp. 179, 173.

Spread-wings.[1]

(a)

Spread-wings was off on a deer hunt. He went towards the Barren Grounds, leaving his partner with a canoe at the foot of a mountain. A band of Cree began to pursue him. He fled towards the canoe, but was headed off. He had no arrows, but only spears. He ran along the river, the Cree pursuing him. By his medicine he made them stupid, so that they passed by his canoe without noticing it. They may be running even to-day.

Spread-wings called for his partner who was very much scared. They got to a high knoll. Spread-wings said, "I'll get on top and look out for Indians." He told his partner to paddle to a certain point, where Spread-wings would meet him. There was a very steep hill between, but Spread-wings thought, "I'll try to get there before you," and arrived there first. There was an inlet there, but Spread-wing's comrade, for fear of the Cree, did not go ashore, but paddled on. Spread-wings walked; again he had to cross a steep mountain. His partner paddled beyond the next inlet, thinking Spread-wings was ahead. At last, Spread-wings actually got ahead and threw sticks across the next narrows, barring his companion's path. He himself hid in the bushes. When his partner came and found the path barred, he tried to turn back, but a strong current prevented him. Then Spread-wings jumped into the water and pulled him ashore.

Spread-wings caught a large jackfish, which they cooked and ate. Then they started off again and traveled along a great lake until they got back to their own people. Spread-wings told them how timid his partner had been and said henceforth he would travel alone.

The next day he started off by himself. He stopped at a little lake. There he heard a noise behind him. A great frog, as big as a moose, was going to attack him. In fear for his life he tried to work his medicine, and, seizing some rotten pine branches along the shore, he threw them at the frog, hitting it between its eyes and killed it.

He continued traveling with his blankets. When tired he stopped, made a lodge of spruce wood, and lay down to sleep. When rested, he went out without making a fire or arranging his bed. He traveled about all day, killed some deer and cached them. When he returned to his lodge he found a fire burning in it and his bed was arranged. This happened several days in succession. One day he thought he would find out who was doing this.

[1] Adam said that he was related to this hero, while Fortin claimed to have seen him when he was old and blind and unable to walk.

He came home earlier than usual and saw smoke rising from the lodge. Gently lifting the door flap, he saw a woman sitting there. Two beds were prepared, one for him and one for herself, not side by side, but with only the pillows together. She told him she was sent from heaven, because God pitied him on account of his loneliness. She was, however, not a real person, but a moose. Spread-wings did not know this, but rather suspected it. They lived together until the fall. Then the woman said, "My relations bade me meet them at a certain mountain." They got to the mountain, at the foot of which there was a coulée with willows and birch. Spread-wings knew this was a moose country. Not long after they got there a noise of moose was heard, and the woman said, "My son is coming," and, a little later, "My son-in-law is coming," and, finally, "My husband is coming." She ran off to her husband, turning into a moose before she got to the brush. Before going she told Spread-wings not to return home, but to wait for her there for two nights. She stayed in the brush for two nights, then she turned into a woman again and re-joined Spread-wings.

After a while she again told Spread-wings that her relatives wanted to meet her in another place. They started out. Near that place she bade Spread-wings wait. She heard a moose calling, but several times she did not recognize the voice and did not go. The fourth time she recognized her moose husband's voice. Again she bade Spread-wings wait for her for four days. Spread-wings heard the moose call, and thought to himself, "I am sure my wife is going to turn into a moose now." He traveled after her, but after a while turned back, leaving his blankets hanging. He went to hunt chickens and partridges. Finally, he turned back. He found that the woman had already erected a brush lodge, from which smoke was rising. This time she had arranged the beds next to each other. "Why did you make the beds this way now and not before?" She said that before she had not received her friends' and husband's permission, but now it had been granted. "You can do with me as you choose." The man said that was what he had always wished, but did not care to ask for.

They lived together. About spring the woman fell sick. Her husband did not go hunting. She gave birth to two young moose. On the next day she gave birth to two young boys. She told her husband she should not stay with him any longer, but should return to her own people.

She had been sent for one year to bear him sons, who were to help him. As she was nursing the boys, she had been obliged to neglect the little moose. She made for the brush and called like a moose, then the young ones followed. The man also followed her, but only found her discarded clothes and came home crying. Before going she bade him stay in that place for a month until his boys were big enough to help him.

After a month Spread-wings began traveling with his boys. They came to a pine bluff. The younger one said, "There's a very strong smell here, it smells of people." "Perhaps it is nothing." "Yes, there are people here." They found the tracks of a band of Cree. The younger brother did not want to follow on account of the strong smell, and kept behind his father and brother. After some time they got to the Cree.

The younger brother was in the habit of not obeying his father, but only his elder brother. The elder brother wished to get married, and with his father's consent he married a Cree woman in the fall.

Once the two brothers started on a moose hunt. They came to a little lake. Being thirsty, they wanted to drink. The younger brother said, "Let me drink first." The elder brother consented. The younger drank, then, while the elder was drinking, he ran into a bush and turned into a moose. The elder brother followed him for a distance, then started in another direction, found moose-tracks, shot a moose, cut it up, cached it, and went home. He tried to track his brother, whom he found sleeping with little horns on his head. The horns fell off. The elder brother took his horns, waked the younger one, and took him homeward. The younger brother was very thin when he got there. He found the smell of the Cree too strong for him.

The younger brother did not want to get married. He stayed there all winter, but in the spring he felt like traveling. The smell of people was too strong for him. He traveled away as a moose and lived as one. The elder brother started on a moose hunt, and began tracking until he got a moose. He was going to shoot it, but thought it might be his brother, so he called out, "Brother!" Then the moose really turned into a person again. He took him home, but fell on the way, and then the younger ran away again as a moose. The elder brother ran after him and caught him, and then he turned into a human being again. But when near the camp, he again changed into a moose and escaped. The elder brother cried, "After this, don't let me catch you, or I'll shoot you." But he never could catch him.

(b)

One winter no deer were to be found and all the wolves were starving. The wolves started toward the big sea. They saw some large object lying on the shore. It turned out to be a walrus (?). All piled on top of it, and though many were killed they finally succeeded in killing the monster. The wolves had a good feed on the walrus. Two deer were allowed to pass.[1] A herd of deer were coming.

[1] I do not understand this sentence.

In the Barren Grounds the wolves nearly died of thirst. When they got to the top of a mountain, all began to scratch there, trying to get water from a hole by magic, but they did not succeed. At last they asked Spread-wings, who was a wolf at the time. "If you fail, we shall die." Spread-wings always kept an arrow with which he had once been shot. Beginning to sing, he pointed the arrow towards the sky. Clouds came, rain began to fall, and the hole was filled with water. All the wolves drank of the water. Spread-wings held the arrow upward until all had drunk their fill, then he reversed it, and the water disappeared from the hole.

BETSUNÉ-YENÉCA[n].[1]

Many Indians were camping together. One evening they heard a little baby crying in the brush. A number of young girls ran thither, but as they approached the noise ceased. Not long after, the crying was heard again. This occurred three times. The fourth time an old woman went to see what was the matter. Again she heard the sound as if it came from directly in front of her. She found some deer dung. Scratching it up, she found a baby about eight inches long. She picked it up, and it began speaking to her. The old woman had sons who had gone off hunting. When they returned, the baby asked one of them for the front leg of the smallest deer slain by them. It was given to him, and he fed on that. Another time they killed plenty of deer. Betsuné-yenéca[n] again requested his grandmother to ask for the leg of the smallest deer, but the men refused, saying they wanted it for their own children, and offered him some other part. When the old woman returned without the leg, Betsuné-yenéca[n] was very angry. "Because I am small they insult me, but I will make them starve." The other people heard what he said and were angry. They said, "We'll see whether the little boy can make us starve." They went away. The grandmother stayed with the child.

Betsuné-yenéca[n] told the old woman to cut plenty of pine branches, to put the ends in the fireplace of each abandoned lodge, and to let him know as soon as the tips of the sticks were burnt. After a while she called him. In his uncles' lodges the sticks were burnt in deer hoof shape, in the other lodges they were burnt round (?). "This means that my uncles will always have deer, while the other people will starve." He started off with his grandmother, who was afraid of starving. Betsuné-yenéca[n] said to her,

[1] The meaning of the name is "His-grandmother-raised-him." Compare Dr. Goddard's version, this Volume, p. 50, and Petitot, pp. 385–398.

"There need be no fear of starvation, just do as I tell you." She carried him on her back. They got to a muddy little lake. "Stop and fish here," he said. "Why, there is nothing here but worms." "Take me down and I'll drop my hooks." Some animal with a white covering came to the hook. It was a gigantic jackfish. Then Betsuné-yenéca^{n} told her to lower the hook, and she caught a black trout. "That's enough," said the boy, "there won't be any more now. Build a brush lodge here, dry the fish, make grease, and we'll camp here." The old woman did as she was bidden. Betsuné-yenéca^{n} went out. She thought he was only playing, but at noon he was not yet back. She saw his snowshoe tracks leading to the brush. Then she began to bemoan his loss and was afraid that all alone she should starve. But in the evening she heard a noise, and he came in covered with ice. "I think, you have fallen into the ice." "No, take off my belt." Inside his coat there were plenty of deer tongue tips. He had killed the deer by biting off the tips of their tongues, and what seemed to be ice on him was only the foam from their mouths. The next morning he said, "Let us go where I have killed the deer. The first one we see you will dry and pound for me; gather the grease but don't eat any yourself." It was a little bit of a deer, which was lying on the lake. Betsuné-yenéca^{n} bade his grandmother build a shelter. She dried the deer meat, of which they had plenty.

Then the boy went to see his uncles. He got to where they were, but concealed himself. By a lake he saw their hooks set for jackfish. He took off his snowshoes, turned himself into a deer, and scratched around near the hooks. Only his two uncles were alive, subsisting on fish and bear meat; the other Indians had perished. They noticed the deer. "It is odd that that little deer is continually scratching around where our hooks are." Then one of them said, "That was a queer boy that our mother found; perhaps he is a medicineman and has turned into a deer to laugh at us. We had better track him." They got to a clump of pines; there the deer tracks ceased, and snowshoe tracks began. The men followed them until they got to a lake, where they saw a spruce tree lodge. They found their mother having plenty of meat and fat. The little fellow was there, so small that he could hardly be seen. After the arrival of her sons, the old woman soon fell sick and died. The boy turned into a deer again and disappeared towards the Barren Grounds. Before leaving he said, "As long as you and your children live, you will always tell a tale about me."

The Man in the Moon.[1]

Once there was a great beaver hunter. Returning from the chase one day, he made a lot of grease and forbade the people to touch it. Nevertheless, one man put his finger in, and tasted of the fat while the hunter was pulling down his leggings. When the beaver hunter noticed what had occurred, he was furious. He went outside, followed by his little dog, and announced to the people, "Henceforth you can look for me in the moon." That is where one can see him, with his leggings down and a little dog sitting on his lap.

The Sun-Catcher.[2]

A man named Ayás was traveling about in the brush. He came to a trail, where he found all the sticks burnt. He lay down to sleep there, and while he was sleeping something passed over him and burnt up his deer-skin coat. He woke up and was very much vexed at the sight of his burnt garment. Unstringing his bow, he cried, "I'll find out what passes this place." He made a snare of the string, setting it in the road. He went home. The next day, there was no sign of the sun's rising. Ayás' sister suspected that her brother was to blame, and said, "You are always after some mischief." He replied, "I set a snare the other day, I'll see whether I have caught anything." He found that he had snared the sun. All the animals tried to release it, but it jumped to and fro, so that it was too hot for them. At last, a small yellow mouse began gnawing at the string until it was gnawed through, but the mouse was burnt to death. The sun started on its path. This is how the skin of one species of mice came to be yellow. If it had not been for the mouse, the sun would have remained a prisoner.

The Crow.[3]

A large band of Indians were living along a lake. All kinds of white birds came there. A man called out to them, "I shall paint you with different colors, it does not look well for all of you to look alike!" He left the white wavy as it was, painted the loon black and white, and so gave a

[1] In another version the final statement is to the effect that one can see the kettle with beaver grease and the little dog.

[2] Compare Petitot, p. 411.

[3] Compare Petitot, p. 379.

different color to each species. At last came the crow, who was quite white. "I'll spot you like the loon," said the man. But the crow protested strongly, saying he did not want his clothes painted at all. But the Indians caught him, and the painter blackened him all over, saying, "You are too conceited, I'll blacken you." All the other birds and the Indians ran away. The crow tried to catch them, but only managed to get hold of the blackbird. The crow said, "You, at least, shall be of the same color as myself," and rubbed his paint all over the blackbird.

The crow continued to be angry. He started first south, then northwards to the Barren Grounds, and built a fence to prevent the deer from coming to the Indians. The painter bade different birds scour the country for deer, but they returned without having found a trace of them. A long time after, the night-owl, perching on a tree, saw the crow coming from the south. The crow was seated on a pine; he wore a necklace of deer's eyeballs. The people said, "The crow is getting deer away from us." The crow laughed, and said, "You made me black, you are looking black from starvation now." The bird-painter bade the night-owl watch the crow's movements. He saw the crow fly first south, then return and go in the opposite direction to the Barren Grounds until he disappeared between two big mountains. All the Indians started after him. They found a big enclosure with two gates between the rocks. Several animals were sent to get through these entrances, but the crow beat them back with a club. The wolves tried first, then the lynx attempted to crawl through, putting in his nose, but the crow dealt him a blow that flattened his nose to its present shape. Then two white foxes were sent. They got through the first door, and the crow, instead of hitting them, only broke his own gate. The foxes got through the second door. Then the deer began to sally forth. The night-owl was watching them and cried out, "They are coming as plentiful as maggots!" There were so many that they trampled down the track so as to become invisible, they could only be heard coming. The crow wept at the loss of his game, but by his medicine he made the skins of the escaping deer so hard that weapons could not pass through them, so the Indians continued to starve. At length, the crow said, "You played me a fine trick, but I played you one also by making you starve. But from tomorrow on you shall be able to chase the deer again, only leave me the liver and the inside fat." The people promised to do so as long as he lived. Then their young hunters went out and got plenty of meat. The Indians still leave the guts and fat for the crows to feed on.

"EDĒ'KHUWÈ."[1]

Formerly the Indians would play with caribou, making them stand quiet by patting them. Some silly girls once said, "Let us mark some of them." So they took some string from the back of their hair, tied it around the deer's necks and cut their ears. "We'll know these deer when they come next year." In the fall the deer returned to the Barren Grounds. Next year there were no deer. The people began to starve. One man said, "I'll see whether I can't find them." He kept on traveling until he reached a big body of water. On the sea there was a dead calm. He saw deer swimming, many of them with strings around their necks and with marked ears. These would not let the others return to the Indian country, but drove them back. The hero went to the deer and cut off the strings from their necks. He seized one little deer and led it off towards his people. Its mother followed. Then all the other deer also followed. They got to a big mountain. The Indians were on the other side and perceived Edē'khuwè with something beside him. After feeding, he sent the little deer to the Indians, and all the others started in the same direction. Without Edē'k-huwé no more caribou would have been seen in this country.

THE SNOW-MAN.

Once it continued to be winter for two years. There were no geese in the country, and moose, deer, and caribou had no horns, the people did not know why. The ice never thawed during all this time. The Indians could not dig holes for their nets. They made big fires, heated stones red-hot, and threw them on the ice, but it was too thick to be broken through. The Indians were beginning to starve. Towards springtime there was a little thawing, but then it became winter once more. Many died of starvation. The survivors were crying for fear. One man started off towards Fond du Lac to set snares for partridges. When visiting his snares he met a person on the road. This person was quite white, and behind him came nothing but snow. It was the Snow-Man. The Indian said, "What are you coming here for? The Indians up north are killing all your children." When Snow-Man heard this, he turned right about to the Barren Grounds. Then summer came, the geese returned, and moose and deer had horns once more.

[1] The meaning of this name is "Worms-in-his-horns."

The Trip to the Sky.[1]

Once in the summer, the Indians had neither fish nor game to eat. They had a council and decided to make medicine. One man said, "Let us get some squirrels." They got one squirrel and put it alongside the fire. They worked medicine until the squirrel's hair was singed yellow. The medicine-worker thus found out where good weather and bad weather, rain and snow, as well as all the animals, were kept. He told the people all the animals had gone up to the sky, and advised them to go there also.

The people set out in canoes and kept traveling for a time, then they made a portage to a little lake. They saw a cloud hanging across the sky. All animals were kept in this cloud in different sacks, and the last sack was nearest to the sky-hole. The men paddled up (*sic*) their canoes until they got to the cloud, and a little fellow told them what kind of animals were contained in each bag, until they got to the last. They asked him several times what was contained in it, but he refused to answer.

At last they seized the sack and ascended to the sky with it, then they dropped it through the sky-hole. The sack contained all the heat, and in falling it burst, so that the heat came out and burnt up the world. They also took the jackfish and threw it down that is why it has such a peaked head now.

There was no earth then, only water was left.[2] The people sent down birds from the sky to dive for land. They dived down but came back without finding land. At last one bird (pin-tail duck) dived. It did not return for a long time. It came at last, with mud in its mouth and feet. It was sent out again, and brought more mud. It kept flying back and forth, bringing more mud; and thus gradually built up the earth again.

The Adulteress.[3]

There was a woman who did not care for her husband. Every evening she went out to gather firewood for the night. However, she never got enough to last through the night, so she would leave in the middle of the night under pretext of fetching more. In reality she went to a rotten birch

[1] Compare Petitot, p. 373.

[2] This is unintelligible from the version here presented, but becomes clear from Petitot's tale, in which the expedition to the sky takes place during an exceptionally severe winter for the purpose of getting heat from the upper world. When the sack is opened, the heat spreads rapidly, melting all the snow and thus producing a flood.

[3] Compare Petitot, p. 407.

tree as large as a lodge, in which two large ants were dwelling. These would embrace her. At length her husband grew suspicious and followed her one night. He saw her tapping the tree and turning her back towards it. The ants came out and embraced her. When the man saw this, he turned back home and left the country. Not finding him on her return, his wife tracked him, but never found him. Perhaps they are still traveling that way to-day.

The Giants.

A giant used to hunt beaver along Lake Athabaska, going about half way to Fond du Lac. He was bringing up a little Indian boy, whom he called his grandchild, and whom he kept alive after killing all the other Indians. In hunting beavers he broke the beavers' lodge, and they all escaped. He broke another lodge. One beaver went across the lake, another up the river. The giant looked around for the former, found a little hole and saw the beaver's head popping out. He struck it with a stick, so hard that blood was sprinkled all over, hence the reddish appearance of the rocks there. The beaver that went up the river escaped, that is why there are many beavers there.

The giant cut off the beaver's tail. Seeing the scales he said, "This is not good to eat," and threw the beaver's tail away. The Indian boy picked it up and put it in the fire. The scales fell off, and the inside was found good to eat. This was the first time the giant ever ate a beaver tail. When through eating, he put his grandson in his mitten, and walked off. He found moose tracks, but said, "These are rabbit tracks." His grandson said to him, "These are not rabbit tracks but moose tracks." They got to a moose, and Hotcowe, the giant, put it in his belt as one would a rabbit. Then he went to the Barren Grounds, and thence to the sea, where he met another giant, named Djéneta. Djéneta was fishing in the ocean with a hook.

Before reaching Djéneta, Hotcowe took his grandson out of his mitten, and bade him approach the fisherman half way and deliver him a challenge to fight. The boy did as he was bidden, and when near enough shouted, "Grandfather!" Djéneta asked, "What do you want?" The boy delivered his message, and ran back, but by that time the giants had already each made a step forward and were already fighting above him. The fisherman was getting the best of the contest, when Hotcowe called to his grandchild, who always carried a beaver tooth, to cut the giant's ankle. The boy obeyed, causing the giant to fall down so that Hotcowe could easily dispatch him.

The fisherman's head fell on this island [1] while his feet reached another land. Mud gathered on his corpse, connecting the island and the other country, and then deer for the first time ran from the new land into this country.

The Magical Trees.

Long ago men and women going off together would sometimes leave their little ones alone at home with a small fire and, by medicine, could send in large trees to feed the fire. But when the medicine got weak, the branches would sometimes hurt the children. Once a woman, returning home, found a baby's belly torn and the tree covered with blood. She was furious, and began beating the tree. Since then the trees can no more be made to come in by themselves.

The Origin of a Sand-Hill.

There was once a big beaver that was killed by a giant. It was on this lake. While dying, it kicked about with its legs and thus originated a sand-hill.

Marten-axe.

Marten-axe was a wonderful man. He used to travel among his friends. Whenever he found Cree, he would always kill them. He was in the habit of staying with the Chipewyan. Once he started out to travel, and came to a band of Cree. He knew all languages. So he told the Cree that he was a Cree himself and that the Chipewyan had killed all his friends. He traveled with the Cree to the top of a high mountain, where he lay down. In the night, while the Cree were sleeping, he tied all their legs with a cord, to the same rock. Then he rolled the rock down the mountain, killing all the Cree.

Adventures of Two Boys.[2]

A band of Indians was staying along a lake. Once two little boys were playing by the lake, while the Cree came and killed all their people. When they returned home, one of them said, "All our people are killed, I don't know what to do." They walked about crying. Towards evening two

[1] My interpreter suggested "North America."

[2] Compare Dr. Goddard's version, this Volume, p. 46, and Petitot, p. 352.

young unfledged geese came swimming along. The boys caught hold of them. Finding an old canoe by the shore, they tied the geese to it and bade them swim off to their country. The boys fell asleep, while the geese pulled their canoe along. When they woke up, the geese were full-grown. They were hungry and had nothing to eat, so they killed the geese, roasted them, and ate their flesh.

They started off traveling and continued going for a long time. They got to a lodge. There was a giant family living there. The children were outside. The mother came out; she did not know what kind of people the boys came from. She took them in, and they were kept there for a long time. After a while, the giant dreamt that some Indians were coming. He said to the boys, "My grandchildren, I am hungry for fish and beaver. Walk along the shore, and if you see anything white rising, cry out, 'My grandfather would like to eat some beaver and fish!'"

The little fellows started out. They saw something white rising from the water and called out as bidden by the giant. Then a beaver and a trout came out of the water, and they killed both. They carried them to the lodge. The giant cut up and dried the trout. Of its eyes he made pemmican for the little fellows. He made two bows and arrows and gave them to the boys. "If you shoot with *this* arrow, and it should get stuck anywhere, don't remove it, but leave it in that place. This other arrow will never stick, but will always fall down again." Then he bade them refrain from eating all their meat at once, but ordered them always to leave a remnant. He showed them the way to their own country, and they started out.

They had something to eat when they got hungry, but, remembering the giant's caution, they pushed a part of their meat back into their sack. In the evening they opened the sack, and it contained as much pemmican as before. They ate all but a small piece, which was replaced in the bag. In the morning the meat was still of the same size as originally.

They hunted some chickens perched on a tree. One was killed and fell down, but the arrow stuck. The boys took the chicken and started off again into the bush, but there they found the arrow lying in front of them. They walked on. Again some chickens alighted on a tree, not very far away. They shot at it, and the one arrow got stuck though rather close to the ground. One boy was going to get it. His brother said, "We were told not to go after that arrow." The first boy said it was not high, and insisted on getting it. As he touched it, the arrow ascended higher. "I'll jump up and get hold of it." "No, don't," said the other boy, but his brother disobeyed and jumped. Then the arrow went up with him to the sky.

It was summer when he was traveling on the earth, but in heaven it was winter. The arrow stopped, and the boy began to travel about. It looked like his own country in winter. He saw partridge tracks, and finally he got to people's tracks. Following them for a long time, he got to two lodges, one being large and the other small. He entered the small one, and found an old woman sitting there all alone.

In the large lodge people were heard singing and laughing. The old woman took a lot of coal and blackened the hero's face with it. After a while her two girls came in from the large lodge. Seeing the boy, they called out that their mothers had a fine-looking visitor. They went back to their large lodge and told the other inmates about him. Meanwhile the old woman washed him and dressed him up nicely. When the girls returned, and saw the boy nicely dressed, they no longer laughed at him, but were surprised. They told the people of the lodge what a nice boy was staying with their mother.

Both desired to marry him. In the night the boy slept in the old woman's lodge and the girls came in and lay down on each side of him. He turned to the youngest, et sub vestem manum introduxit, sed aliquid manum prehendit, and he pulled it back. Tunc ad utrius filiae vaginam pedem suum propellit, sed iterum aliquid eum prehendere conatus est. He pulled it back. One woman had mice under her dress, the other one ermines. They all fell asleep. In the morning the boy still slept soundly. He sunk way down into the ground. The old woman and the girls started off with their lodge-poles. The girls in one place smelt a person. They heard some animal calling underground. "One of us had better get ribs to dig up this fellow." They got a rib and began digging, but it broke. Then they got a moose rib, and with it they succeeded in digging up the boy who had turned into a wolf. He recognized the girls, and said, "You pretend to know much, but I know nearly as much as you. Here are two arrows, if a female comes, it shall belong to the Ermine girl, if a male comes, it shall belong to the Mouse girl."

The girls saw the tracks of a male and of a female moose. The wolf said, "If a moose starts running, just shoot your arrows and follow into the bush." They soon came to the female, cut it up and dried its meat. The male was shot and treated in the same way. As the wolf had directed, one girl stayed by one moose, the other by the other, while the wolf remained with the mother. The wolf and the old woman heard wolves howling in the distance. Starting in that direction they found that one girl had been rent to pieces by the wolves and that a lot of ermines were running about there. The wolves had only torn the Mouse-girl's dress and there were a lot of mice running about there. The wolf said, "Your daughters thought

they knew lots, but I know more." He started off with the wolves. Then he turned back into a person and married the Mouse-girl. The three then stayed together.

The boy was a great hunter. They had plenty of dried meat. The old woman would make rawhide cordage and when she had made a great deal of cord, she said, "I know a place where there is a hole in the sky, and where we can go down to another world."

They traveled a long time to the sky-hole. She made a moose-skin bag for the boy, passed a line through it, and said, "I'll let you down to your own country. When it stops, you'll open the sack and come out. Pull the line to let me know you have arrived." He descended for a long time, until the sack stopped. He got out, and jerked the rope, whereupon the sack immediately ascended again.

He found himself on an island, and all around it was nothing but foaming rapids. He got to an eagle's nest. Only the young eagle was there. He said, "I am very anxious for you, for my people are wicked. I'll try to save you. Hide under my wing-feathers." So he pushed the boy under his feathers. Then he continued, "My mother will soon come. When she approaches it will be dark like a cloud. When my father comes, it will sound like a big wind." After a while it began to grow dark. "My mother is coming." When the female arrived she said, "My son, I smell some people here." But the eaglet replied, "There is nothing here." She repeated, but he insisted that no one was there. After a while a big storm was heard, and the father bird arrived. "My son, I smell the odor of people here." The boy denied that there were any people there. The father repeated his statement, but the boy persisted in his denial. After a time the old eagles started off again. Then the eaglet said, "Pull out two feathers from each side of my body, and try to fly." He put the feathers on the boy's arms, and said, "Fly around." The boy began to fly but his legs hung down. "Pull two feathers from my tail, and attach them to your legs." The boy did so, and then flew about like an eagle. "Now you can fly to your country, but always stop for the night," said the eaglet. "When you reach your country, stick my feathers on the trees." The boy flew to his country. He arrived there by night, and stuck up his borrowed feathers. He traveled homeward, camping every night, as ordered by the eaglet. One day he was hungry, and began to break a beaver lodge, making a chisel of rib bones and a spear. He watched for the beaver, but though something stirred in the water, no beaver came up. As it grew dark, he camped. Suddenly something caught hold of him from behind. It was one of the big eagles, who flew off with him. They got to a frozen creek, all covered with blood. There the bird threw the boy down, but the latter

just put out his chisel, and was not hurt by the fall. Then the bird again seized him, carried him off, and hurled him against a sharp ice-crag. But again he put forward his chisel, so that it stuck in the ice, and he was saved. Then the eagle said, "My children will kill him." So he took him back to the eyrie. The young ones recognized him. The old bird said, "I've brought you a person to kill when you are hungry." The young birds said, "We'll keep him for company, let him stay with us." After much discussion the old eagle finally consented. Then the old eagles flew off. The young eagle again gave feathers to the boy, and he flew off.[1]

The Stolen Women.

A band of Chipewyan were staying by a lake. While the men were hunting, some Cree stole two of the Chipewyan women, who were sisters. Returning, the Chipewyan wanted to go after the Cree, but there were too few of them. So they stayed where they were, and continued to hunt deer. Each man would skin his deer, put all the deer meat in the hide, and thus drag it to the lodge. The brother of the stolen women was a medicineman. He was very angry and started alone after the Cree. On his way he passed three birds' nests. He had to speak to each before they allowed him to pass, and they gave him information as to the Cree. The fourth animal he met was a flying squirrel. It told him where he might find his sisters. "First, you must pass a snail, and if you lack food, ask the snail for some. Then you will get to an old woman." The man traveled on, until he camped by a creek. He had nothing to eat. When a snail came, he asked it for food. The snail dived into the water, brought up four white fish and gave them to him. But on opening the sack, he found the fish transformed into snails. So he threw them away, and traveled on until he got to a lodge. He entered. There was an old woman there. "Grandmother, I am very hungry." "I have nothing to give you, but go to the bush, and you will be sure to find some chickens. Pluck a chicken on the spot where it falls dead, stir up the feathers with a stick, and blow on them. Then every feather will turn into a chicken." He acted accordingly, and each feather changed into a chicken that flew on the trees.

He started off again. His wife had been tracking him. He had been pulling along his deer hide with meat all the time, not noticing how his load was lightening as pieces of the meat fell out. The increased lightness of his load he attributed to his increasing strength. His wife had fed on these

[1] The narrator insisted that nothing further was known of the boy's adventures.

lost scraps of venison. She knew he had only one deer and kept track of the pieces found. She knew after a while that only the head was left. At last she found the head, and then she thought she had better turn back, or she should starve, that being the very last piece.

Her husband continued until he got to an old woman. She was a toad. She said, "You won't travel a day, before you'll arrive at your destination. I can't tell you how you can best rescue your sisters, you'll have to judge yourself when you get there." He walked on, and got to the tracks of the Cree. At sunset he saw smoke far ahead. He saw a lodge without poles, but tied together of sticks, with an opening at one side. He watched in the bushes all night. He heard the people talking Cree, but stayed in the brush all night. Some one had left a moose hide outside.

In the morning he saw two women coming out of the lodge. They were his sisters. He made signs to them, and one of them came to him. The other woman worked at the moose hide. The man said, "This evening I'll try to rescue you from the Cree. Cover yourself with a blanket and tie it with a rotten string, so that when your husband tries to pull you back, the string will break. Tell your sister about it." In the evening the two women ate with their husband. They donned blankets and put sinew around, but the older sister used a kind of strong rag (?). The younger sister went ahead. She told their husband that they were going to fetch wood. The younger one started off. Her husband tried to restrain her, but the string broke, and she escaped. But the string of the older did not break, and so her husband held her back. The Chipewyan and his younger sister escaped. Every night, by their medicine, the Cree transformed the camping place of the fugitives into an island with fierce rapids around it, but in the morning the Chipewyan, by his medicine, conquered that of the Cree. Thus they got away in safety.

The Bear and the Man.

Once a man was cutting out the gunwale of his canoe in the brush. He carried it homewards, one end on his shoulder, the other trailing on the ground. From time to time it seemed to get heavier, and he said to himself, "I am sure, a bear is pulling at the wood." He turned around, and saw it was really a bear. The Bear said, "Do you hear the noise of the creek near by?" The man said, "Yes." "There are lots of fish there, let us go thither." They started off. The bear bade him leave his wood behind, and he did so. They walked on and on for many days, and by autumn they had not yet reached the creek. Then the Bear said, "Let us make a house." He dug a hole in the ground, and told his companion to get grass to stop up

the entrance. They went inside, and the boy was told to sit farthest from the door. "If you get thirsty," said the Bear,[1] "you may suck me, and if you get hungry, you can do the same. Thus you will be able to live with me all winter."

They lived together in the cave. Towards spring, the Bear said, "Some of your friends are thinking of you and will soon be thinking of me." When the snow began to melt he said, "Perhaps to-morrow your people will be here. Make a mark with your hand outside the cave, so they'll know that you are here and won't shoot inside." Next day they heard a noise above, and snow began to fall down the airhole. The Chipewyan detected the mark of the boy's hand and said, "Surely some person is inside." The Bear said to the boy, "Tell them there is a bear-man here. If they kill me, you may eat my flesh, but not my entrails, though your friends may." The boy went out, and the people shot the bear, made a big fire, roasted him and feasted on him. The boy went on the opposite side of the fire, where it was smoky, and began to cry on account of his friend's death. When they asked him why he cried he said it was on account of the smoke.[2]

Wisáketcak.

(a)

Long ago it commenced to rain. It rained incessantly. The Indians fled to higher ground. They gathered on the highest mountain. Wisáketcak, who had expected a flood, built a canoe. When the land was nearly submerged, he embarked. The other Indians were having the water up to their knees. Wisáketcak did not permit anyone to get into his boat. The Indians asked the beaver to punch a hole into the canoe with his teeth. When the beaver got near the boat, Wisáketcak asked, "What are you coming for?" "Just to look at your canoe." "Let me see your teeth, I think they are sharp." Wisáketcak threw a stone down the beaver's throat so that he could not injure his canoe. When the mountains were flooded, all the Indians were drowned. Wisáketcak called a kind of long-tailed duck. "Brother, come here! It has ceased to rain. Dive down, and see whether you can find any mud." It dived for a long time. At length it came up with some mud on its feet. It dived again and again, and every time it rose to the surface it brought up some mud until the earth was entirely rebuilt.

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[1] Said to be a male by the narrator.

[2] In some respects this story resembles an Assiniboine tale collected by myself (this series, Vol. IV, p. 190).

(b)

Wisáketcak was traveling about. He got to a deer skull. There were many maggots inside. He addressed them as follows: "Brethren, let me eat with you." They consented. He shoved his head inside; it stuck fast, so that he could not get it out. He turned himself into a deer, and continued to travel along. He got to a river. Not seeing any one near by, he began to swim across. When more than half way across, he caught sight of four birchbark canoes coming down. The people in the canoes were saying, "There's a deer crossing the river ahead of us, let us shoot him." They hurried towards him. The deer got ashore on a rocky bank. Falling down, he struck his head against the rock and broke his skull. He turned into his natural shape, and ran into the brush. The people cried, 'This is Wisáketcak!'

He was traveling alone through the brush when he heard a bear running. "Brother, why are you running away from me? Stop there." The bear stood still. Wisáketcak began to feel about his ribs. "You are very lean, how is that?" "There are no berries around here, that is the reason." Wisáketcak said, "I know a place not very far from here, where there are lots of berries, let us go there." They started out, Wisáketcak leading. They got to the place, and the bear began to eat. When he had eaten his fill, he lay down in the sun, then he ate again. Wisáketcak noticed that the bear was fattening. He felt his ribs again. The bear asked, "What are you doing this for? "Oh! I always do that to my brother." Wisáketcak began breaking some sticks. "What are you doing this for?" "Oh, I just feel like working." Wisáketcak continued breaking sticks. While the bear was eating, Wisáketcak from time to time felt his ribs, saying this was but an old trick of his. Finally, the bear lay down, and fell asleep. Wisáketcak went up close to him, took a stick and struck him over the head, ears, and stomach until he had killed him. Then he cut him open, and feasted on him. He ate so much fat that he began to have pains in the stomach. Looking around, he caught sight of two juniper trees growing together. "Brethren, spread apart, I have pains in the stomach." They obeyed, and he got between them. The trees closed, and jammed him tight. While he was in this position, some whiskey-jacks came and began to eat of the bear meat. "Little brethren," said Wisáketcak to the trees, "let me go to watch my food." However he could not get out. In the meantime, the birds devoured all the food, leaving nothing but bones. "Brethren," he said again, "separate and let me get out." After a long time, he succeeded in freeing himself. Being angry at the trees, he began to twist them about. Since then junipers have had irregular trunks.

When he got down, he found nothing but the bear bones. Pounding these, he extracted the marrow and put it in a bladder, because it was too hot to be eaten. He got to a creek, sat down, and caught sight of a muskrat swimming there. "My brother, come here, and cool this grease for me in the water." The muskrat replied, "My tail is too big, I can't swim well with it." "Come here, and I will fix it for you." He pulled the muskrat's tail and made it small. The muskrat said, "My brother, I feel quite well now, let me have the bladder now, I will cool it." "Be careful, so that it will not burst." The muskrat dived down. The bladder burst, and the grease began to float down stream. Wisáketcak ran along, dipping it up with his hands.

Wisáketcak traveled along night and day. He found fresh tracks; they were those of a moose-cow and two young moose. "My brethren, why are you running away? Wait for me." They stood still, and he caught up to them. "My brethren, you are foolish to stop like this. The Blackheads (Chipewyan) are following your tracks and will kill you. Keep traveling in a circle, back and forth, turn about, and lie down on the leeward of your path. Then they will not know which tracks to follow, and you will be able to scent them and make your escape." This is what the moose do to-day, because Wisáketcak taught them.

Wisáketcak started off again. He found that his eyes were getting weak. When he came to a big lake, he said, "I will try to get new eyes." He cut out his eyeballs, and went about blind. Whenever he struck a tree, he would ask it, "Brother, what kind of a tree are you?" And the tree would answer, "Poplar" (or whatever other species it belonged to). At last he got to a pine, and the tree answered, "I am a pine, I have plenty of gum." Wisáketcak found the gum, chewed it, rolled it between his palms and put the gum balls into his sockets. Thus he got new eyes.

He traveled on, and got to a big lake, where he found many Cree Indians. The Cree recognized him, and asked him whether he knew of any Chipewyan near by. "I did not come here to tell you about my brethren." He left them, and went towards the Barren Grounds. There he espied a great many lodges in the open country, and encountered a large band of Chipewyan. "My brethren, don't stay here too long, for many Cree are looking for you." He started off again. After a long time, he reached another band of Chipewyan, who were starving. "My brethren, why are you starving? There are plenty of deer not far from here, you ought to go and live there." In those days they had no guns. They started in the direction indicated, and got the deer. They constructed a deer pen and set snares near its opening. Some began to drive deer, and many were dispatched with bows and arrows. At that time the Indians had no clothes.

Wisáketcak said, "It will not be always like this. You will not wear deer raiment forever. Some time you will wear another people's clothes." And this has come true.

Wisáketcak left the Indians. He got to a range of rocky mountains. "My brethren, you are too high, you had better come down into the valley, then I shall walk better." They came down, and he continued his journey. He reached a creek. Being thirsty he stooped to drink. He saw some fish. "Little brethren, what are you doing here?" "We are eating." "Where is your father?" "We don't know, he is just traveling." "If you see any Chipewyan Indians with nets, enter the nets and feed them."

He started off again. He got to two mountains, where there were many birches, all without a single branch. "Brethren, you look too pretty without branches, you can't live long that way." He picked up brushes, threw them on the birches, and thus made numerous holes. That is why birches are striped nowadays, and Indians find it hard to make birchbark canoes.

He went on traveling. He reached a little lake. He saw ducks swimming there. "Brethren, come ashore here." There was a female with young ones. "This little one looks like you," he said. "There are lots of you. If you see any Chipewyans, or Crees, fly around them, so that they may kill you and feast on you."

He went on. He got to a little river, where he slaked his thirst. He saw two otters swimming towards him. "Brethren, what are you doing? You have exceedingly short legs, they are not good for walking on land." "We are meant to live in the water." "Live wherever there are fish. There are plenty of Chipewyan and Cree Indians going around starving. Go, and put fish on top of the ice to help them." The otters consented.

Late in the fall, Wisáketcak reached a little river. He saw two beavers eating. "What are you doing here?" "We are just eating." "Why don't you build a house? Stick birches and poplar branches around, use mud for plastering, and put branches at the bottom. Thus you may live in the winter. Build a dam. If you don't do this you will have no water to swim in." He taught them. Since then they have always built dams. He further told them not to swim about before sunset, or the Indian huntsmen would kill them.

Wisáketcak continued his journey. He came to a herd of buffalo. Some of them began to run away. "Brethren, don't run away, I have come to see you." Then he asked, "What are you eating?" They said they were eating branches and trees. He told them to eat nothing but grass. "If you see starving Indians, let one of you lag behind so that the Indians can feed on you."

He traveled on. He got to a clump of pines.[1] All the trees looked alike. "You all look alike, I will make one of you different." Addressing one of them, Wisáketcak said, "Brother, be stickier than the rest. You shall have more gum than the others." Thus originated the balsam fir, of which the gum is still used by the Cree.

He started off again. His buttocks were getting blistered. He tore off the scabs and threw them on birch trees. Thus originated touchwood.

Wisáketcak came to a lake. There he saw a flock of geese, some old, some young. "Brothers, come here for a little while. I am making a dance not far away, and I should like you to accompany me." He erected a lodge, and bade the geese enter. He called all kinds of other birds inviting them to join. He bade all shut their eyes. They began to drum. Wisáketcak, as the leader of the dance, sat on one side. They danced around. Whenever a fat bird got near him, Wisáketcak pulled it over, killed it, and threw it aside. At last one young goose opened one eye and saw Wisáketcak pulling its father by the leg. "Wisáketcak is killing us!" it cried. The surviving birds all fled. As the water-hen and the loon were running out, Wisáketcak stepped on their feet. That is why their feet are not fit for walking on land. Wisáketcak cooked the fattest geese, and had a great feast. Of the rest he took out the gizzards and put them aside, then he went in search of a stick to put them on. He forgot all about them, however, and traveled on.

He reached a place where there were plenty of ants. "Little brethren how do you live in the winter? You have a very low dwelling." "That is why birds are killed." (?) He showed them how to build ant-hills.

(c)

Wisáketcak was traveling in the spring. He came to a place where a bear had been defecating and saw the excrements covered with fish scales. He laughed at the scales. The bear came, and said, "I heard you laughing about my excrements; I have come to see what you are laughing for." Wisáketcak said, "I was only saying it was a pity there were no bones or berries there instead of scales." They quarreled, and began to fight. Wisáketcak called on the ermine to help him. "My little brother, get into the bear's anus and destroy his guts, or he will kill me." The ermine entered the bear's body, ate his heart, and thus killed him. When the ermine came out, Wisáketcak washed him, holding him by the tail, that is why ermines have white bodies and black tails.

Wisáketcak continued traveling. He got to a rocky mountain, where he found plenty of black objects which cause flatulency. He ate many of them. After a while he began to break wind and was unable to stop. So he

[1] I am using, of course, my interpreter's designation.

heated a stone, and sat on it. His rump became covered with scabs. He was obliged to scratch the itching parts until he tore them off and threw them up on the top of birch trees, where they are still visible.

Wisáketcak set out to travel. He saw a band of geese. "My brethren, come hither." They came down. "Give me half of your feathers, so that I may fly with you to your country." They consented, and he flew along with them. They were obliged to pass through a rocky, mountainous country, where many Indians were living. Nets had been set to catch geese. When the birds approached these snares, they scattered to avoid them, but Wisáketcak's borrowed feathers dropped off and he fell down among the Indians. "This is Wisáketcak again, we will dung on him." They placed him in a pit. "Whoever shall defecate, shall befoul him." In the night an old woman rose to ease herself and went to the pit, but in the meantime Wisáketcak had got out, merely leaving his clothes. The old woman soiled his clothes.

Wisáketcak went traveling again. He saw two moose. "Brethren, wait for me." He overtook them. "Brethren, you had better give me some hair, then I shall be a moose and stay with you." He became a moose and traveled with them. They told him that no Indians were near by. He joined about twelve moose. About the time of the heavy ice crust, Wisáketcak and one of the moose heard a noise. "It seems," said Wisáketcak, "that some one is coming after us. I will travel ahead and let you follow." The Indians came and killed the moose, one by one. Wisáketcak was left alone. When they got close, he tore off the moose-skin, turned into his real form, and ran off, leaving the skin behind. The people said, "That's Wisáketcak again."

Wisáketcak was traveling. He came to a big lake where he saw some swans. "Brethren, come ashore to me." He asked them for some of their feathers, saying that he should like to be a swan. They consented, and he became a swan. One calm evening, one of the swans said to Wisáketcak, "You had better not cry so loud, or the Indians will hear us." It was the swan's molting time. Wisáketcak replied, "There are no Indians near by." However, he caught sight of some canoes going after them. The swans started out on the lake to escape, but got too tired to fly. Most of them were killed. At last, two of them and Wisáketcak were the only ones that remained. The two birds approached the shore and were also killed. Wisáketcak set foot on shore and tore off his skin. The people said, "That's Wisáketcak again."

Wisáketcak got tired. He sat down. "I will not travel any more." He seemed to turn into a stone. For a long time he continued to sink below the ground. Only his hair was still visible on the outside of the rock. That was the end of him.

THE BEAVER INDIANS.

By Pliny Earle Goddard.

INTRODUCTION.

The material presented in this paper was secured during the summer of 1913, spent on the Peace River. Arriving at Vermilion June 18, a visit was first made to the Slavey on Hay River on the occasion of the payment of the treaty money. The month of July and the first two weeks of August were spent with the Beaver on Paddle River, particular attention being given to the language and the securing of myths and tales in the form of texts. During the latter half of August and September the Beaver of Fort St. John and Dunvegan were visited. About half of this time was consumed in travel; and work with the Indians was difficult because suitable interpreters were not available.

Not much of ethnological interest is directly observable at Vermilion since the outward aspects of life have yielded to the long continued influence of the fur traders. Conditions in that respect appear to be better at Fort St. John, but the Indians had left or were on the point of leaving for the fall hunting. The few ethnological notes here presented were mostly secured incidentally to the linguistic work and the collecting of specimens.

The sounds of Beaver are represented as follows: — a, e, i, o, u, nearly as in *father, met, pique, bone,* and *rule;* û as in *but;* ą, ę, į, ǫ, ų, nasalized; c as *sh;* x as *jota* in Spanish; ł, a lateral surd spirant; ' glottal stop; after a consonant indicates glottalization of the consonant.

February 14, 1916.

CONTENTS.

	Page.
INTRODUCTION	203
ETHNOLOGICAL NOTES	208
Shelter	210
Transportation	212
Food	213
Clothing	216
Industrial Arts	219
Social Organization	221
Burial Customs	222
Religion	226
MYTHS AND TALES	232
Tumaxale, a Culture Hero	232
Agait'osdûnne, The Hair Scrapings Man — First Version	237
Agait'osdûnne, The Hair Scrapings Man — Second Version	240
Atcecq Kills Buffalo	241
Atcecq Kills a Bad Man	242
Agait'osdûnne Marries the Chief's Daughter	243
The Orphan Boy Kills Beaver	244
The Moose that Had Been a Man	244
Wonyoni Avenges the Death of his Sons	245
The Revenge of Wonyoni	247
Wonyoni Escapes from the Cree	248
A Young Man is Taken to Another World by Fledgling Geese	248
The Woman who Discovered Copper	249
Crow Monopolizes the Game	250
A Man is Carried away by a Giant Bird	251
The Underwater People	251
The Beaver who Went Home with a Cree — First Version	252
The Beaver who Went Home with a Cree — Second Version	253
A Man Marries the Daughter of a Bird	254
A Man Turns into a Squirrel and Escapes from a Bear	255
Watc'agic Kills the Dancing Birds	256
The Earth Recovered by Diving	256
The Giant Beaver and Muskrat	257
The Redeeming of a Doomed Man	257
The Equally Matched Magicians	258
A Magician Cuts his Throat with Impunity	258
A Magician Spends a Winter in a Lake	259
A Magician Escapes the Cree by Turning into a Buffalo	259
Fournier's Grandfather's Supernatural Power	260
Thunderbirds	260
The Boy who was Cared for by the Wolf	260
The Loaned Hunting Dog	261
The Hunting Fetish	262

PAGE.

THE MAN WHO TALKED TO THE BUFFALO 262
THE POTENCY OF WAR SONGS 263
THE CURING OF A WOMAN WITH A MEDICINE LODGE . . . 263
THE MEDICINE LODGE 263
THE MAN WHO ENTERED A FISH 264
THE MAN WHO WINTERED WITHOUT FOOD 264
THE ORIGIN OF MOSQUITOES 264
THE KILLING OF THE LARGE HUMAN MOSQUITOES 264
THE SHIFTLESS HUSBAND 265
A YOUNG MAN CARRIES ABOUT FIRE ALL WINTER 266
A MAN OVERCOMES OBSTACLES IN RESCUING HIS SISTERS . . . 267
A STOLEN WIFE IS RECOVERED FROM BEYOND THE SEA 268
THE TREACHEROUS WIFE 270
A WOMAN AGREES TO BETRAY HER SONS TO THE CREE . . . 271
A MAN AVENGES HIS SON-IN-LAW 272
AN OLD MAN ESCAPES A PLOT ONLY TO BE KILLED IN REVENGE . . 273
A MAN WINS HIS FAITHLESS WIVES BY WRESTLING 273
THE RIVAL HUSBANDS 274
A YOUNG MAN TRIES TO ESCAPE THE RESPONSIBILITY OF PARENTHOOD . 275
TORTURING THE ENEMY 276
TWO BROTHERS ESCAPE THE ENEMY BY FLIGHT 276
A MAN AND HIS WIFE ARE SAVED BY LIGHTNING 277
A BEAVER KILLS AN ENTIRE BAND OF CREE 278
A MAN SAVES HIS PARENTS-IN-LAW FROM STARVING 279
A MAN, FRIGHTENED BY HIS WIFE, KILLS SWIMMING CARIBOU . . 280
AN ENTIRE BAND IS KILLED BY THE CREE 280
A CREE, CAUGHT ALONE, IS KILLED BY THE BEAVER . . . 281
A MAN SCARES OFF THE CREE WITH A GUN 281
THE BEAVER, THEIR ARROWS HAVING BEEN USED ON BUFFALO, ARE KILLED BY THE CREE 281
A MAN AND HIS WIFE ALONE ESCAPE THE CREE 282
A WOMAN HIDES BEAR MEAT FROM HER STARVING HUSBAND . . . 282
STARVING BEAVER VISIT THE ROCKY MOUNTAINS 282
FOURNIER'S FAMILY ESCAPES STARVATION 283
THE ESCAPE OF THE BROTHERS FROM THE BEAVER LODGE . . 283
THE KILLING OF THE CHILDREN AVENGED 284
THE KILLING OF THE WOMEN AVENGED 284
A MAN FINDS BEAVER IN SMALL PLACES 285
PUTTING THE ENEMY TO SLEEP BY MAGIC 285
A BLIND MAN'S ATTEMPT AT DEFENCE 286
A BATTLE ON AN ISLAND — First Version 287
A BATTLE ON AN ISLAND — Second Version 288
A DOG-RIB KILLS SOME MEN 288
THE KILLING OF THE TRADER AT FORT ST. JOHN — First Version 289
THE KILLING OF THE TRADER AT FORT ST. JOHN — Second Version . 289
CHILDBIRTH CUSTOMS 289
A DESCRIPTION OF PRIMITIVE LIFE 290
HUNTING EXPERIENCES — DUNVEGAN DIALECT 290
DISPERSION OF THE TRIBES — DUNVEGAN DIALECT 292
BIBLIOGRAPHY 293

ILLUSTRATIONS.

Text Figures.

		Page.
1.	Beaver Camp near Dunvegan	211
2.	Drying Fruit for Winter Use	211
3.	Bag of Rawhide used in Pairs for packing Horses	213
4.	Bag made by piecing together the Legskins of the Caribou	213
5.	Call used to Imitate the Cry of Young Rabbits	214
6.	Moose Call of Birchbark	215
7.	Fish Weir across Paddle River at a Low Stage of Water	217
8.	The Trap in a nearer View with Fish still in it	217
9.	Soft-soled Moccasin of Mooseskin decorated with Silk	218
10.	Simple Bow of Willow; Arrow of Birch with Moosehorn Head	219
11–12.	Net Needle and partly made Net with the Mesh Stick in Place	220
13.	Skin Dressing Tools	220
14.	Vessel of Birchbark sewed with Spruce Root	221
15–16.	Infant Aërial Burials	223
17.	Skin stretched on Frame during Skin Dressing Process	225
18.	Modern Burials	225
19.	Medicine Poles near Fort St. John	229

ETHNOLOGICAL NOTES.

The Beaver Indians occupy the region of the Peace River from the eastern base of the Rocky Mountains in British Columbia along the Peace River to the falls about forty miles below Vermilion. They now exist in three geographical groups.

Trading at Fort St. John are one hundred and two individuals according to the report of the Canadian Government for 1914. They hunt northward to the headwaters of the Liard River and camp as far down the Peace as the North Pine River where the first trading post for them was established.[1] They are now in three small bands each with a headman. In many respects they are more primitive than either of the other two groups. Mackenzie called this group the Rocky Mountain Indians.[2] They are known to the Vermilion Beaver as, Tsa'ť'ū.

About Dunvegan are still one hundred and thirty Beaver, now settled on a reserve about fifteen miles north from the river. Until a generation ago they used to live on both sides of the river under one chief and gathered on the flat by the river at Dunvegan for their semi-annual reunion. They hunted northward to the headwaters of Hay River where they often met Beaver from Vermilion and Fort St. John, but not the Slavey of middle and lower Hay River. They also occupied considerable territory south of Peace River. They say there were no Indians living between themselves and the Fort St. John Indians on North Pine River.

Near Vermilion are one hundred and forty-eight Beaver Indians forming one political unit under a chief recognized by the Canadian Government. They live on a reserve along Paddle River, and hunt and trap westward toward Hay Lake, and north and eastward toward the Caribou Mountains.

There was formerly a considerable band near Peace River Crossing for whom trading posts were established about 1790. It was with this band that Mackenzie spent the winter of 1792–3 before setting out for the Pacific. There are a few individuals of this band still living. John Bourassa, who served as an interpreter, learned the Beaver language here where his father was married to a mixed blood. Between this group and those near Vermilion there are said to have been no early settlements of Beaver.

The Athapascan-speaking neighbors of the Beaver are the Chipewyan of Lake Athabasca to the east; the Slavey to the north on lower Hay River

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[1] For the destruction of this post see p. 28, below.

[2] Mackenzie, 145.

and upper Liard River; and the Sekani (Tsek'ene) of the Rocky Mountains to the west.

There were Cree living on Lesser Slave Lake when Mackenzie first visited Peace River. He speaks of the war road of the Cree from that lake to Peace River Crossing and mentions frequently the conflicts between the Cree and the Beaver. In Mackenzie's general account of the natives of western Canada he expresses his belief that the Cree had moved westward in comparatively recent times.[1] This statement apparently reflects a conclusion reached from the distribution of the tribes as they were then and is not based on any definite information as to the actual movements. A Beaver Indian of Dunvegan said that his grandfather told him that another tribe (meaning an Athapascan-speaking one) used to live on Lesser Slave Lake and that it had died out. After that the Cree occupied the region because of the fish to be had there.[2]

The antiquity of the Cree occupation is a matter of considerable interest because the Cree of Alberta separate the Beaver from the Assiniboin, Blackfoot, and Sarsi tribes of the Saskatchewan region, all having a Plains culture. The Sarsi furthermore are Athapascan-speaking, and as far as phonetics are concerned the Sarsi language is more nearly akin to Beaver than to any other east of the Rocky Mountains. It has been generally believed and sometimes stated that the Beaver and Sarsi separated only a short time ago. This assumption is based on two mutually contradictory Indian folk narratives. The Sarsi account has to do with the breaking of the ice as the band was marching across the lake. Those caught behind the break remained to become the Beaver; those who had already passed became the Sarsi; and those at the exact spot became the underwater people. The Beaver narrative tells of a battle and the withdrawal of the defeated party. The informant who gave the version which appears upon page 292 believed this to have happened at the beginning of the world when the tribes and languages were first differentiated, a Tower of Babel story.[3]

It is usual to find transitional tribes on the border of all well-defined culture areas like that of the Plains. The Sarsi and Blackfoot are typical Plains Indians of the northern type. The Beaver are definitely of the northern or Mackenzie culture area. The Cree, however, south of Edmonton, are Plains-like with a sun dance, etc., and north of Edmonton transi-

[1] Mackenzie, LXXII, LXXXI, 146.

[2] I told the chief I had heard Lesser Slave Lake was Beaver country, what did he know about it. He said, "There used to be another tribe there (Beaver) but they died out and the Cree came in on account of the fish. It was the only place they could get fish." I asked how long ago. The chief said, "I did not mean to say I knew it was so but that was what my grandfather told me."

[3] Goddard, (c), 267 and p. 292 below.

tional toward the north, but with many traits similar to those of the Eastern Cree.

The Beaver Indians on Peace River were not in direct contact with Europeans until about 1786, although they had felt the indirect influence of fur traders for some years before that date. A trading post was established on the Athabasca River about thirty miles south of Lake Athabasca in 1778. Traders of the various companies had visited the Saskatchewan further south since the middle of the eighteenth century. Even before that early date objects of European manufacture had been brought westward from Fort Churchill on Hudson's Bay by the Cree. This indirect influence manifested itself chiefly, as far as can be determined, through the better arms possessed by these Cree neighbors of the Beaver. This fact is referred to in several of the narratives included in this volume. The bows, arrows, and spears could not compete with flintlock muskets. According to Mackenzie, the Beaver first secured arms in 1782. Ten years later, when Mackenzie wintered near Peace River Crossing, bows and arrows were but little used.[1]

Shelter.

The ordinary dwelling of the Beaver was a tipi of the general Northern or Chipewyan type. It has a three-pole foundation but these poles are usually not tied at the place of crossing as is the case in the Plains, since they are either forked or have projecting limbs so that they interlock.[2] The tops of the remaining poles which make up the foundation rest in the top of this tripod. Suitable poles are easily secured in the north and are not ordinarily moved from place to place but are left standing. Old camp grounds are marked by these poles which in sheltered situations stand for several years.

The cover of the tipi in former days was made of the skins of the caribou or moose. In one story Agait'osdûnne wishes for thirteen caribou skins from which a new tipi could be made.[3] Mackenzie speaks of tipi covers as mooseskins, which are also said to have been in use in the Fort St. John region until recently. It seems queer that no mention is made of the use of buffalo skins, which were ordinarily used for this purpose in the Plains, since the animals were plentiful in parts of the Beaver territory. The

[1] Mackenzie, 146.

[2] It was noted that in one case a slip noose had been drawn around all the poles at their place of crossing and fastened to a stake outside the tipi to prevent the upsetting of the tipi in strong winds.

[3] Page 240.

Fig. 1. Beaver Camp near Dunvegan.
Fig. 2. Drying Fruit for Winter Use.

striking difference in appearance between the tipis of the north and those of the Plains is that the cover of the latter fits closely around the crossing of the poles which are so placed as to occupy as little space as possible. The cover of the northern tipi leaves a considerable opening at the top (Figs. 1 and 2).

Temporary camps in summer are made by throwing together trees with the leaves on them so that they rest upon a tripod foundation. Trappers and other travelers overtaken in winter away from tipis build windbreaks of brush which in addition to keeping off the wind reflect back the heat of the fire.

Transportation.

Because of the great distances and sparse population of the north, the matter of transportation is an important one. For property this is in a large measure avoided by means of caches. Each family, or larger band, visits the same localities at different seasons each year. In spring the property pertaining to life in winter is stored out of the reach of animals, usually in thick timber, but sometimes on a platform supported by four or more posts. The customs of the country are such that only the most shameless of men will take anything from such a cache. The wolverine gives the greatest trouble, for, according to the testimony of both Indians and whites, that animal will rob a cache as a mere piece of mischief, or if he cannot do that he will defile it from above if possible. The stories mention food stored in caches to which starving bands resorted.[1]

In summer, canoes were used for water travel. These were built of birchbark or sprucebark on a frame after the Chipewyan and Cree method. When the spruce was used a single piece of bark was sufficient for a small canoe. It was folded, sewed at each end and provided with a proper frame of wood. No canoes of bark were seen among the Beaver, but their neighbors, the Slavey of Hay River, had both kinds in use and one of birchbark was building. Mackenzie mentions canoes of sprucebark.[2]

Horses have been introduced rather recently among the Beaver. In summer, goods were transported overland packed on the backs of dogs or carried by the Indians. Mackenzie remarks on the heavy loads carried by the Beaver women.[3] The travois seems not to have been used by the Beaver.

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[1] Pp. 275, 279.
[2] Mackenzie, 207.
[3] Mackenzie, 147.

In winter the toboggan is used. This is made of two thin boards bent in a curve at the front and fastened together by crossbars attached to the upper side. Mackenzie mentions that this was drawn by the Indians. The Chipewyan of Cold Lake say that dog traction is recent.[1] It is common at the present time; each household has its dog train which is kept closely tied up during the summer.

Snowshoes of the Chipewyan type are used. They are long and narrow in distinction from the Cree type of nearly circular shoes.[2]

Food and small objects are stored and transported in large square bags made of skin with the hair left on. These are often made of the legskins

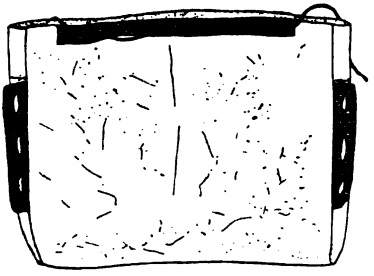

Fig. 3 (50.1–7703). Bag of Raw hide used in Pairs for packing Horses.
Fig. 4 (50.1–7662). Bag made by piecing together the Legskins of the Caribou.

of the caribou pieced together (Fig. 4), or of the headskins of the moose. For packing horses large bags of similar shape are made of rawhide in pairs, one for each side of the horse (Fig. 3). They serve much the same purpose as the rectangular parfleche of the Plains.

Food.

The struggle to secure a sufficient supply of food seems to have been especially severe for the Beaver. In many of the stories given below the statement is made that the band in question was starving. They practised no agriculture. The vegetable food was formerly limited to chokecherries, saskatoon, and other berries, and probably a few roots. These berries are dried in the sun and stored for winter use (Fig. 2). The inner bark of certain trees was also eaten.[3]

[1] Hearne describes similar sledges as used by the "Copper Indians" of his day and speaks of them as being drawn by the Indians, although he mentions that dogs were sometimes used for traction, pp. 323–5.

[2] Page 281.

[3] Mackenzie, 165.

One of the important food supplies is the large hare, or rabbit, as it is commonly called. These are generally snared by placing a slip noose stretched in the runways and attached to a spring pole so that the heedless rabbit pulls it loose and is thrown into the air. The women often tend these snares, and when rabbits are plentiful food of some sort may be had by everyone. But these rabbits die off periodically from some unknown cause. It is probable too that before the carnivorous animals were so generally trapped for fur, the enemies of the hare were more numerous and the hares themselves less plentiful. In summer when there are young rabbits their cries are imitated, either with or without a rabbit call (Fig. 5), and when the mother bounds out she is shot.

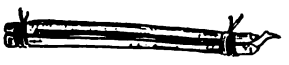

Fig. 5 (50.1–7656). Call used to imitate the Cry of Young Rabbits to bring the Mother Rabbit into View.

Next to rabbits the beaver was probably the most dependable of the game animals. The rainfall is not very great, but the country is flat and the drainage poor; evaporation is also comparatively slight. The beaver appear to have remade much of the country by damming the small streams, forming ponds from which canals extended in some cases many yards to small groves from which the beaver secured their food. The more usual method of taking beaver was to set up a row of poles forming a fence near the entrance to the lodge to prevent their escape. A hole was then chiseled through the top of the beaver house and the animals killed with a spear. In winter the task was a tedious one since the ground was solidly frozen.

When Mackenzie first passed up the Peace River he reported the plains bordering the river covered with numerous herds of buffalo and elk.[1] The buffalo seem to have been hunted solely on a community basis. The story of Agait'osdûnne[2] indicates very grave penalties for anyone who interfered with the community rights. The usual method was that of driving the animals into a pound.

Caribou seem not to have been so generally distributed over the Beaver territory. They are particularly numerous in a range of mountains north of the falls of Peace River, Caribou Mountains, where the Vermilion band often go to hunt them. They are shot, and killed while swimming streams and lakes.[3] No reference appears to driving them to frozen lakes and pounds although it is probable that method was also followed.

Bears are particularly numerous along Peace River and were so in Mackenzie's time. The grizzlies are now nearly extinct. According to the

[1] Mackenzie, pp. 130, 154–5, 163.
[2] Pp. 238, 241.
[3] P. 280.

stories,[1] black bears found in their dens in winter relieved and often saved starving travelers. They were killed with deadfalls and possibly shot with arrows. They are now killed with guns.

The largest and most generally distributed of the game animals was the moose. Throughout the greater part of the Beaver country there are a great many swamps, to the primitive number and size of which the many beaver have added considerably. There are also large tracts of timber especially along the streams and on the islands. Moose were always living in such places, but not even the best hunter was certain of approaching close enough to kill one. Perhaps in the case of no other animal were the game and the hunter so evenly matched in perceptions and cunning.[2] In every large band there were always a few Indians who lacked sufficient keenness, patience, and endurance to secure moose. Men of this sort are mentioned in the stories, and such men are still found among the Beaver. In contrast to these, there were a few very skilful hunters whose success was attributed to supernatural power, or to what really amounts to the same thing, a sup-

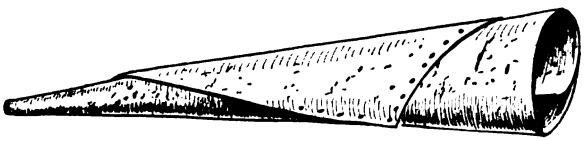

Fig. 6 (50.1–7658). Moose Call of Birchbark.

posed inclination of the moose toward the hunter. With the average men, the majority, the contest was so even that what is known as hunter's luck played a prominent part. When conditions were unfavorable and no moose were secured, in the absence of other food, the situation was desperate. The first day a hunter without food starts out with a fair prospect of being able to kill a moose. He is able to travel twenty or thirty miles and has a good chance of finding the track of a moose, which he may follow to success. The second day the chances are considerably less and by the third or fourth day the exertion and cold without a supply of food has completely worn him out. For this reason the hunters in a time of starvation were the first to die, and the women and children, not having exerted themselves, survived.

During the mating season of the moose their ordinary caution is in abeyance. A skilful hunter imitates the call of one sex and some member of the

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[1] Pp. 278, 282.
[2] P. 215.

opposite sex will rush up in answer to the call. A cone-shaped trumpet of birchbark is used in making these calls (Fig. 6). If the bushes be scraped with a dry shoulder blade any bull moose within hearing will answer the challenge. A hunter on snowshoes after a heavy fall of snow also has great advantage over moose.[1]

When game failed, bands of Indians went together to fish lakes which according to the stories, were also visited by the Cree, their enemies. These lakes abound south and east of Peace River. There are also many lakes and sloughs in the country north and west of Peace River but not many of them have edible fish. In winter time the fish were taken with a hook and line let down through a hole cut in the ice. In the spring when certain varieties of fish were migrating, walls of stone were built out from each shore of the smaller streams converging in the center where a trap was placed made of poles placed lengthwise of the stream. The water falling through between the poles left the fish helpless (Figs. 7, 8). Fish were also taken in seines stretched in the river where there was an eddy. The bottom of the net was weighted with stones and the top supported with floats. Stakes driven in the river were used for attaching the two ends of the net.

Clothing.

Very little information was obtained concerning clothing. Judging from dolls said to be dressed in the old style, it appears that the man's winter garment is a long coat or parka reaching nearly to the knees made of mooseskin with the hair outside. The sleeves were fitted on and the hood sewed to the garment. The coat was held in place by a belt and was probably fastened along the opening in front by tying with strings or with loops and toggles. The summer garment was probably skin, dressed without the hair. The legs were protected by long leggings fastened to an inner belt which also supported the breechcloth. This article of clothing was a broad strip of soft tanned leather passing between the legs and under the belt both before and behind. Moccasins of the soft sole variety are still worn not only by the Beaver and Cree but also by the white men of the North.

These moccasins (Fig. 9) consist of four pieces of soft tanned mooseskin. The main piece has the seam beginning on the lower side about an inch from the tip of the toe, running over the toe and up the median line of the foot about halfway to the ankle. To this piece around the sides and back is sewed a band about five inches wide which wraps around the ankle. This

[1] Page 260.

Fig. 7. Fish Weir across Paddle River at a Low Stage of Water.
Fig. 8. The Trap in a nearer View with Fish still in it.

is bound in place by passing both ends of a long string several times around the ankle, cross-lacing. The main portion of this string passes around the moccasin just below the seam which fastens the band to the sole. To keep the string in place it is passed through the mooseskin for a space of one-half inch, once either side of the heel and once in front. On the instep is an inserted piece of mooseskin usually decorated with silk. The decoration consists of three different colored rows of silk closely wrapped around a core of stiff hair. These rows cover the seam, and border the inserted piece. The lower part of this piece is further decorated with flower designs worked in silk. The fourth piece going to make up the moccasin is attached under

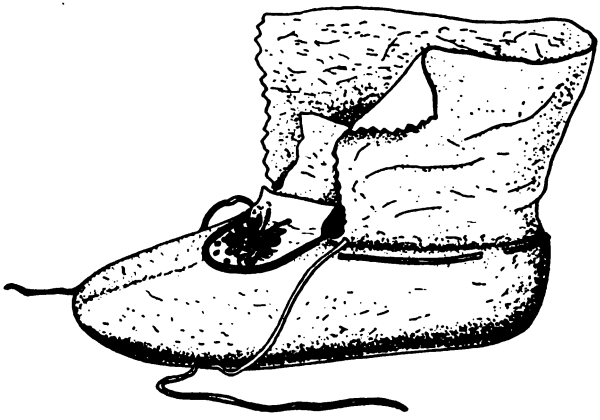


Fig. 9 (50.1–7691b). Soft-soled Moccasin of Moose skin decorated with Silk.

the decorated insert and comes well up the ankle under the lapping of the upper band. It is of thick mooseskin, usually a piece which has seen previous service, and is inserted to protect the ankle from the pressure of the string. These moccasins are very comfortable and wear well as long as they are kept dry. When used in the water, as when tracking a canoe, they last barely a day.

During the cold weather gloves are worn. Several pairs are in the collection but in pattern they seem to be imitations of gloves of European manufacture. They are generally decorated on the back with silk.

The garments on the doll obtained representing a woman are evidently not cut according to the old style and no exact information as to woman's dress is available.

Industrial Arts.

The former fire-making method among the Beaver was striking together stones.[1] One of the tales is about a man so shiftless he neglected to provide himself with such stones until snow fall. The firedrill seems to be unknown.

The main arts of the men were concerned with the making of weapons, the frames of snowshoes, and toboggans. The bow purchased was a simple one made of willow; the arrows were of birch, with a cylindrical head of moose horn (Fig. 10). Arrowheads of flint were of course used where great penetration was necessary.

Woodwork of all sorts is now done with the aid of the crooked knife which was introduced on Hudson Bay by the traders and is now used by Indians entirely across the continent. Before iron was in use, knives were made of moose horn which hardens with age. The incisor teeth of beaver in place in the skull were also used in woodwork.

Considerable wood-working skill is required in making canoes and sledges. No such work was observed in progress among the Beaver and therefore no description can be given. Nets (Figs. 11, 12) for fishing were made from the inner bark of an unidentified shrub. These nets were probably made by the men but that was not definitely ascertained.

The women dress the skins after the usual method. The tools (Fig. 13) are of a form different from those found among the Plains Indians. For scraping, instead of the elkhorn handle and blade placed at right angles to it an S-shaped implement is used. The flesher is made of the legbone of a moose. Skins are usually stretched in a frame for dressing instead of pegging them out on the ground. The women make the clothing from these skins, and, in former times, the tipi covers as well. The women lace the snowshoes after the frame has been prepared by the men. They also make the birchbark dishes used for house-

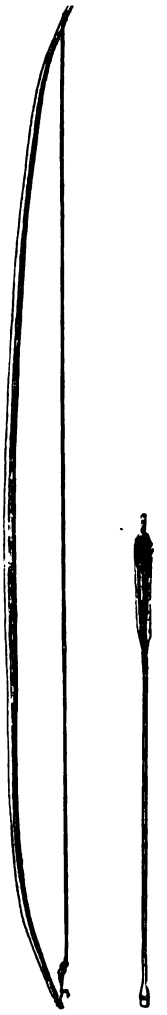
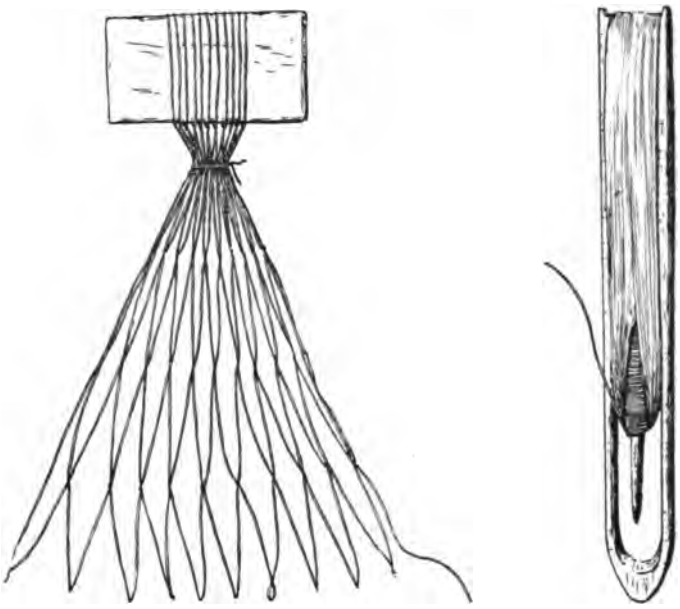


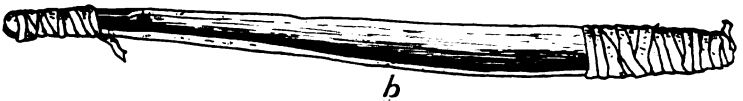
Fig. 10 (50.1–7664a). Simple Bow of Willow; Arrow of Birch with Moosehorn Head.

[1] These may have been both iron pyrites, or one pyrites, and the other flint.



Figs. 11 and 12 (50.1–7673, 50.1–7672). Net Needle and partly made Net with the Mesh Stick in Place.

a



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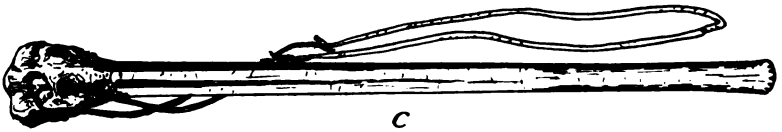

c

Fig. 13 *a*(50.1–7687), *b*(50.1–7701), *c*(50.1–7704). Skin Dressing Tools: *a* is a form not used by the Plains Indians; *b* and *c* are the bone implements common to the Plains in the north.

hold purposes. These are cut in certain shapes, folded to form the vessels and sewed in place with spruce roots (Fig. 14). They are decorated by incised lines and applied borders cut in certain forms. This and certain silkwork designs on moccasins and gloves are the only remaining decorative arts. Their neighbors, the Slavey, do beautiful porcupine quillwork and it is probable the Beaver once had the art.

Social Organization.

As far as could be determined, the social organization of the Beaver is like that of the Mackenzie culture area generally, meager and loose.

Marriage took place at an early age, "As soon as big enough" the informant said, which probably means soon after puberty. Presents are made to the father of the girl, and to the girl herself at intervals for a year or two before marriage. The determination of the matter is in the hands of the girl's parents, who need not consult the wishes of the young people; but they, in their turn, occasionally marry without anyone's permission. The young man seems invariably to have made his home with the bride's parents. The father-in-law depended in a large measure upon the hunting of the son-in-law for the support of the family. It is said that in earlier times father-in-law and son-in-law addressed each other in the dual, a polite form of language also characteristic of the Athapascans in California and the Southwest. It was not considered proper for them to look at each other directly. Two wives were not uncommon and the informant knew one man who had three wives. The sharing of one woman between two men also existed. Of this there are several illustrations in the stories. The custom of determining the possession of a woman, by wrestling, so often reported from the north, also obtained among the Beaver.

Fig. 14 (50.1–7668). Vessel of Birchbark sewed with Spruce Root.

The information obtained as to the descent of the children was unsatisfactory, chiefly because there appears to be nothing concerning which the question might arise. There appear to be no clans or other systems of grouping other than the family or bands of relatives camped together. No inheritable property or ceremonial possessions were discovered which would give a basis for inheritance, in fact, or for the purpose of discussion.

The information, as secured in the words of the interpreter, follows:—

"They get married as soon as big enough. Sometimes they ask the old folks for the girl and some times the young folks just marry. Sometimes they make them stay together against their will. The boy used to give presents to the father of the girl he wanted. If he did not want the boy, he would send the presents back. Tobacco and pipe to old man; dress piece to girl once in a while, perhaps for two years before they get the girl. It used to be the rule for the man to go ahead and the woman behind; but now since they are married by a priest the woman thinks the man must keep her and now the women are bosses. He is an old man and he never knew a woman to go to the man, the man goes to the woman and stays with her people."

Question: "Does the man always stay with father-in-law?" *Answer:* "Of course the man is not boss of his son-in-law, but if the father-in-law is good-hearted he can always live on what his son-in-law kills. Now I go everywhere my son-in-law (Louisçon) goes."

Q. "Is there any rule about the way son-in-law talks to father-in-law?" *Ans.* "He talks to his son-in-law just as to his son, and his son-in-law talks to him that way, but he remembers when a father-in-law used words as if he were talking to two persons instead of one. The son-in-law speaks the same way and so does the daughter-in-law to her mother-in-law."

When asked if they were bashful toward each other he said: "Yes," and then said, "They spoke to them as if they were two not because they were bashful, but because it was the fashion."

"We are bashful about looking our son-in-law straight in the face. We talk to them all right, but it is the rule not to look them in the face. This applies to the daughter-in-law too."

Q. "How many wives?" *Ans.* "His uncle had three wives. He often knew of two wives but three is the most he ever heard of. He has heard of a woman having two husbands but he never knew a case."

Q. "Do the children belong to the mother or the father's folks?" *Ans.* "They follow the father."

When clans were explained he said there was nothing of the kind there.

Burial Customs.

There is evidence that the Beaver formerly disposed of the dead by placing them in trees or on platforms. The bodies were sometimes, perhaps always, rolled up in birchbark before being disposed of in this way. It is said that sometimes instead of putting them above the ground they were placed on it and small log houses built over them. At Fort St. John, two rather recent child burials in the air were seen. In both cases the body was suspended in a sling of cloth supported by a board placed horizontally between two trees (Figs. 15, 16). At the present time the adults at Fort St. John and those of all ages at Vermilion are buried underground and a small house erected over the grave (Fig. 18).

One informant at Vermilion said that it used to be the custom to put a

Figs. 15 and 16. Infant Aërial Burials. A board is placed horizontally between two trees and the body suspended in a sling of canvas.

piece of white poplar limb on a grave when passing. "Just like shaking hands," was the comment in regard to the purpose of this custom.

The mourning customs were similar to those of the Plains Indians. The woman cut off finger joints and cut their hair. The men slashed their nipples and stuck knives or arrows through their arms or legs. The family impoverished itself and the men were in a reckless mood.

The information secured from Ike at Vermilion follows:—

Q. "How did they used to show they were sorry for their wives and husbands when they lost them?" *Ans.* "The man used to cut off the forefinger, a joint or two, or slash the nipple. Woman does same for husband or cuts all her hair off."

Q. "Did they used to be afraid of a new widow?" *Ans.* "They are not afraid. The prophet at Hay River is telling the Slavey to keep away from such people. The Slavey at Hay River are still pitching off by themselves when they lose a relative. Now when they [the Beaver] see a person is getting low they keep him clean, wash him all over, and change his clothes often. We all come together and watch him until his last breath. Then we [all the people in that camp] put him in his coffin and watch him a night or two, and then we all go with him and bury him. We are not a bit afraid now, but he has heard that long ago they used to be afraid.

"He does not remember when they did not bury in the ground but he has heard that they used to put the bodies on a platform, or roll them up in birchbark and hang them up in the bush. Sometimes they used to build a little house of logs and put the body in that on top of the ground." Cardinal, the interpreter, said he remembers hearing his aunt say she saw Beaver put on platforms.

The direct observations of Mackenzie are more to the point.

When death overtakes any of them, their property, as I have before observed, is sacrificed and destroyed; nor is there any failure of lamentation or mourning on such occasion: they who are more nearly related to the departed person, black their faces, and sometimes cut off their hair; they also pierce their arms with knives and arrows. The grief of the females is carried to a still greater excess; they not only cut their hair, and cry and howl, but they will sometimes, with the utmost deliberation, employ some sharp instrument to separate the nail from the finger, and then force back the flesh beyond the first joint, which they immediately amputate. But this extraordinary mark of affliction is only displayed on the death of a favorite son, a husband, or a father. Many of the old women have so often repeated this ceremony, that they have not a complete finger remaining on either hand. The women renew their lamentations at the graves of their departed relatives for a long succession of years.[1]

There was a lodge of Indians here, who were absolutely starving with cold and hunger. They had lately lost a near relation, and had, according to custom, thrown away every thing belonging to them, and even exchanged the few articles of raiment which they possessed, in order, as I presume, to get rid of everything that may bring the deceased to their remembrance. They also destroy everything belonging to any deceased person, except what they consign to the grave with the late owner of them. We had some difficulty to make them comprehend that the debts of a man who dies

[1] Mackenzie, 148-9.

Fig. 17. Skin stretched on Frame during Skin Dressing process.
Fig. 18. Modern Burials.

should be discharged, if he left any furs behind him; but those who understand this principle of justice, and profess to adhere to it, never fail to prevent the appearance of any skins beyond such as may be necessary to satisfy the debts of their dead relation.

Religion.

As compared with the Northwest, the Plains, and the Southwest, the North is strikingly lacking in religious ceremonials. Those now discoverable from the Beaver seem to accord generally with what has been reported previously from the Chipewyan and other tribes of this region.

It appears that those at least who had ambitions as hunters or warriors, and they probably included all the young men, sought supernatural helpers. It is only specified in this regard that such young men did not drink out of vessels but through a quill so that the water would not touch their lips, and that they did not eat the meat or marrow from the leg bones of game, or the eggs of any bird.[2] That the supernatural helper appeared in dreams is indicated by one account given below.[3] The character of some of these helpers appears also in the stories. In the combat between Wonyoni and Sastunazutde,[4] the former had beaver skins and the latter a buffalo hide. In another account an eagle skin is mentioned as used in war.[5] Mackenzie speaks of the use of a feather headdress for war. In the story of Wonyoni's revenge mentioned above, the father asks the son what is the nature of his power. The boy replies that it has to do with freshly fallen and unpacked snow, but he is not specific about it. In the account of the overcoming of the Cree by a Beaver single-handed it was inferred by the narrator that wind must have been the helper.[6]

For hunting there is the mention of the image of a small moose, said to be the gift of a mother moose who appeared to him in a dream. Since a request for the dream itself resulted in the narrator's giving it with a definite locality, there is reason to suppose it was an authentic account.

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[1] Mackenzie, 143.

[2] When asked to volunteer old customs, Ike said: "When a young man wanted to be a good runner he did not drink out of a kettle or cup but sucked the water up through the quill of a feather from a large bird like a goose so the water would not touch the lips. They would not eat the meat of the legs of any animal or the marrow from the bone of the leg. They would not eat eggs of any bird. Then when they went hunting and saw a moose or buffalo they could get up close and shoot him with a bow and arrows. Not everybody did that, but only those who were likely to be good runners or hunters. The drinking through a quill was only when on a hunt."

[3] Page 236.

[4] Page 248.

[5] Page 227, footnote 2.

[6] Page 278.

probably derived from a relative of the narrator. The appended comment shows the attitude of the Beaver toward such supernatural help.

"That was the way they used to live. The animals used to be as wild as they are now. With nothing but bow and arrow they could not live. But in each band there were one or two men like this with medicine who could kill them. The people came to them when they got hungry."

When asked what a man had to do to get it, he said: "They do not do anything. If there was anything they could do, they would all have it. It comes suddenly on a man. Suppose some animal takes pity on him or likes him and gives him power. I do not know what used to give men that, whether it was God or the animals themselves." [1]

Even in regard to these ordinary and personal helpers it appears that there is an element of caprice. It is not everyone who can come into the possession of such power, those who were more especially favored became a class whose power was a community asset. The work of shamans in warfare is mentioned several times. In the first place they were expected to foresee the location of the enemy and in some cases the outcome of the engagement. When the war party arrives the shaman is expected by songs to put the enemy to sleep.[2] Similar shamans dealt with sickness by blowing, sucking, and singing.

The following comments and illustrations of the work of shamans was given by James Heber, a Beaver who is married to a Cree: —

The Cree doctor themselves with roots they get out of the ground. The Beaver do not know that. Beaver used to have their own doctors but have quit. The Slavey still do it. An old man sang, drummed, and danced to see through the winter. His wife said the next day the old man looked through the winter. He says we shall lose a child. They did. A Slavey woman died, was not breathing anyway. Her son came and put his lips to her neck, blew and sucked hard. The woman's abdomen went up high several times and she got her breath. The informant's father, an old man, got last fall so he did not pass his urine for two or three days. They gave him up. A Slavey came to visit his relatives. They asked him to go over to him. He held up a cup of water and talked. I do not know what he said. The man drank it and immediately went out and passed his water all right. The doctor says I see you through the white strip as far as the black strip. When you get there keep the cup for your own use, do not let anyone drink out of it.

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[1] This comment was made by the Chief at Vermilion in connection with the story given on page 262 below.

[2] For illustrations see pp. 286, 287, 288 below.

A very old man, Bourassa once saw, used to be leader for war. He had a cap with eagle feathers on it and pelican's skin under his throat. They were the animals that helped him. He did not kill people himself for that would spoil his medicine. He would come close to the camp and sing. That would blind the enemy. This old man was alive when the white people first built the fort.

He said an old blind war leader thought he became blind because he killed two men who were getting away.

He explained without questioning that the white strip meant winter and the black strip summer. The old man is still living.

The competitions between shamans and the performing of spectacles seem also to have been a feature. The development of prophecy in the north is unusual for America. Beside the accounts from Indians, the half-breeds, and even the white traders have stories of the foretelling of events or the description of contemporaneous events at a considerable distance.

It appears that in addition to the fortunate individual who had personal supernatural aids and the shamans possessing unusual power there is generally in each band one man of predominating power who directs the religious activities of the tribe. These are generally called prophets. The office at Vermilion was vacant but had not long been so. Among the Slavey at Hay River there was an active prophet, and also one at Dunvegan. Such men seem to have considerable liberty in initiating new movements in religion. In theory they may follow completely the revelations made to them as individuals; but in practice, there is reason to believe they followed tradition rather closely.

The objective side of religion appears in the use of fetishes such as the image of the moose worn by the hunter, and the skins of the animals concerned. The shamans made use of the jugglers' lodge described below. These were in use in Hearne's day east of the Mackenzie. Dedicated poles with offerings attached were probably commonly used. Several were seen among the Slavey and the making of one and the result obtained is given in a narrative below.[1] Several poles, in the form of crosses and upright shafts were seen among the Fort St. John Beaver (Fig. 19), but no proper opportunity of finding out about them presented itself. Their purpose was commented on by a Vermilion informant.[2]

The one community ceremony of striking interest is the semi-annual gathering when offerings of food are placed in the fire. These ceremonies seem sometimes at least to have been under the control of the prophet. A large dance ground is fenced and a central fire prepared. The officiating individual puts in the fire pieces of the flesh of the game animals and prays that the tribe may be fed with similar food in the future. They also asked for snow and rain since animals are more easily taken when they can be tracked. This religious observance is followed by dancing throughout the

[1] Page 260.

[2] When asked about the medicine pole Ike said, "It is called enatcûggedi (leave something ready for somebody coming along there) as if one had agreed to leave something for somebody and then puts it up until the person came along. The medicine pole is left for the one who helps him in dreams.

When asked if the Beaver still made medicine poles he said, they never made them so far as he has heard. The Cree and Slavey do that.

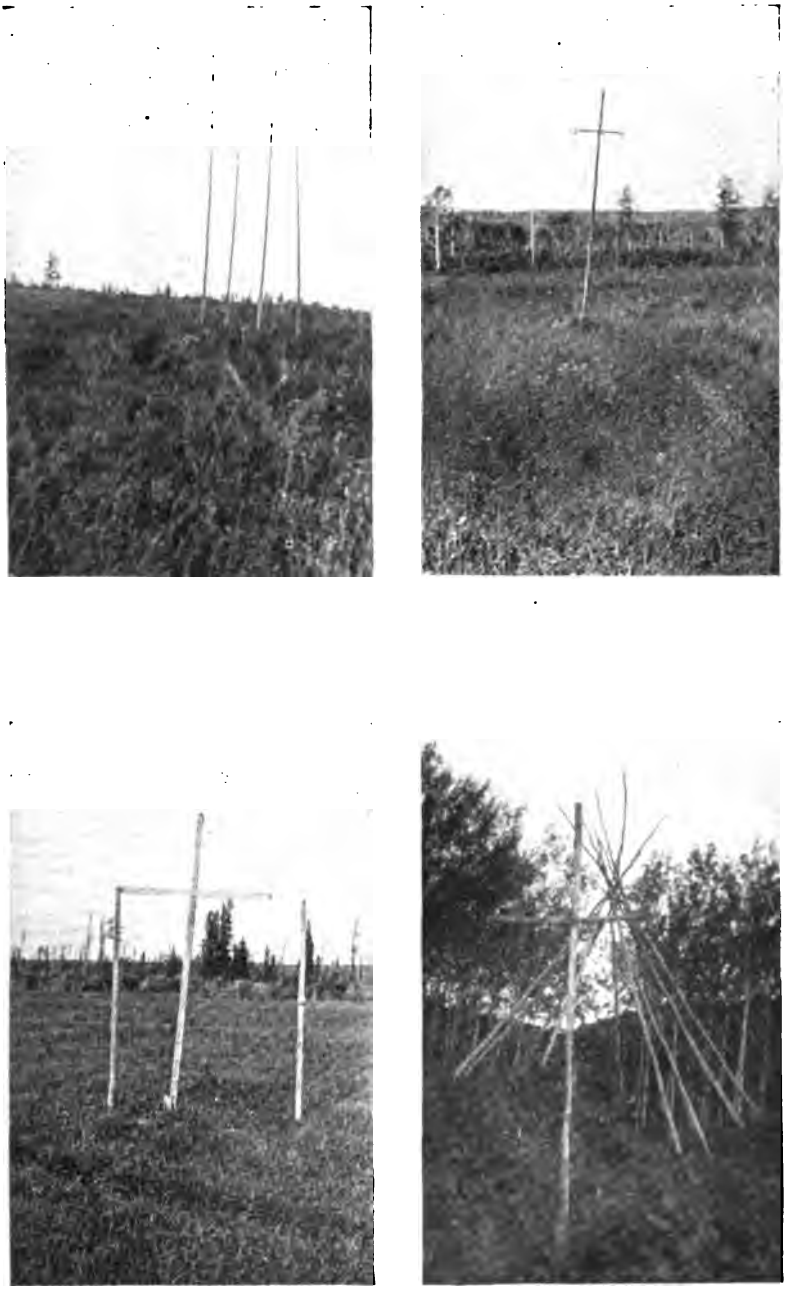

Fig. 19. Medicine Poles near Fort St. John.

night by the men and women who circle the fire clockwise. The actual information as obtained may be of interest.

James Heber said in reply to a question:

"The Beaver do not have the sun dance." He did not know what it was. "They have a tea dance. They have had it eight or ten years. A man here dreamed about it, a prophet. He saw people in his vision who sang for him and he taught songs to his people.

"People say if he says 'A male or female moose is given you, you better go and kill it,' then they go and kill it. He does not know if it is true or not. The Cree do not have it. They begin seriously with prayer and give thanks; at the end it is play. The women and men dance around the fire to the beating of a drum. They eat first."

From an elderly Beaver, named Ike, the following was secured:—

"He used to have an uncle; we used to get everything he asked for. In the fall when they made medicine he used to ask for snow and you [white] people had good crops and we made fur. He used to ask for a lot of muskrats etc., and we always got them. We had good luck, and you had luck with your crops. Now he is dead we have bad luck.

"They make a circular enclosure of willows about four feet high fifteen or twenty feet across. The one road [into it] is called kuetûnne; it does not matter which way it points. They have it in spring when the leaves begin to get big, and in the fall. In the spring they ask for food to last through the summer, and again in the fall, before it gets cold, they ask for food during the winter."

Q. Who is the boss for it? *Ans.* There is none; they have all died off.

Q. How did his uncle come to be boss? *Ans.* He knew things ahead. He made a dance and then we found out he knew things ahead. He never heard of anyone but his uncle making it.

Q. How many days doing it? *Ans.* One night. He had a good many songs. He heard someone sing up in the air. He goes by that. Those were the songs he sang.

Q. To whom are the things placed in the fire given? *Ans.* We are just following an old fashion. It is the only way to give food to the folks who have died and gone to heaven (he pointed up and said ya') and ask them to give us more of what we have put in the fire.

He says he has heard they used to talk to the sun and to a moose as if they were persons.

The Chipewyan of Cold Lake spoke of a similar ceremony held each spring which they referred to as "feeding the fire."[1] This seems to have been the one important ceremony of the north.

The total impression of the culture of the Beaver is that of efficient simplicity. The arts are the necessary ones involved in providing food, clothing, and shelter. The social organization is the simple one of a flexible

[1] Page 3, above.

family, and a small hunting band, probably chiefly consisting of relatives, led by a chief. The religious feeling is strong and mostly direct, the individuals receiving their power immediately from some supernatural being unaided by tradition or extended ritual. The conditions of the north perhaps tend neither to develop anything superfluous, or to tolerate non-essentials even if they were introduced from without.

MYTHS AND TALES.

Tumaxale, A Culture Hero.[1]

There were once two brothers who were traveling together. When they came to a large lake they decided to separate, one going along the shore in one direction and one in the other.

One of them, Tumaxale, had not gone far before he came to a trail which had been used by people. He followed this trail between two mountains until it came out again on the large lake. He passed along where sky and water were seen on either side, and walked across on an old beaver dam. He saw a pretty girl sitting nearby, whom he addressed as sister, asking her why she was there. The girl, as soon as she saw someone approach, began to cry. "Why do you cry, sister?" the young man asked. "A large beaver[2] lives here that can only be pacified by giving him a human being. I have been given to him," she replied. "He said he would come to get me this evening when the sun is half way down that big mountain." Saying that he would watch for the beaver, he left the girl on the top of the mountain where he told her to wait for him. The girl told him that the beaver came out just at the edge of the water where the beaver dam made a bend. The young man sat there watching for the beaver and keeping track of the sun, and said to himself, "My sister said he will come out when the sun reaches that point."

The water began to move. Although the lake was a large one it was all set in motion. The beaver himself looking like a mountain came out at the turn of the dam. When the young man saw the beaver he said to himself that he was too big; but he also remembered how bad he was, and shot him, the arrow striking just behind the ear. He then ran away, Oh how he ran. He came up where the girl was sitting and the rising water came right up toward them. The water receded, and they followed it back until they came to the beaver dam. Because the beaver was so large he cut it up in little pieces and threw them all over the country. "You will be only so large," he said. The pieces were as large as a man's little finger and there became as many beaver as there were pieces which were scattered over the world.[3]

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[1] Under identical titles these narratives will be found in Part V of this volume as texts except as noted in the case of a few, recorded in English.

[2] Lowie, (a), 189, and p. 257 below.

[3] Petitot, 113.

They two started after the people who were living on ahead. "I will sit here and wait for you, sister," he said. "Go to your relatives." As soon as they saw her coming they all started to cry, thinking they would not live. "My brother killed it," she told them. "Where is your brother?" they asked. "He is sitting right there," she said. "And what is your brother's name?" they asked her. "His name is Tumaxale (he goes along the shore)," she told them. They were all glad he had done that, and did not want to let him go away. Each one of them asked him to be a son-in-law. He stayed there a short time, but concluded he would not remain in one place. He told them he was going out. They warned him there were bad people there. He went up to them and clubbed them all to death, leaving not one of them alive.

He walked along the road until he came to a large place where he slept. There was a narrow place between two hills where it was the custom to set snares. He set a snare there and went to bed. It was very dark and daylight did not return. He kept climbing up the hill to look for the dawn, but there was not a sign of it. The darkness had lasted so long his wood was all gone. Although it was still night he went back where he had set the snare. He found it was the sun that had been caught, but it was so hot he could not go near it. "Let all the animals come here quickly," he said to himself. They all came running there, but could do nothing. The very last, a mouse, came running back all burned. He had gnawed the rope off. The young man ran back along his own road to the place where the sun had been caught and took his snare again.[1]

He went on the way he had been going. Winter came on him again. As he was walking along, he came to a place where someone had drawn a sleigh along. Tumaxale had slept there and hung up a lynx. Some one had eaten some of the lynx in his absence. He started to follow him. He saw he had gone along there that day. He was again carrying a big lynx. When they saw him coming they prepared a tipi for him. He asked them to roast the lynx he was carrying. "My grandchild, did you ever eat this?" someone asked. "I only make use of its fat," he replied. She gave it to him. "I live on this kind only," he said. He drank only the soup of it.

Then they lay down for the night. That one was not a proper man. He looked carefully at the man's feet as he lay there. His moccasins were hanging up at his feet. He put the other man's moccasins in the place of his own. Then the man with whom he was staying thought he would take down his guest's moccasins, but he really took down all his own, put

[1] Petitot, 411; Lowie, (a), 184.

them in the fire and lay down again. In the morning he got up before the other man and quickly took down his own moccasins. "Here, grandchild, those are my moccasins," the guest called to him. He passed them to him and began to cry. He sat there without any moccasins. Tumaxale only had two pair of moccasins but they did not wear out. He went entirely around the edge of the sky without wearing them out. He gave him one of the two pair of his own moccasins.[1] He was pleased, and gave him one of his own arrows. He too was pleased. "When you are about to lie down tonight we will shoot at the end of a stump," he said.

Then he went on the way he had been going. He dropped the lynx which he had been carrying for food. Suddenly he came to a trail that had been used by people. There he shot at a stump. The arrows were pointing up. "Do not get it," he was told. He thought it was quite close and stepped up toward it. The arrow went further and further up until he followed it clear to the sky. Then he went on after it until he came where some people were living. The people to whom he came lived on nothing but caribou. He thought it was on this world.[2]

After he had remained there a short time he thought he would go to his own country. Then the old woman made a line of caribou skin for him. She made a large amount of the line and then she made a hole for him through the ground. She put him in a skin and gave him a knife. "When you think you are on the earth cut through the skin," she told him. Finally, he thought he must be on the earth. He tried to swing himself but he did not move. He cut through the skin to find himself on a big bird's nest. He said, "Grandmother your line," as he had been told to do; and she drew the line up.

Then he started to go far away. He was on a large bird's nest. Three young birds were sitting in it. He came up to them and began to ask questions. The two larger ones said they did not like this man who had been given them. For that reason he knocked them down with a club. One of them told him what he asked. "You are not going to live," he warned the man. "When does your father come back?" he asked the bird. "There is hail and a big wind when he comes back," the young bird said. "And your mother, when does she get back?" he asked again. "She comes when there is rain and a big wind," was the reply.

The man made ready for them. There was hail and the father returned. "I smell an animal here," he said. "Well, what have you been leaving here?" the young one replied. "I certainly smell something alive," he said

[1] Matthews, 189–190.
[2] Petitot, 354–5, Lowie, (a), 190, Goddard, (b), 46.

and went around the edge of his nest looking for it. He knocked him down with a club.[1]

Again, the mother was coming back. Again, "I smell something alive," she said. Again, she started around the edge of the nest. Again, he knocked her down. He took the small one and it went about with him. "You will be just this small," he told it. He traveled around with it until it was just large enough to fly. They came to a river and the man put the bird on the bank. "Do you see a fish swimming about at the bottom of the river?" he asked the bird. "Yes," he replied. "Well, jump on it," he told the bird. He jumped on the fish, caught it, and took it out of the water. "Why don't you eat it?" he asked the bird. "Is it good?" he asked again. "Yes," was the reply. "As long as the world exists you shall eat them. You shall live on them," the man said.

Again he started on the way he was going. Suddenly, he came where there was a road used by people. He traveled along on this road, camping on it until he came where an old woman was living. When he came to her she said, "Grandchild, how have you been traveling? Grandchild, these people are bad. You will not live. My three daughters have all kinds of bad things living in their bodies with which they kill people." He killed all the things that lived in them. That is why the old man was very angry.[2]

Then the young man said, "I will make arrows." "Well, let him go for them," the old man said. "Grandmother, what does he mean?" he asked. "Grandchild, he means a bad place. It is there he is in the habit of going," she replied. "What kind of a place is it?" he asked. "At a place where saskatoons grow there are large snakes. It is there he goes. That is the place he means," she said. Then he went there. He made himself stone leggings and went among the saskatoons with them. The snakes all rushed at him and caught him by the legs. He clubbed the snakes, took the arrow-shafts, and went back.

"Get the polishing stone from your father for me," he said. "Let him get the polishing stones where I usually get them," the old man said. He went to his grandmother to ask about it. "Grandchild, it is a difficult place. There is an elk there who is a person. He walks back and forth on the top of a cutbank. He has something that chases people and barks after them like a dog. You can't get up to him without his knowing it," she told him. He got up to him and was ready for him. "I saw you first," he said. "You go down the bank first." The man refused, but nevertheless was forced to run down the bank and he kicked at him. "Why didn't you run

[1] Matthews, 119–121; Goddard, (b), 48; Kroeber, 88.
[2] Petitot, 356; Goddard, (b), 47.

straight along the road?" he asked. They ran along again and he kicked at him but did not hit him. He threw him down and he fell down the bank. The elk's wife down below killed him. She thought it was a stranger she was killing but it was her own husband. The woman came up to him from below, and began running about. He knocked her down and killed her with his club. He took the polishing stone and went home with it.[1]

The young man put his arrows in the fire, "I will put feathers on them," he said to himself. "Go to your father and get feathers for me," he said. "Let him get feathers where I always get them," the old man replied. Again he went to his grandmother, "Grandchild, he means a hard place. Big eagles live there," she told him. That they might not get his scent he approached them from the windward. He killed all the birds with his club, took the feathers, and went home with them.

Again he said, "Get sinew for me from your father." "Let him get it where I always get it," said the old man. Again, he went to his grandmother, "Grandmother, where does he mean?" he asked. "Grandchild, it is a difficult place. There is a big buffalo living on a large prairie. One cannot get to him without his knowledge. Snipes which make a noise when he does not see a person sit on the ends of his horns. As soon as he came where the buffalo lay the birds saw him and flew up. He made them go down again. They flew up again without cause. "Why do you mislead me?" he asked. "We were deceived by the leaves," they replied. He lay down again. The man transformed himself into a rodent and made himself a road to the buffalo. He made roads in many directions. Then he gnawed the hair off well below the animal's shoulder and stabbed him there. He ran away along his own road. He killed him, took sinew for himself, and went home with it.[2]

"Go to your father and get pitch for me," he said. "Let him get pitch where I always get it," the old man replied. Then he went to his grandmother. "Grandmother, what does he mean?" "Grandchild, there are trees which are like animals. These large trees are growing together and it is only in between them that pitch is to be had. That is what he means." Then he made mittens of stone for himself and put them on. When he came there he threw in a stick. The trees struck against each other. He pulled his hand out leaving only his mitten. After that he took the pitch he wanted.

Now he had killed all the things the old man used to dream about. This caused him to be very angry.[3]

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[1] Matthews, 122; Goddard, (a), 203.

[2] Matthews, 117; Goddard, (a), 197.

[3] Dr. Lowie has a discussion of the distribution of tales of this sort, Lowie, (b), 97–148. The various steps in arrow-making enter into a Gros Ventre myth, Kroeber, 88–90.

Then he told his three daughters that they should go for berries and they went off for them. "My son-in-law, some grizzly bears used to live over there. Let us go after them," the old man said. They two started to go there and went on until they came to a large prairie on a point of land. "This is where they used to be," he said. They went down to the river. There were three bears standing together on the prairie. "You watch for them here," the old man said. The young man lay in wait for them while the old man scared them down there. The three bears ran toward him and as they came up he put an arrow into each one as it passed. Then he called for his wife, and told her that the young man had killed all their children.[1]

Tumaxale then chased him entirely around the world. As he was about to kill the old man, he jumped into the water. He called for a pelican and one lighted there and drank up all the water. They looked for him everywhere on the lake bottom and could not find him. He called for small diving birds. When they came he instructed them to go to the pelican. When they lighted by him he said, "You seem to like my belly. I myself was looking for the skull of the black water beetles." They all stabbed the pelican right in his mouth and flew away. The mean old man was completely drowned.

After that he started on in the direction he had been going. Not far from there he met an old man whose head was gray. He was a pitiful looking man. "Who is he?" he said to himself. It was his younger brother. They were boys when they separated. When they saw each other, the other one also said to himself, "Who is that?" They began to tell each other what they had been doing, and then they realized they were brothers.

Agait'osdûnne, The Hair Scrapings Man.[2] — First Version.

One time when many people were camping about they heard a child cry where they had been dressing hides. All the women ran to the place. When they did not find the child they took up the hairs of the scrapings one at a time and put them to one side. There was nothing there. Then an old woman went there and found a child crawling among the scrapings. She took the child up and put it in her mitten.

She took care of it after that and it became large very quickly and was soon walking about. He became a person from the buffalo. "Grandmother

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[1] Matthews, 186.

[2] The distribution of this story in the North is given above, p. 50.

bring me only grass," he said to her. She brought him grass for a bed. During the night it all disappeared. "He is always doing such things," she said to herself. When she lay down again she watched him through a hole in her blanket. She saw him get up and shake himself and immediately become a buffalo. "Why did I do this?" she said to herself and lay down again under her blanket. "So this is what you are doing," she thought. After that she took good care of him.

Once the Indians were all chiseling out beaver. "I will watch them," the boy thought and went where they were eating the beaver meat. When he saw the meat, he reached to take some a man was offering him. The man pulled it back again, fooling the boy. He was very angry. One old man gave him something to eat. After the Indians had gone he picked up a beaver leg and swallowed it, saying, "You will not kill beaver until I pass this bone."

After that his grandmother traveled alone with the children behind the main band who were starving. Her nephews were starving; they were having a hard time. "Grandmother, I will fish with a hook and line. There are fish here in this old beaver pond," he said. She cut a hole in the ice for him. "I will fish here," he said. She went over where he was fishing. He took out a large beaver. He pushed a stick into the water and caught four beaver which he killed with a club. "Grandmother, there are four fish down there which I have killed," he said to her. His grandmother went there and found he had killed four large beaver. She carried them back and put them by the fireplace. They ate beaver meat. "Grandmother, give me the mesentric membrane," he said. She did as he requested.

Then his grandmother took him on her back and carried him after the other Indians. When the advance party saw the mesentric membrane he had in his hand they acted like crazy people about it. They threw down the children they were carrying to run after him. They got hold of the membrane and pulled it from side to side. This made him angry.

His uncle had set snares for beaver. He was sitting there by them and started to cry. "What is the matter?" he asked. "Kill it for me," he said. Then he passed the leg bone of a beaver. Then all who were there, all his uncles, took out beaver.

Then they moved on ahead. Again they were starving, when someone reported having seen buffalo that did not know people were about. After the others had gone to bed he took arrows from each man and went to the buffalo. When he came near them he transformed himself into a buffalo and started to play with them. He killed them all and started back. They had a big fire ready for him and were sitting there, waiting. His grandmother was sitting on the pile of wood, crying. "Grandmother,

why are you crying?" he asked. He took an arrow and held it on his bow. "One buffalo was caught in the willows. Who said this about me? Who said of me that, 'he went along the people's trail carrying arrows?'" he inquired. No one spoke and for that reason he did not shoot. He held two arrows by their heads, broke them, and threw them into the fire. "What did I do to your animals?" he asked them. They thought the buffalo were all ahead of them.

They started away, but one old man sat there after the others had gone. Agait'osdûnne had put some buffalo fat in the fold of his blanket. He pulled that out for his grandfather. "Grandfather, the wolves killed a young buffalo. I thought I would put its fat in my pocket." He passed it to him. "It is not young buffalo's fat," the old man said to himself. Then he told his grandfather that each man who knew his own arrows would know which buffalo belonged to him. His grandfather went away along the road after the others. They thought the buffalo were lying there alive and they were sitting over them ready to shoot. "Why are you sitting there?" he asked. They thought the buffalo were still alive and they would take them all in snares. When he came to them he said, "Take the ones your arrows are sticking in." He thought he and his grandmother would have an animal and he had left an old arrow lying on it. They stepped over that buffalo.

Agait'osdûnne was very poor. The large band that camped ahead had a certain man for chief. He had a daughter no one liked. She went out one time and looking at Agait'osdûnne said, "I do not like your eyes." He was very angry because of that and after she had gone he went there and urinated.

She was very soon pregnant and gave birth to a child. "Make a medicine lodge," the chief said. They made a medicine lodge. "The child will urinate on the man who is its father," the chief said. They all came there where the medicine lodge stood. He disappeared now and then and then he was not about at all.[1] They did not know who could be its father. Agait'osdûnne was the only one who did not go there. "Well, let everyone of the men come here," the chief said. His grandmother was sorry for the child and liked it and for that reason went there. As soon as she took it, the child urinated. All the women then stripped the clothes from Agait'osdûnne and put out his fire, but his grandmother put some fire in sinew and put it inside a pillow. They drove him away from his grandmother. "I hope when they get up they will take out the sinew," she said. The next morning when they arose there was nothing they could do anything

[1] This probably refers to the spirit supposed to assist in the divination.

with. "Look inside grandmother's pillow," he said. She went there and found fire under the sinew where it had been left and built a fire with it.

"I wish you would make some arrows for me," he told the woman. She made arrows for him from some poor willows. "I wish three wolves would come along here to us," he said. Before long three wolves came there and he killed them all. The women went to them. They took hold of the wolves by their noses, rubbed them, and pulled the entire body out of the skins. Then they put on the skins with the hair still on them. "I wish thirteen caribou would come along here," he said. They came very soon and he killed them all. They made a tipi cover of their skins. He wished again for three moose and they came. He killed them and they had the leather they needed.

He wished the others might die of starvation. For his grandmother, however, he used to drop fat along behind. "Because they did not care whether he starved or not, let them be very hungry and die of starvation," he was thinking about them. "Well, let them come here," he thought. They came there. He told them that before he had resolved not to get meat for them. He went away from them but before leaving, he told them that if many moose went by they were not to shoot the leader but only those following behind. Then owl, who was a person then, shot the moose that was in front. His wife took a skin and ran after him. She ran far away to him. "You are alive. You will not die quickly," she said to him. "Roll up in the skin," she told him. Then they beat owl with a club and that is why his head is large.

AGAIT'OSDĈNNE, THE HAIR SCRAPINGS MAN.— Second Version.

A child was heard to cry from a buffalo skin. An old woman went toward it and found a child sitting among the hairs which had been scraped from the buffalo skins. She took up the child and because she felt sorry for it, took care of it and raised it, although the others tried to dissuade her.

It grew quickly. "Put nothing but grass under me, grandmother," he said. She put some grass under him but in the night she saw it was gone; there was nothing but bare ground under him. "What are you doing, grandchild?" she said to herself. She watched him through her ragged blanket one night and saw him stand up, a large buffalo. He ate up the grass he was lying on. "My grandson is a buffalo," she thought.

A famine was killing the people when someone saw a herd of buffalo. There were many people camping there who decided to go together and kill the buffalo. The boy saw the buffalo and at night, while the people were

asleep, took an arrow from each man's supply. He went to the buffalo during the night and shot them all because they were not afraid of him. "The buffalo will belong to the man whose arrow is on it," he said to himself, and distributed the arrows on the dead buffalo. "We will make meat of this one for my grandmother," he said, and placed two of his arrows on one of the animals.

He went back to the camp to find someone had built a big fire. His grandmother was sitting on the wood, crying. "What is the matter, grandmother?" he asked. "You went for the people's animals and they say they will burn you." "Who says that about me?" he asked. "They all say it of you. They are not pleased." "None of your animals ran away. They are still where they were last night. Go to them," he said.

An old man was sitting there after the others had left. He took a seat by this old man and said, "I saw the wolves kill a young buffalo, grandfather." They two followed along the way the others had gone. They found some of the Indians lying in front of the dead buffalo while others were trying to surround them. When they came up to the buffalo they found they had all been killed and the arrows were lying on the bodies. The people were all very much pleased.

Atceco Kills Buffalo.

One time when a band of Indians were without food, someone saw some buffalo. They did not have guns and since the buffalo were in an open place without cover they did not know how they could get them. They decided to wait until the next day when they could make a fence and drive them into a corral. A boy, named Atceco, started after the buffalo by himself, and the people were all angry. "Let us kill him," they were saying. They went after him. They prepared a large fire for him and sat down by it waiting for him. As he was coming back he found his grandmother who had raised him, sitting behind the fire crying. "Why are you crying, grandmother?" he asked. "These people say they are going to kill you," she replied. "Show me which one of them says that of me," he asked of his grandmother. They were afraid of him.

Then they started after the buffalo and found them still where they had been seen. "Be careful, they might see us," they said. The boy followed along after the others. They also told him to take care the buffalo did not see him. This boy had killed all the buffalo. From a man who had many children he had taken two of his arrows, but if there was only one child he took only one arrow. With these arrows he had

killed all the buffalo, allotting them one or two animals according to the number of children. They were all saved from starving.

Atcecǫ Kills a Bad Man.

One time when they were starving they started to move toward a lake where they knew there were fish. A bad old man was known to live there but they thought he was away from home. When they came to the place they found he was still living there. Then that small boy said he would visit his grandfather, meaning the old man. His friends advised him against it, but he replied that since he was starving and suffering much he would visit him nevertheless. The others tried hard to stop him but he set out to pay the visit.

When he arrived the old man asked why he came. "I came to you, grandfather, because I am starving," the boy replied. "Well, you will not live long," the old man said, "go back or I will kill you." "You do not talk as other people do, grandfather," the boy said. "Well, cook him some fish," he told his wife. The boy ate the fish when it was set before him. "What kind of a person are you who eat the fish I give you and still live? You are Atcecǫ," the old man said. "Why do you say that? I ate what you gave me and I am happy," the boy replied.

"Cook for him again," he said, and his wife did so. "No person ever did this way with me before, but let us use supernatural power on each other," the old man said. "What am I to do, that you speak that way?" the boy asked. "You have eaten much of my food," the old man replied. "You do something to me first, grandfather," the boy said. The old man made a large frog sit on his palm and told the boy to take it. "Now you do something to me," the old man said. "Yes, grandfather, but what do I know, that you should say that to me?" the boy asked. "You swallowed a small frog and how is it that it did not bother you?" the old man asked. "What sort of a person am I that you should say that?" the boy asked again. The old man swallowed it and he could hardly breathe.

When Atcecǫ started back the old man said that since he had done that to him, he would know how to cure him. He sent his wife to bring the boy back that he might cure him. When the boy saw the sorrowful looking old woman coming after him he told her that he was not yet old enough to marry and that her husband might keep her. He turned back and came to the old man who was still breathing. When the boy began to sing over him the frog closed the old man's mouth and he died.

The boy then ran back to his friends who asked how it happened he was

still alive. "My grandfather was very kind. He is not a mean man. He fed me well and I ate what he gave me," the boy replied. They knew the old man was mean and they were afraid of him.

Atcecǫ killed him and the people were very much pleased. They moved camp to the place where the fish were and many people were saved from starving.

The old man had many wives for he had taken the wives of the men he had killed. They took these women away. Many people were glad because of what Atcecǫ had done.

Agait'osdûnne Marries the Chief's Daughter.

They did not know what kind of a man Agait'osdûnne was. He was a miserable man and miserable beyond that; and they had no respect for him since he had never killed anything. There was another man who was highly respected, the chief. He had a daughter of whom he took great care to guard her from evil. All at once it appeared from her shape that she was pregnant. Her father was determined to find out by whom she was in that condition. He was a man who had very great supernatural power, and had some young thunderbirds that he was keeping in a cage. He thought he would find out what he wanted to know through the help of these birds. He brought the men all together and asked each of them who did it. They all denied knowing who had done it. Then he made them go in where the birds were. If the man who was guilty went in the birds would ruffle up their feathers. He was going to find out about it in this way. They went in one by one but the feathers of the birds did not move.

"Are these all the men?" he asked. "There is one man who is not here," they told him. Then Agait'osdûnne came in and the feathers of the birds stood out immediately. "Her child is from that man," he concluded. He sent his child away in very pitiful condition. "Let them die," he said. He cast them off, leaving them no clothes to wear. They were in pitiful condition and there was nothing they could do. Agait'osdûnne was determined they should live. With his supernatural power he caused a moose to come there and killed it. From its skin he made two good garments. He was that kind of a being. If he said something should happen that thing happened.

By means of that power they lived all winter without suffering hardships. Those from whom they had moved were starving to death. Because they had cast him off to die, he would give them nothing but the blood, and he gave them much of that. "Let them live on the blood of the animals that

are killed," he said. When he went after animals he told his wife that the one which came first should be spared. There was one mean man who shot it and killed all the animals that they lived on. When she saw her husband was not around she thought something might have befallen him. She took a mooseskin garment and went to him. When she came up to him he was still alive. She put a skin over his head and made him well again. Agait'osdûnne was from an animal. Nothing was difficult for him.

The Orphan Boy Kills Beaver.

There was a young girl and her younger brother whose father and mother had died. The girl raised her brother. Once when the people were dying of starvation they came where there was a beaver lake as they were moving about. The boy's sister was carrying a load on her back.[1] The boy asked his sister to cut a hole through the ice for him so he might fish there. He also asked her to make him some arrows of a willow, saying he would try to get some fish. She was also to build a fire on the shore. To all this she gave her assent. They went to the bank and sat by a fire for a time. Then he started again to the lake where he stuck his arrows into the water and speared many beaver which he pulled out and killed with a club. He went back to his sister and asked her to bring the beaver for him. She went for them and brought them to the fire where she singed them. Then she started out after the other people carrying the singed beaver and her brother. The boy sat on his sister's back working at the beaver. As she was carrying him along there someone saw him. They ran up to him. His sister put him down. The people took all the beaver tails from him.

After that they were again dying of starvation. The boy was angry. He ate the leg of a beaver because he was angry. Starvation was killing them and they sent for him. He defecated and again he killed many beaver They lived all right after that.

The Moose that Had Been a Man.

A large band of Indians were moving about when one old man said that he would hunt the next morning along the mountains. There were two moose together who heard the old man say that. "That old man has great supernatural power; he is coming after us and we will not be able to get

[1] Perhaps this sentence should mean she was carrying her brother on her back.

away from him. We will travel very slyly," the moose said. They had heard the old man talking and therefore traveled about with great caution.

When the old man came along he did not follow the tracks of the moose, but went around another way and shot one of them with arrows. He did not stop to cut up the moose he had killed, but, saying to himself that there had been two of them and that one was missing, he went after it. The moose ran very fast and lay down quietly at the end of the path. The old man went directly to the place where the moose was lying, following a direction at right angles to that taken by the moose. The moose got up. The old man had feathers on his bow (arrow) which showed the way he should go. When these feathers moved the moose heard it. He saw the man. "What shall I do now, he has me killed long ago?" the moose said to himself. He looked about to see where the trees were thick and ran there. The man ran along beside him so that the moose could not escape. Seeing a small open place, the moose said to himself, "Let him kill me there." Seeing that there was nothing more that he could do, he ran to the open place, jumped to the spot, and fell.

It seems that the moose was a person. This old man had had a younger brother who had disappeared into a herd of moose.[1] That was the moose he was following. "I am that one," the moose said, "what do you want?" "It is better for you to go to some larger country," said the man. He did not kill the moose for he knew it was his younger brother. Then he left him and became a man again.

Wonyoni Avenges the Death of his Sons.

A man named Wonyoni had always camped by himself and raised his family apart from others. One of his sons once inquired if they were the only existing people. His father told him that an uncle lived not far away by a fish lake, but because this uncle was a mean man he had raised his family by themselves. The boy replied that they would visit the uncle anyway. "Well, my boy, you are to be pitied, for you will not live long if you do that," the father warned him. "Never mind that, we will visit him," the boy said. "I have hindered your going many times, now do as you like," the father conceded.

Before the three boys set out to make the visit the father told the youngest boy not to go into the tipi even if the two older boys did so. He renewed the boy's shoe strings because the old ones were dry and brittle. He

[1] Lowie, (a), 179.

also advised him to leave his snowshoes along the trail, one pair behind the other because the track upon the snow was not strong. The boy did as his father advised.

When they came to the uncle's home the two older boys went in but the youngest played outside, although they called to him to come in. The uncle had killed all who had visited him previously and had rendered their fat. He directed his wife to cook for the guests. When they had been fed he took two spears and conducted the boys to the base of the tipi where he placed them. "This is the way your aunt and I used to do when we found a she-bear and her young ones. When we came upon them we would scare them out, and one standing on either side, we would spear them as they ran out. "This is the lard we made of them." Then as an illustration of the way it was done he drove the spears through both boys at the same time. The remaining boy ran back down the road. The uncle chased him but because the road was not firm enough to hold the older man, the boy outran him and escaped. When he returned, his father inquired about his brothers. "My uncle killed them," the boy replied.

To this Wonyoni paid no attention but lay by the fire as if nothing had happened. His wife cried and tried to throw herself into the fire. When daylight was appearing the next morning, the man went to his son and said, "Come, let us go to your uncle." They went where he had lived but found the tipi had been moved away. He had killed the two boys without any reason and burned everything over. "My brother is laughing at us ahead there. Your uncle never knows what he ought to do," the father said.

They followed to the other side of the lake where the tipi had been placed on a large flat. Wonyoni was angry. When they came near they saw the uncle walking outside watching for them. He came up to them and met them. He was a large man. When he came up close to them Wonyoni ran back from him. "I guess you ran off because your feelings are hurt," the large man said to him. Then Wonyoni ran up to him again saying, "You intend doing again as you did to the boys. Well, you make the first move," he said, showing his lack of respect. Wonyoni then aimed a blow at the man's head, but struck below and broke his legs. The large man fell and Wonyoni came up to him and killed him with his club.

The father and son then went up the bank where the camp stood. No one was stronger than that old man. "Where did you put him?" the large man's wife asked. She had a flat stone in her bag which she took out and threw at the man. Stepping to one side he dodged it and jumped on the woman, knocking her down. Wonyoni then killed all the people at the camp of the uncle whose name had been Bear-stands-in-the-water. Wonyoni, having killed many people, returned to his own camp. The people were all glad.

The Revenge of Wonyoni.

There was an old man who raised his children by themselves. When the boys were grown up one of them said, "Father, do you know of any people living close by?" The father replied, "No, my son, I do not know of any people living close by except your uncle who lives near, but he has always been a bad man." "We will visit him," the boys said. "Do not do it; you will not live if you do," said the father. "We will visit our uncle any way; it is hard for us to live by ourselves," the boys replied. "Well, go then," the father said. Addressing the youngest boy he asked him what supernatural help he had. "My dream was of newly fallen snow that does not pack," the youngest replied. When the two older boys started the youngest one told his father that he too would go. "Well," replied his father, "your uncle is bad. If your brothers go into the house, you stay outside and play."

The boys started to make the visit. The two older ones came to their uncle who recognized them. "They are my nephews. Quick, give them something to eat," he said. His wife gave them some bear grease by means of which he killed them.[1] He killed the two boys but the youngest ran away. He came where he had left his snowshoes, put them on, and made his escape.

When he came to his father he said, "Father, he killed my two brothers." The father was little disturbed and slept as usual. The old man was undersized and his name was Wonyoni which means "smart." "I will pay my brother-in-law a visit tomorrow morning," he said.

He went where the camp had been but found his brother-in-law had moved away. The bodies of his sons were lying there. The camp had been moved across the lake. Wonyoni started to cross on the ice and saw his brother-in-law walking by the lake. "Do not come this way," the brother-in-law called, "you are in pitiful condition."[2]

They say he was a large man. "Brother-in-law, why do you speak as any other man might? Do I visit you for nothing that you say that." Wonyoni said. "Don't you come here, nevertheless; you are pitiful," he replied, but the old man paid no attention to him. He walked on until he came near him. "You are coming to me because I killed your children. You begin the fight," he said to Wonyoni, who replied, "I am in pitiful

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[1] The other version (p. 246), gives the details of their taking off.

[2] This remark probably refers to the usual seclusion of those who have recently suffered the loss of near relatives, which the murderer was trying to enforce.

condition as you say. What am I able to do to you?" "You begin the fight anyway," he said again. "Fix yourself," Wonyoni said.

The large man had a buffalo rawhide and Wonyoni had beaver skins of the same sort. The latter had a jawbone for a weapon and the former the backbone of a buffalo.[1] Wonyoni made a feint at the head of the other man who thinking he was to be hit in the head raised his buffalo hide. Wonyoni striking under this, broke his legs and killed him. Although he was a small man he was a formidable one they say.

Wonyoni Escapes from the Cree.

The old man, Wonyoni, was hunting moose with a dog when he became aware of Cree in the neighborhood. "What shall I do?" he said to himself and began to study the situation. He started off making tracks away from the place where his camp was situated. He came to an open place, looking back now and then. He was looking for the Cree, when suddenly he saw a man. He was traveling toward a large river and when he came there, he found a large stone and carried it with him up the hill where he was going to lie down for the night. He was on the watch there when suddenly the Cree were all around him. "How shall I get away from here?" he said to himself. Still considering this he went to bed. The Cree were all around him. When they made a rush at him to kill him he kicked the large stone he had brought up the hill so that it rolled down, breaking the trees as it went. The Cree thinking it was Wonyoni running away, chased after it. The old man immediately started back to his camp. The Cree were sitting there waiting for daylight so they could catch him. They did not kill him and he got back to his camp without being discovered because he was smart.

A Young Man is Taken to Another World by Fledgling Geese.[2]

A man was hunting in a canoe when he saw some young yellow geese. He paddled up to them and caught them. He thought they were too small to kill. Tying them to the canoe, he told them to tow him to their mother's country. He lay down in his canoe and fell asleep. He slept very soundly

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[1] The buffalo skins and the beaver skins were to give supernatural help as well as real protection.

[2] Lowie, (a), 189; Goddard, (b), 46, where this incident precedes that of following an arrow to the sky as related on p. 234 above.

and a long time passed before he woke up, and then the geese were nearly large enough to fly.

It was not this earth on which he stood when he woke up, but he thought he was still in his own country. It was a large lake. He waded ashore and walked along by the lake, thinking intently. Suddenly in the distance he saw a wolf running along. The wolf was looking toward the man. The wolf ran down until he came to the water which he entered. As he walked through the water he kept looking back toward the man who began to follow the wolf. They continued this way, the wolf running ahead and the man following until after they had gone a long distance when land appeared. He went ashore and walked along by the water.

He came where a man was living who had many children. This man gave the stranger a daughter in marriage. The man who lived there went hunting by himself and killed a moose. The other man killed nothing. The first man thought much about it. "He is my son-in-law and a relative, let him hunt with me once anyway. Let him hunt with my snowshoes." He loaned him a pair of his own snowshoes and he went hunting. He had not gone very far when he killed a female with young. When he came back to the camp he saw many tracks. They thought they were the tracks of a good many people but they were really their own tracks. He returned the snowshoes to his father-in-law. "Go back to your relatives," the old man told his son-in-law. He went hunting, paddling in his canoe. In the distance something was moving. When he crossed to them he found they were his relatives.

The Woman who Discovered Copper.[1]

One time a man's wife who had been left alone was stolen by the people who live beyond the ocean (the Eskimo) and taken away to their country where she was held as a captive. The life was hard on her and she went away alone and came to the shore of the ocean. While she was there, unable to cross, a wolf came walking through the water toward her. He told her the passage was a good one and that she had better cross by means of it. She went up from the shore with the intention of abandoning her one child which had a large belly as a result of his greed. She killed a caribou and boiled the blood in the second stomach of the animal. She deserted the boy whose attention had thus been diverted.

[1] This myth was recorded by Samuel Hearne in 1771. For references and additional details, see p. 52 above.

There by the shore of the ocean metal was lying under the ground. The woman was passing by there and saw some of it. She took a load of it and carried it to her relatives. They came to know the metal in this manner. The men all went for the metal and had a hard time bringing their loads home. They used it for arrow points; it was of great value to them for it was all they had to use. It was metal but not very strong for it was copper.

They went for it again and when they came there, there were many men and only one woman. All the men had intercourse with the woman who sat down on the copper and it disappeared so that it could not be secured.

They went for it again after that, but it was not to be seen, and they could not secure it. The woman had sunk into the ground until it came halfway up her body. Those men who had kept her jointly were unable to secure any metal. They went for it again after that and found only the woman's head projecting above the ground which now came up around her neck. She was seen again after two years and she was still alive. That was the last time they saw her. After that they left her alone.

Crow Monopolizes the Game.[1]

Once, as winter was coming on, the people were dying of famine for the game animals had all disappeared from that region. Crow was not generally about with the remainder of the people but when he did visit them he appeared to be well fed and happy. The others agreed that they would watch him when he went home but when they tried it, one after the other was forced to give it up because it grew dark where Crow was going along. Telocye, nighthawk, was the last one who could still see him. When he too was about to lose sight of Crow he asked to have dust thrown in front of his eyes. When this was done the nighthawk could still see.[2] "He disappears into the ground twice and beyond that I cannot see him," Nighthawk reported. When asked if he could follow him he said he thought he could, so they all set out to find where Crow lived.

When they came there they found Crow had driven all the animals into the earth and had shut them up. That was the reason no animals had been seen. They attacked Crow but he fought back with a club and it was not an easy victory. The door behind which the animals were confined was made of fat. They were trying to tear it down so the animals might come

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[1] This story is known to many North American tribes: Chipewyan, Lowie, (a), 184; Petitot, 379–383; Blackfoot, Wissler and Duvall, 50–53; Gros Ventre, Kroeber, 65; Jicarilla Apache, Goddard, (a), 212–214.

[2] This was because twilight, when the nighthawk could see best, was imitated.

out. Crow tried in vain to club the people back for one of them finally succeeded in breaking down the door. The animals all came out. "They are smart animals," he said to himself. The animals all came out, but Crow found a way to make it difficult to kill them. He threw among them bones from which all the meat had been scraped. Again they were in trouble, for the animals were covered all over with bone and the only way they could be killed was to beat them on the nose until the blood vessels burst and they bled to death. The people were still dying of famine, and Crow himself was hungry. Then he made ribs and threw them among the animals. Because he did that the animals now have ribs.

This story belongs to the time when the world was being established.

A Man is Carried away by a Giant Bird.[1]

A man was walking one time at night when suddenly something caught him and took him up toward the sky. The man wondered what had happened. He was carried to a large nest which was resting in a tree. The bird in the nest took good care of him and did not kill him. After the bird which had brought him had gone away and when it was nearly daylight another bird came back. "How does it happen you smell of a man?" this bird said to the young one in the nest. "I should smell of a man when one was brought here for me to eat," the young one replied. He hid the man so well from his father that he could not find him. The birds slept during the daytime and the man came safely down to the ground. He gathered a great quantity of knots and dry wood which he placed at the foot of the tree. He set this pile on fire and the tree caught fire high up where the birds were sitting. Their wings were all burned and they fell down. After that they walked around on the ground. Before that they were the things that frighten people.

The Underwater People.

While the people were sitting by the camp they suddenly saw a young man passing along carrying a blanket on his back. "Where are you going and what are you going to do?" one of them asked him. "I am going to become a young man again," he replied. "How will you do that? We will go with you," they said to him. "Do as you please," the stranger replied.

[1] The Chipewyan story is more detailed, p. 11, above.

The young man who had spoken and two of his brothers-in-law went with him. They walked along until they came to a lake. Suddenly this man who had been walking ahead said "Xwui" and went through the ice to the bottom of the lake where he had a wife. "You do as I do," he told his companions. There were many skin tipis standing there and many people walking about. They went toward one of the tipis which was very large. The stranger walked ahead and the others did as he did according to the directions he had given them. Suddenly, someone jumped on the foot of the man who had suggested accompanying the stranger. It was a frog that did it, but he thought it was a man. The man who had gone ahead as the leader had a wife there and he used to go there to visit.

It seemed to them they had been there but a short time, when the head man of the underwater people said to them, "I do not like it that the minds of your relatives are so intent on us." They started back in a canoe the head men made for them. "Take care how you use my canoe, for it is not very good," he warned them as they started away. They came nearly to the shore in it when it melted as the owner of it had told them it would. Two of the men came ashore, but two of them were missing, one of the young men and his brother-in-law. The two who got ashore believed the others were dead, but as they were sitting on the bank they saw the head of a man appear and reappear. The man swam ashore and stood up. The other one was seen swimming as a jackfish. He turned into a man so that finally all of them came ashore and returned to their camp.

The Beaver who Went Home with a Cree.[1] — First Version.

There was a powerful man all of whose young men had been killed by the Cree. He himself, a Beaver, was the only one alive. There was a Cree too, all of whose followers had been killed. Just the two men were alive, and they tried in vain to get the best of each other. Then the Cree went to his camp accompanied by the Beaver. There was another Cree at the camp who was a powerful man. When these men approached and the people saw them, the Cree was asked what he had done with his band and how it happened that he was accompanied by one of the enemy. The head man of the camp directed that a fire be made to burn the stranger. They got a lot of wood and set fire to it. Then they brought the man up to the fire which was burning fiercely. It happened that the man they were going

[1] This story with some additional incidents was obtained from the Chipewyan, p. 55 above.

to roast carried a wooden spoon. He held this up between himself and the fire, but it kept catching fire.

He began to study the situation intently. "I wish otters would run among the people," he said to himself. Then otters rushed among the people who were standing at a distance. "Otters are running among us," one of them said. They rushed away from there and where there had been many people there were now none. He sat there by himself while the otters rushed out on the ice. His former companion, alone, was running near them. Then the Beaver man himself ran with them. At one place where the otters were running the Beaver ran in front of them and caught two of them. He threw them at his former companion who caught them both and threw them back. The Beaver caught them again. Just as he caught them the other Cree said, "Do it to me." He threw them at him. They really knocked him down because the Beaver was stronger than he. They started to kill him and just the otters were coming out of the snow covered with blood. The man himself was under the snow and the otters only were to be seen. Then the Cree who had been the companion of the Beaver caught the otters, held them together, and killed them. He was a powerful man. "This man was with me and alive and yet you spoke as you did," he said to the other Cree.

He gave one of his wives to his companion and made a relative of him. The Beaver lived with him and had some children. After this, his younger brother, a boy, started after him accompanied by some others. He saw his brother's tracks and followed him. He came back and reported that the man they were to attack was powerful, but that now they had started they would not turn back. "If we do not succeed we will all be killed," he told them. "We will attack them tomorrow morning." He came back and worked against them with his mind, using supernatural power. He appeared to kill them.

When the Beaver heard his younger brothers attacking them, he immediately ran to his former partner and began to kill him. "Now I can do nothing," the Cree said, and after that was killed. Some of the younger brothers were killed, but they killed all of the Cree.

The Beaver who Went Home with a Cree.— Second Version.[1]

The Cree living to the east were the first to come in contact with white people and consequently had guns before the Beaver did. The Cree used

[1] Obtained in English from Ike through John Bourassa.

to fight with the Beaver and by the use of their flintlock guns killed a good many of them. Among the Beaver were some good medicinemen who had flint for medicine and were able therefore to keep the flints on the guns from acting on the powder.

There was a battle one time in which there was a Beaver who was a powerful medicineman and on the other side a Cree who was equally strong. All the Cree in the band were killed except this Cree medicineman and all the Beaver save their medicinemen. These two being left were so evenly matched in supernatural powers neither could prevail over the other. The Beaver went home with the Cree and became a second husband of the Cree's wife, living in the same tipi with him.

The Beaver was bad and used to go about killing Cree whenever he could find one by himself. He was so powerful as a medicineman the Cree could not kill him. One day as he was returning from a hunt he fell in with a Cree who had killed two swans and was taking them home. The Beaver killed the Cree and took the swans. When the swans were cooked, he left a portion for this Cree he had killed, thinking to hide his guilt.

One day as he was hunting he met his Beaver friends. He planned with them an attack upon the Cree promising them the aid of his supernatural help. He spent the night making medicine to weaken the Cree, but told the Cree the medicine was to make them irresistible. The Beaver had agreed to join the attacking party some distance from the camp to protect them by his medicine, but fearing they would not be able to kill the powerful Cree medicineman he rushed into his tipi and said, "I am coming to kill you." The Cree, baring his breast said, "Stab me here." The Beaver did so and killed him. Then the Beaver killed all the Cree.[1]

A Man Marries the Daughter of a Bird.

There was a man who was traveling around alone. At first he did not come where there were any people, but after a time he came where there was a small man living by himself who had two daughters. He was given one of these for a wife and lived there with them.

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[1] The interpreter omitted the two following incidents which the narrator included in the story.

At the first fight the Cree sent two otters against the Beaver which the Beaver medicineman caught and taking one in each hand knocked them together killing them.

When the Beaver man met his friends he went to their camp. One of his moccasins was torn and his sister-in-law mended it for him using a piece of mooseskin which had been used to tie up vermilion paint. When he returned, his Cree wife noticed this mended place, but said nothing and did not warn the Cree.

The man's name in Chipewyan was said by Fournier to be Satselle': compare pp. 54, 55 above.

"There are some moose that live over here," the small man said to his son-in-law one day, "let us go over there." They went over there. He was living on birds only. "You stand here and watch that big tree and I will drive the game to you," the father-in-law said. The Beaver was watching there supposing it was moose that was meant. Not long after, some birds flew by, but he paid no attention to them. After that his father-in-law ran up and asked where they were. "I did not see any moose, only some birds flew by," the man replied. Those birds are called tsebise and stay here all winter. "You say only birds passed. Those are the ones. They are moose," the father-in-law said.

Then the young man was angry and went back into the woods. Two owls had lighted there, and he went to them and killed them both. He was angry. He brought them to the old man and threw them at him. The head of one of the owls fell in the fork of a stick. The old man tried in vain to lift it out and when he could not, he cut it up where it lay. He told the son-in-law to go home and tell his mother-in-law to come after the meat quickly. When he came home he told them, "Go after the meat quickly, he tells you." They went there and brought the meat back. They made a soup of the owl's head. The old man said to his son, "Go and tell your brother-in-law to come here and eat the head soup." When he told his brother-in-law that, he replied that he hated the water of owls' eyes. "I will not go there," he said. The old man was angry about it.

The next morning the large man went hunting and killed two real moose. They went out for the meat and the old man went out behind them. The moose had not yet been cut up, and when he saw the moose he was afraid and ran away. "It is the large animal that eats people he means," the old man said and then he ran away from it. Those are the birds one sees around here which stay all winter. They say those birds were men at first.

A Man Turns into a Squirrel and Escapes from a Bear.

A man lay down for the night by a river where there was a trail with the prints of animals' feet. He heard a big noise made by a large bear. He ran to it and then he ran away from it. There was nothing he could do and he could not get away from the bear. He climbed a tree and the bear jumped up and climbed until he was not far below him. The bear was so big and fat he could not climb higher and he would not go away. The man was worn out for sleep and he could not go down for he was afraid of the bear which was watching him. "What can I do?" he said to himself. He turned himself into a squirrel and jumped far over to another tree which

was standing there. He ran to the trunk of that tree and went down without the bear which was sitting high up in the tree knowing it. The man gathered many knots and brought them on his back to the foot of the tree and set them on fire. The fire shot high up the tree and set it on fire. The bear was big and could not do anything. He began to burn and fell down. He became a man again and ran off. That is the way he avoided being killed.

Watc'agic Kills the Dancing Birds.[1]

Once a man who had all kinds of birds for his brothers was traveling. He came along where there were very many birds about. When they saw this man carrying something on his back one of them asked, "Brother, what are you carrying?" "They are my songs," he replied. "Sing them for us, brother; and we will dance," said the bird. "Those who dance to my songs must keep their eyes shut," the man said. "We will do as you say," the birds agreed. "Wait, I will build a dancing camp for you," the man said. When he had the camp ready he said, "Now, come on and dance." The man was drumming for the birds who were dancing with closed eyes. He was wringing the necks of the birds without the other birds discovering it. There were many of them and he killed them all. That man was not afraid of anything because all the animals were his brothers.

The Earth Recovered by Diving.[2]

At first there was no land and no people, nothing but birds living on the water. They were the only living things. They came together at a certain place and one of them said, "I wonder where the land is?" They were looking for land without success. One of them tried to find land at the bottom of the water, but did not succeed. They all tried, but were not able to find it.

One of them, named Xak'ale, also dived into the water saying he would look for land. He went down disappearing from sight. He was gone a

[1] A widely distributed story. The Jicarilla Apache tell it of Coyote and Prairie dogs. Goddard, (b), 230. Dr. Lowie (p. 199) recorded the incident among the Chipewyan.

[2] In reply to questions it was learned that the earth is believed to have disappeared during a deluge from which certain people saved themselves by turning into waterbirds. The deluge was caused by the melting of the snow which accumulated during four summerless years. This myth in a more complete form is given from the Chipewyan by Petitot, pp. 373–378, although the Biblical Noah seems to appear in that version. The incident of diving for the earth is very widespread in North America.

long time and when he came up, he was on his back vainly trying to breathe. He breathed a little and said, "Look here under my finger nails." They looked under his nails and found some earth there which they took out. Xak'ale who brought the land up was small.

Trees grew again on the land which was taken from the water and the earth was made again. They say birds did this and the one who succeeded was named Xak'ale.

The Giant Beaver and Muskrat.

At first they say there was a large man who chiseled for a large beaver. He worked in vain for he could not kill it. He could not find its track anywhere nearby. He went out on the large frozen lake and saw the beaver walking along under the ice. He tapped on the ice and drove the beaver back into its house where he killed it.

She had young ones in her and because of that the ice would not remain quiet. He cut the mother open, took out the young ones, and put them in the water. The ice then became quiet. That was why he did it. They say both the man and the beaver were giants. The beaver house is still standing.[1]

Out to the east where there are no trees, away from the country in which beaver are found, there used to be a muskrat. If a canoe passed by, the muskrat would hear it. They say one did not speak when he paddled by the place. It is not long since someone in passing there felt the water move. He is not there now and since he is gone they do not feel the water move.

The Redeeming of a Doomed Man.

One time the people were having a bad quarrel and because of it one man tried to injure another through his supernatural power. "There is no one stronger than I and because of that you will go no further than that patch of white soil," he said of the man he wished to injure.

The man went hunting and came to a white patch of soil.[2] An old man sitting there said to the man as he came near him, "Quick, go back and get

[1] Said to have happened on Great Slave Lake. Stories of giants in the north are common (Petitot, 132–141, 168; Lowie, (a), 188, 189 above); the particular incident explains a local hill as is indicated in the last sentence.

[2] The Beaver seers refer to winter as the white patch and summer as the dark patch; winter may have been the original meaning here and the Indian informant has wrongly construed it.

your personal property." The man started back for his property. "Hurry," he called after him. The man came back to his camp and was tying up his things, when his father-in-law asked what he was going to do with his property. "A man who was sitting in front of me told me to come back to him quickly and I am doing it," replied the son-in-law. "You did not used to be afraid of a man's mind. Pay no attention to what he said. Sit here and I will go to him," the father-in-law said.

He took an otterskin and started away to the place where the man was sitting. When he came to the white spot, and the man sitting there saw him, he called out, "Am I nobody that I call a man and you come instead?" "Well, let him alone anyway," he said. He made a trade with him for the otterskin and left him.

They say the old man did that. He bought off his son-in-law who was about to be killed. That man was an underground person. They say the old man saved his son-in-law's life by his supernatural power.

The Equally Matched Magicians.

The people were jealous of each other and because of that one man had camped alone. A party of Indians started to go to this man's camp, but when they came within sight of it the man who was jealous of him said he would go to the camp alone. He started toward it changing himself into a bear when he came near. The people saw him as he was running along and warned the man for whom he was coming that his enemy was approaching. When the man heard what was said he turned himself into a buffalo and jumped out. They met each other; the one a buffalo and the other a bear. Neither could get the advantage over the other because they were afraid of each other. Then the man who was a buffalo spoke to the man who was a bear saying, "Your food is so short you are saying to yourself, 'What can I do?' and that way you run toward me." The bear too, said to the buffalo, "You, too, because your teeth are short you are saying to yourself, 'What can I do?' That is the matter with you." They were both alike in power and immediately made friends.

A Magician Cuts his Throat with Impunity.

There was a man who had great supernatural power. The man with whom he shared a wife said to himself, "I, too, am just the same sort." Thinking they would test their power they decided to cut off each other's

heads. The first man had his head cut off but he did not die. Then his companion cut his throat. He tried in vain to fix it again. He drew his hand across his throat twice but it made no difference. He was unable to restore himself. He went to his companion and said, "I thought I was the same kind as you but I am not." Then his partner called him to him and put his hand on his throat. After that he got well. They lived all right. They were only testing themselves.

At first before there were any white people, the Indians were powerful men. They secured their livings by means of supernatural power. That was when they used to wear leather.

A Magician Spends a Winter in a Lake.

A man was put in a sack which was then lowered into a lake through a hole which had been cut in the ice. The man to whom it was done had said, "Do that to me." He thought he had supernatural power to endure that. The others kept watch while he sat in the water all winter until the snow was nearly melted. They saw he was still alive and took him out.

Some who tried to do that died and others lived. Those who were not very powerful supernaturally, died. Many who did such things to each other died. Before white people came there was no sickness. At first they died only when they were using supernatural power on each other.

A Magician Escapes the Cree by Turning into a Buffalo.

There were many people living together. Among them was an old man who was going to make new teeth for himself. While the Beaver were camped there for him the Cree came and attacked them. The other people all ran away but that old man did not get up. He was singing his medicine songs and did not know the Cree had come there. They went off after the Beaver but did not kill them. When the Cree came back they heard a man singing. They went to him. The old man was in a lodge. He pushed the poles up high so that he could be seen. There was no man there only a buffalo which was about to attack them. They were afraid of him. The buffalo was the old man.

He had one child. "I will make my teeth come again," he said. That is why they had made a camp for him. He had said he would make himself a young man again. They say that is the way they used to do. When old age was going to kill them they used to rejuvenate themselves in a lodge.

Fournier's Grandfather's Supernatural Power.[1]

The informant's father's father was a great medicineman. A party of Beaver were traveling in midwinter beyond Hay River toward the Rocky Mountains. A band had been separated from the main party and through bad luck in hunting the men had all starved. The surviving women and children came to the grandfather's camp. The old man, displeased because some of his relatives in this band had died, said he would make medicine so that none of his relatives would have trouble in killing all the game they wanted to eat.

He made a medicine pole, painted it, and set it up. He had a man stand beside the pole and made it as high as the man. He then began to sing, and although it was the middle of the winter it thundered and began to snow. The snow fell until it was as high as the top of the pole. Then they could kill all the game they needed. Just the heads of the moose were sticking out of the snow and they could be killed with spears. When the snow melted the water was so high that the beaver gnawed the tops of the tallest cottonwood trees along Hay River.[2]

Thunderbirds.

They breed where there is a high hill. They destroy all the timber where they make their nest. They live on every high mountain. The places where they live are dangerous. Only men with strong supernatural power can see them. Those are the only ones who know where they live. As soon as a person who has nothing of that kind (supernatural power) comes near, they attack him. The people who do not see them are afraid of them. They say they can kill a man because they are strong. "Earth's roots" are the only things which are stronger than they are. They tear twisted trees to pieces.[3]

The Boy who was Cared for by the Wolf.[4]

One time there was a man who with many children was living by himself. In the middle of the winter his wife died, and he went to join the other

[1] Obtained in English from Fournier through John Bourassa.

[2] The informant was in his grandfather's camp and remembers this incident well.

[3] In reply to a question the informant added that the thunderbirds are about as large as the jackpine partridges. He said his father used to go to see the thunderbirds.

[4] This story was affirmed to be true by the narrator, John Bourassa, one of the most intelligent of the mixed-bloods in the vicinity of Vermilion. Lowie has a story of a bear who gave suck to a grown man, p. 195, above.

people. He had been taking care of an orphan child, but now could do nothing for him, so he deserted him, leaving him alone in the camp.

When he passed by the next spring, he found the child was still alive and took him along, "How did you get through the winter without freezing?" he asked the child. "A wolf took care of me. He slept with me and made a fire for me. That is why I did not freeze to death. He also fed me with meat," the boy said.

The boy lived long after this, until he was of middle age and finally died of some ailment.

The Loaned Hunting Dog.

An old man had a hunting dog which was very good for moose. That was because it was not an ordinary dog but a wolf. A young man saw a moose track, but did not succeed in killing the moose. He came to the old man and said, "Grandfather, I saw a moose track, lend me your dog and I will go after it." "My dog is mean," the old man replied, "you must promise to treat the dog exactly as I tell you." The young man agreed to do so. "If you kill a moose the first thing you must do is to give the dog the end of the tongue. He is only pleased when I do that. You must do the same. Do not fail to do as I do, my grandson."

The young man went hunting with the dog and killed a moose. Instead of doing as the old man had told him he cut off the liver and threw it to the dog. The dog was angry and did not eat the liver but went off and left it there. The young man cut up the moose and started home. Being thirsty he went to get a drink. The dog which was lying there jumped on the man as he drank and disemboweled him, killing him. He ate all the man's ribs.

Neither the man nor the dog returned. The Indians at the camp were going to bed, but the old man said, "There must be some reason my dog is not here. He has been howling and he does not do that without some reason. I told the young man repeatedly not to treat the dog in any way differently from the way I treat him. I loaned him the dog because he asked me for him so many times. The dog has probably killed him. I fear he is not living. Look for him and see if you can find out what has happened."

They went out to look for him and came upon his tracks where he had been approaching the camp. They saw his body lying there in front of them. The dog had killed him. The dog was not there and they did not know where he had gone.

The old man who had been living by the dog's aid said, "How shall I live? The dog with which I got my living has left me alone." He was much displeased. He called the dog and the next morning it came back to him.

He lived with the help of the dog again. The dog did not kill the old man who was able to live on good meat again. They say that was a very good dog.

They tell this story about the time the world was beginning.

The Hunting Fetish.

A man was starving and it seemed he could not live. He was dying of hunger because the moose detected his presence before he could get up to them. They knew he was a powerful man. He was so weak he could not walk very far. He came where there were some moose but before he could shoot them they rushed off. He had a little moose, an image, that used to sit on him. He pulled that out and waved it in front of the moose, but they took no notice of it and continued to run off. He put the little moose under the snow and himself died immediately.

The little moose was the same as his own flesh. They say he was using it to hunt with at the time when people were hunting with arrows.

Because a moose liked the man it took out its own little one and put it in the man's body and that gave him good luck. He must have angered the moose and because of that he died of hunger. They say that was the way it happened.[1]

The Man who Talked to the Buffalo.

One time there was a man who used to talk to the buffalo, and they would do what he told them to do. He would tell them to go to a certain place, to go into the water, and to give him food. Then they would go into the water backwards, and the Indians would kill them with a spear. The calves would say, "ûnnai" (mother) just as plainly as people do. They took hold of them and killed them. There was one bull they did not kill. He always ran through between the people.[2] Then they would take the dead buffalo ashore and eat them.[3]

[1] The last paragraph was obtained in response to a question as to the meaning of the story.

[2] The narrator in conversation afterward referred to the well-known story of the man who married a buffalo. The bull, which invariably escaped, was the result of this union. "There was a young man who disappeared. They supposed he went among the buffalo. After that they used to see a bull with hair just like a man's. The buffalo understands what people say because a man used to live among them."

[3] He added that the female organs of the buffalo cows were cut off and pushed back into the water before the bodies were removed. No one was allowed to look while this was being done.

The Potency of War Songs.[1]

Once when breechcloths of skin were still worn, a party of Indians went to war. They failed to find the enemy they were after and therefore could not accomplish their purpose. They began to sing for the Cree and then they saw them. They started for the place where the Cree were, but when they came near, decided to postpone the attack until the next morning. While they were waiting they tried their power by lifting out large stones.[2] The prints of their hands can still be seen where they took hold of the rock. They made the attack and killed them all, leaving not one of them living.

The Curing of a Woman with a Medicine Lodge.

This too is a man's story. His wife was very sick and it seemed she could not live long. A medicine lodge was put up near her, and they were wondering who would use it. "I will be the one to use it," a certain man said. They paid him well to do this. He sang his songs. The woman did not move and they thought she was nearly dead, but he caused her to live again. There were many men sitting there when he did that. He cured her and she lived happily.

This story belongs to the time of the world's end.

The Medicine Lodge.

One pole is stood up over which a cover is stretched by means of ropes which are attached to pegs driven in the ground. The lodge does not stand firmly until the man enters, but when he goes in and begins to sing the cover stretches tight as if a wind were blowing inside of it. It is called cūns.

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[1] This was told in response to a question about a stone that used to be by the ford at Haliska, west of Vermilion. It is the common belief that if this stone is moved from its place it returns of itself. The informant said a half-breed once threw it into the creek, but when he next passed it was back in its place. When the informant was asked where it is now, he said it was near Peace River where a half-breed had carried it. He gave as his opinion that the stone had been so long unused that no life was now in it.

[2] Two stones were pulled out of the ground by the competing men. The stronger (in magic) pulled out the larger.

The Man who Entered a Fish.

I started out, I was not going far. I paddled away in a canoe I had made. I was just paddling about on the river when I was inside something and suddenly became an old man. Then I paddled out and found I had been inside a large fish. I had become an old man.

The Man who Wintered without Food.

Two men, each of whom had been living by himself, met one day. One of them was extremely emaciated but the other still had a little flesh on his bones. The latter asked the former how long ago he last ate meat. "I had something to eat," he replied, "when the moon before this one was new." "You eat a good deal," said the one who still had some flesh. "You had a meal last month and you are already beginning to starve; I ate last when the first snow came last fall." They two passed the winter thus.

I think the early people did not eat much.[1]

The Origin of Mosquitoes.

Once there was a mean woman who always scolded her husband. She used to beat him all the time too, and was always angry. Afterwards she died, and they just threw her body away without burying it. Sometime after, when they passed by there, the bones were lying about. The husband kicked the skull, saying, "This used to be a mean woman." He kicked it until he smashed it, and from it flew out a flock of mosquitoes. Since then there have been mosquitoes in the world.

The Killing of the Large Human Mosquitoes.[2]

Long ago there used to be large mosquitoes which killed people. Once when a company of people was traveling along, a dog lost the load off his back. As a woman was looking for the lost bag she suddenly saw a canoe with someone in it paddling around a point. The woman thought immedi-

[1] A remark of the narrator.

[2] Obtained from Ike, in English through John Bourassa.

ately as she saw him that he must be one of the kind who were accustomed to kill people and that he would kill her. She climbed a tree to escape him. As he was coming up the tree after her she called to him, "Do not come up the tree for your moose," meaning himself. "The tree leans over the river and your moose will fall in the river and be lost if you kill me here. Wait, and I will come down and then you can kill me." Agreeing to this, he went a little way from the tree while the woman came down.

She started to run and cross the point around which the river made a long bend. The mosquito jumped into his canoe and paddled around the point. When the woman saw him coming she climbed another tree which leaned over the river. He was about to pass under the tree when the woman let fall some urine on him. He wondered where water could be coming from for the sun was shining. Looking up he said, "Oh, my moose is sitting on the tree." He started to climb the tree after her, holding his spear in his hand. When he was close the woman told him to give her his spear while he climbed up. "I will give it back to you when you get up here and you may stab me with it," she said. He gave her the spear and she went further up the tree with it. When he came up close to her she speared him on the crown of his head. The man fell down. Holding the spear up as it was still sticking in his head he started home, crying, "The moose is killing me; the moose is killing me."

He came back to the camp still holding the spear which he was unable to pull out. When he came near the camp the mosquitoes all ran out saying, "Oh, the moose killed a man." When they had tried in vain to get the spear out they sent for a smart man to see if he could do it. This man advised driving the spear down through as the easiest way to remove it. They did this, driving the spear down through so it came out under his chin. The man died.

The mosquitoes then decided to follow the woman's track since she could not be far from the camp. When the mosquitoes were near the camp of the people a medicineman advised that mooseskins should be hung all around where the mosquitoes were camped, so that the larger ones at least would not be able to come through. They did this and only the small mosquitoes, those of the present size, were able to come through the holes in the skins. All the big ones were killed with the aid of the medicineman.

The Shiftless Husband.

A man who was camping by himself ran out of food and went with his wife to a lake to get some fish. He went out on the lake and sat by his hook

but came home at night without any fish. His wife wondered what was the matter, for fish had always been taken in that lake. She told her husband that she herself would go fishing the next day. Her husband assented to this. The woman got some fish very quickly. She found her husband had not even cut a hole entirely through the ice, and that was why he had not taken any fish. The woman got a good many.

The man himself had gone to set snares for rabbits but came home without any. The wife wondered why he hadn't caught any, for rabbits were plentiful. "I will go to look after your snares tomorrow," she told him. "All right," he said, "you look after my snares." She found he had merely cleared away the snow on the top of the mountain and sat there all day. He had set two of the snares and thrown the remainder down in the snow. She gathered them up and set them. She caught many rabbits which she took home with her. The man had spent the day fishing but had not caught any fish, for he had not gotten the hook into the water.

Now the woman suspected what sort he was. If it had not been for his wife he would have starved. They lived through the winter because of the woman's effort. He was not a manlike fellow and had concluded he could not live anyway.[1]

A Young Man Carries about Fire all Winter.[2]

There was a young man who went around alone one winter. He had neglected to provide himself with the proper stones for making fire before the snow came and covered them up. He was therefore obliged to carry fire with him wherever he went. He was without food and starving one night when he killed a partridge. He scraped away the snow, built a fire, and cooked the partridge. He ate the bird and when he had finished dropped the feet in the snow behind him.

The next day he went on and wandered about for many days without being able to kill anything. Finally, he came back to the same place and cleared away the snow for a fire. As the fire melted the snow away he saw the discarded partridge feet. He then recognized his former camping place. He picked up the feet and ate them. That night a partridge came to him in his sleep and said, "You were proud. You were too proud to eat my feet as other people do, but now you want to have them. You are miserable and about to die, but from now on you will be all right. By

[1] When the point of the story was asked for, the informant said this man was the first of such men. Because he was a shiftless man we still have them.

[2] Obtained in English from Ike through John Bourassa.

tomorrow night you will have plenty to eat. The next day he went about thinking all day long he would find some game as had been promised. Night came without his having had a chance to kill anything. He moved the snow away and built his fire against a drift that the heat might be reflected toward him. He sat there wondering that an animal should deceive him by making a promise that had not been fulfilled. As the fire grew hot he heard a sound like the frying of grease. He kept pushing the fire together and as he did so the sound was heard again. He finally noticed the drift of snow covered a moose which had been killed in the fall when it was fat. The fire had been built near the hips of the moose and the choicest parts were ready cooked. He had the whole moose to himself and was all right after that.

A Man Overcomes Obstacles in Rescuing his Sisters.[1]

A man who had just come home was scolded by his wife and went out again. The wife thought that he had gone out without any particular intention, but asked her son to look for his father. The boy wondered what was the matter and replied that his father was still standing there.

The man had run off. The woman looked after him and then set out to follow him. He had just come back from killing a caribou and he took along the head, dragging it behind him. His wife followed the mark left by the dragged head and by the bones which lay along the way. After a time she turned back, but the man kept on. Finally, he came to the trail of some strange people and followed it until he overtook them. He thought they were people but they were really partridges. They gave him some of their food. He went on again and found another trail which he followed. They were porcupines this time. They gave him some of their food, pitch, which seemed to him to be meat.

This man's two sisters had been taken by a people who lived at a great distance and he was going to get them back. After a time he saw their trail and followed it until he overtook them. He found they were both married to the same man. When he told his sisters that he had come for them, they told him their husband was such a powerful man it was no use, he could do nothing to help them. The young man declared that having come so far for them he would not go back without them.

His brother-in-law had killed a moose and told his wives to bring the meat before it spoiled. "This is our chance," the young man said, "now

[1] Dr. Lowie has this story but with many differences, pp. 193–4, above.

we will start back." They traveled toward their homes day and night without stopping to sleep. Finally sleep was overpowering them and they lay down. When they got up in the morning their way was barred by a sheer cliff no man could climb. The girls began to cry but their brother said they would lie down and sleep again. When they got up the next time the cliff had disappeared.

They went on again toward their homes until sleep again forced them to lie down. When they awoke, a lake which they could not cross lay in front of them. The brother told them to lie down again. When they got up the next time a narrow neck of land ran across the lake on which they were able to pass to the other side.

When they came back to their home they found their father so old he could not get up. The man's wife had been in the prime of life when he left and now her hair was white. The man who had made the journey was a young man when he set out. It had been a long time since he left but it did not seem so to him. He thought it was only a short time before. That was a powerful man who by supernatural power made a long journey, although it did not seem long to him.

A Stolen Wife is Recovered from beyond the Sea.[1]

A man left a large camp in which he had many brothers and camped alone with his wife. As they moved about they came to a large lake that one could not see across and camped by it. One day while he was away, hunting, someone stole his wife. He could see where she had been taken along, for as she resisted being pulled along she pulled out herbs and tore off brush which she dropped by the way. The husband followed until he came to a place where he could see across the sea. When the man who had captured the women came there with her she had asked him to shoot some partridges which were in sight for her. The man shot them and gave them to her. They got into the canoe to cross the sea on the further shore of which the man lived. The canoe was still in sight when the husband came to the shore. He called to him, "Agia, my partner, bring my wife back." The man in the canoe shot several arrows at the husband saying, "These are all you will get." They went on until they were out of sight. The husband resolved to do something about it; he was not going to lose his wife without an effort to recover her.

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[1] Obtained in English from Ike through John Bourassa.

He had with him some beaver teeth which he always carried, for according to his dream, he could do anything he wished with them. He put them by the water's edge and said, "I want these to turn into a good canoe tonight." Then he went back to the large camp where his brothers-in-law were and told them someone had stolen his wife. He asked them to go with him and help him fight to get her back. They went with him and when they came to the shore of the lake a fine canoe was floating there, where he had left the beaver teeth. They paddled out on the lake in it. The woman knowing her husband would come after her, had strewed the partridge feathers along the way they had gone. Where they stopped for the night she put the wing feathers. This she did until they were across. The men who were coming behind them followed the trail of the feathers stopping for the night where the long feathers were found. When they came near the shore they saw many canoes drawn up on the beach. There was no camp there, only a small shelter of poles from which smoke was coming out. The pursuers went in and found an old man there and an old woman. There were fish hanging there which the hosts roasted for their guests. After they had eaten they asked the old woman if a stranger had brought a woman there. "Oh yes," the old woman replied, "a man named 'Rabbit-tail' (gatce) brought a fine woman from the other side of the lake. This morning the camp was moved a little way over where there is plenty of wood." Hoping to deceive the old woman who did not know them, they asked if this man's tipi was different in any way from the others. "Yes," she said, "an otterskin is always hanging at the top of it. When you see that you will know it is his tipi." Seeing a number of fine spears behind the old woman's lodge they asked her about them. She replied that they belonged to Rabbit-tail who used them to kill people. The strangers asked to be allowed to examine them and the old woman passed them over. Having examined them they killed the old man and old woman with them.

They went to the new camp where they found the tipis already up but the women were still cutting wood. The husband hid near his wife and called her to him. She said the chief would be hard to kill for he had horns on his head. The husband said they would remain there that night. He told her to get her captor to sharpen her knife which was dull. When they went to bed she was advised to play with her husband for a long time so that he would sleep soundly. Just at daybreak they would rush the camp and when she heard them coming she was to cut the man's throat with the knife he would have newly sharpened for her. Then she was to rush out before Rabbit-tail's mother, a medicine woman, sleeping on the other side of the fire, could do anything. Just as day was breaking the next morning they rushed the camp and the stolen wife cut the man's throat and ran out.

The old woman asked what dog was lapping up blood. It was the blood gurgling from her son's throat she heard. The attacking party killed the old woman and everyone else in the camp, using the spears they had taken.

The man started back with his wife. When they came to the lake they broke all the canoes they found there before they recrossed.[1]

The Treacherous Wife.

There was a man whose tipi stood by itself. His wife was carried off by the Cree during his absence. He looked for her in vain; it seemed she was completely lost. His brother-in-law helped him look for her for a time and then gave it up. The husband started out alone thinking she had been stolen by people from a distance. He finally saw his wife as she was coming for water. "You are still alive," he said to her. "I am in distress from a lack of moccasins." The woman did not speak to him. She had not believed he would follow her.

He sat there waiting for her at the shore end of a sharp point of land that ran out into the lake. The woman went up to the camp and reported that there was a stranger sitting down below. As soon as she said it the men who were sitting about the camp rushed down after him. They caught him and built a platform on which they put him with a big fire underneath to roast him alive. The man was screaming as he slowly roasted.

There was an old man living a short distance away all of whose children, except one daughter, had been killed. He heard a man screaming over at the camp and said to his daughter, "Go and see what my son is saying." The girl went over there and sure enough the man who was screaming was just like her older brother whom they believed had been killed. She looked at him and went back to her father saying, "Father, the one who is making that noise is just like my brother." The old man put on his war outfit and went over there. When he came where the man was being cooked he said to them, "What is this you are doing? You are cooking a man that looks like my son." They took him down from the platform and carried him home to the old man's camp. There the father made him well again with his supernatural power.

There were many people living there who were not like human beings. They had killed the old man's children. The old man did not hunt and

[1] It was explained that since the horns were on the sides of the man's head he had to sleep on his back and it was easy to cut his throat.

They crossed the lake in three days traveling fast with supernatural power.

they did that for that reason, and because they were too many for him to resist.

At another time they agreed to have a footrace. The old man said to the young man who had been roasted, "My son they say they are going to have a footrace tomorrow. I am going to bet your sister who is all we have." He was planning that the man's wife should be killed. The old man sang, beating the tipi poles. As he was drumming on them a live bird fell out. He took this bird, fixed it properly, and placed it in his sack. They had the footrace, but the young man paid no attention to it. The father joined in the race having the eagle. Because he was old and not strong they placed him ahead. The old man ran with his legs behind the others. The young man who was over there out of sight went into the bird and ran after them. Before long he passed the others and ran ahead of them. He came back to the camp first of all and took down the meat. The woman who had been his wife was laughing at him. Another woman asked her why she was laughing. That woman had many relatives among the people from whom she had come. Then the man who had married the woman came back and was looking for the meat, but it was gone. "Who has taken it?" he asked. "The man over there took it. He came back first." "There was no one ahead of me as far as I knew. He did that to me because I bet you. Go to the man who has won you," the man said. He sent her to the man whose wife she had been before. When she came to the door she said, "Let us two go over there close to the camp." The man did not say anything to her but to his father said, "I hate her mouth. Do anything you please with her." His father killed her.

A Woman Agrees to Betray her Sons to the Cree.[1]

There was a woman whose husband died leaving her with three small boys. She supported herself and her sons by killing rabbits and other small game. When the boys were grown up and were away one day hunting, a band of Cree came to their camp. They told the woman that they were coming the next morning to kill her sons. They were going to kill her right then unless she promised not to tell the sons. If she did not tell them they would let her live and she might have her choice of the whole band for a husband. She promised on this condition.

The sons came home late and went to bed. The youngest woke up early in the morning and saw his mother looking through a hole in the tipi. She

[1] Secured in English from Ike through John Bourassa.

was saying to herself, "I wish day would come quickly so I may have a husband and be rid of these boys." When the son heard this he pushed a stick through a birchbark dish, lighted it in the fire for a torch, and ran outside. There he found the strangers' tracks. When he told his brothers what he had heard and seen they agreed that they had better go to the larger camp. As they went out the door one of them shot the mother in the throat saying, "You will not have a husband." When the Cree came they found the woman dead.

A Man Avenges his Son-in-law.

A party of Indians went on a war expedition. The strange people for whom they went were not found, and the party turned back. When they came out on a lake there was a black spot in the distance. They thought wolves might have killed a caribou, and ran to it saying they would eat the marrow. One man outran the others and came to it. It was a man's head. The Cree had killed a man, one of their friends. They went up to the shore to a camp where many people were sitting. One of them was the chief who had a son-in-law living there. They counted the people and found the son-in-law was missing. "He has run away. He had no moccasins with him and has frozen to death somewhere. Look around the edge of the camp," his father-in-law said. They found he had left the camp at a certain point and they followed after him. They found his body lying not very far away. His father-in-law just looked at him and since there was nothing he could do he left him.

They followed those Cree and came up to them where they had returned to their tipis which were grouped in two camps. There were many tipis. The father-in-law, indicating the place where the tipis were most numerous, said he would go there alone. He went there by himself and killed them all; not one was left alive. Then he cried. Because he was angry the entire party went to the other camp and killed them all.

They went home and came down to the lake again. The Cree were there again. That too was a war party. They were sitting there by their hooks and did not know anyone was about. One of them was not getting any fish. "I wonder what is the matter?" he said to himself. "I guess it is because the water is too shallow. I will make a hole in the ice further out." He went out to another place where a man was sitting by his hook. The Beaver coming up to him thought it was one of his own people, but it was really a Cree. It was snowing hard when he came up to him. "My brother-in-law you will soon kill fish," he said to him. There was a spear

lying beside the Cree who took it up, thinking it was not a relative. He too had been carrying an ice chisel and killed the Cree with it. He ran away without telling his relatives who were all killed by the Cree. He was the only one to escape to his home alive.

An Old Man Escapes a Plot only to be Killed in Revenge.

There was one old man who camped by himself, living on rabbits which he was taking in snares. He had a wife who was a young girl. A young man who was living with some strange Indians was out hunting and came to the woman. He told her that he would kill the old man when he was out looking after his snares. "If I kill him I will marry you," he told her. When the old man went out to look after his snares the young man went in the same direction. He watched for him behind some willows which were covered with snow. A rabbit had been snared and was hanging high up on the spring pole. When the old man stretched up to pull it down with a wooden hook he carried, the young man shot him. The old man jumped up and the arrow went under him. The old man jumped after the young man who tried in vain to run away. He caught him and killed him.

Because the young man had many relatives the old man ran off. He came to some people who were living far away whom he did not know. They were the relatives of the young man he had killed. He was telling them his experiences when they broke in on him saying, "You are telling us about our youngest brother whom you have killed. We were wondering who killed him and it turns out to be you." They killed the old man, although he was very pitiful.

A Man Wins his Faithless Wives by Wrestling.

There was an old man who was highly respected and the chief of his band. He had two wives. They were starving, for although he was trying to secure beaver he did not succeed in killing any. He thought the women were starving but wondered at the way they were treating him. Occasionally he killed a small beaver. He would give it to the women and ask them to cook it for him. "Take it up away from the water," he would tell them. They would leave only the shoulder of the beaver for him. The old man ate only that. "I think they are trying to starve me," he said to himself. Wondering what they were planning to do, he went to bed. In the morning the two women got up. "Get up," they told the old man, "what is the

matter? You never acted this way before." The two women went off and left him. The old man pretended he was trying hard to get up. "They are alive all right I guess but mean," he said to himself.

He remained there all winter alone. When the snow was all melted he started off in the direction the women had gone. They had both married the same man. The man they had married was also a strong man. "I will go and see my wives' other husband," the old man said.

His rival was not far away. He came to him and they began to wrestle. The man who had taken the women away was thrown down for the other man was the stronger. They say the first man was called, "Strong Man." The other one was strong. He left the man saying, "You wanted them; marry them." He went off and began to chisel for beaver with a moose horn. This happened before there were any white people.

The Rival Husbands.

Once there was a man who, although poor was strong. There was a married man, camped by himself who was not so strong. Having lost his wife to the stronger man, he said to himself, "Why is it he does not kill anything? They will kill my children." He continued living with them in the same camp. The man who had taken the wife away hunted a good deal but did not kill anything. Although the children were about to die of starvation he paid no attention to them. The other man who had always been poor hunted but did not kill anything. Finally, the grandmother of the children said to her son-in-law, "It seems as if your children will starve. Why do you not do something about it?" "Well, get my arrows out," he replied to his mother-in-law.

He hunted along one side of the road until he came to a band of caribou. He killed them all and carried a large quantity of the meat back with him for the children. The poor man who shared the camp with him had said he would move the camp to a considerable distance. The father went back to the road which he followed. He had already passed the new camp. They had not gone further than he had in hunting. Suddenly, he saw the tent standing in front of him. He put the load down outside and went in without it. "Mother-in-law, you will find some partridge dung over there from which you can make some soup for the children," he said. "I brought it for that purpose; bring it inside." His partner spoke up, "I saw it lying there and left it. Do not get it, for my children will choke on it." The old woman brought the load in, and when the other man saw it was meat he was much pleased. They went for the remainder of the meat.

The other man went away hunting the next morning and came home in the evening. His leggings were covered with frozen blood. He did not bring back meat but said they would go for it in the morning. When they came where he claimed to have killed the animals it was apparent the caribou had run away from him. The blood on his leggings was from his nose. He had broken pine brush and covered it with snow thinking it would be mistaken for caribou carcasses. "What is the matter; it is nothing but pine brush. He said it was caribou meat," the father of the children said when he saw it.

They went back and the man who had taken the wife away gave her back, for he concluded he was not capable enough around the camp to have the responsibility of a wife. They say he was that kind of a man.

This happened when they were wearing breechcloths of skin.

A Young Man Tries to Escape the Responsibility of Parenthood.

The people were very hungry. It seemed as if they would not live. They had made a cache and were going to that. When they were not yet in sight of it, the son of an old man suggested they camp about alone. "We cannot do that," his father said, "we shall die." The young man insisted that they camp by themselves. "Are you able to keep the fire pushed together if we do as you say? ' the father asked his son. "Yes, I will keep the fire pushed together," the son promised. "Well, start off in the direction you want to go," the father said. The young man started off and left a big pile of wood as a sign of the place where they were to camp. "Why do not you look after things? You said you would keep the fire pushed together. What is the matter?" his father said. "You said you would push the fire together. You do not act like a man. My children would be fed at the cache and now, because you talked that way, I fear they will die," the old man said. The young man took the snares and set two for moose. Before long the snares made a noise and two moose had been caught. The old man moved the camp to them. "Father, I am going ahead where the other people are," the young man said. "Do not go," his father said, but the boy insisted he would go there.

He started off and came where the other people were. They scolded him because of a woman. Soon after that he went back to his father's camp. The old man was on ahead. A woman had given birth to a child of which he was the father. "My grandchild," the woman said, "I wonder whose it is?" "I guess it is that young man's child," someone said. The old man's wife asked if it was a boy. "Yes, it is a boy," they told her. "Go after him quickly," the old woman said. "I will raise it. I have one child and this one will be his partner and they will hunt together."

Torturing the Enemy.

A man was walking by himself. A Cree, too, was walking from the opposite direction. When they met they sat down by each other and the Cree said, "Brother-in-law, how far away is your camp? My camp is close by." "My camp is a long distance away," the Beaver replied. "While you are waiting for me, break open this beaver house. We will come to you tomorrow morning," the Cree said. While the Beaver was waiting for him he made a fence and beat down the snow, making a trail. Then while he was making the fence several Cree came there.

The old man, the Beaver, was sitting by the others cutting a pole in two. He tried in vain. "Brother-in-law, break it for me," he said. Just as soon as he broke it he stabbed him and killed him. Among those who were coming up was the father of the young man who was stabbed. As soon as he heard his son scream they all began to rush forward. As they were rushing along the Beaver shot them with arrows. He killed them all not leaving a single one alive. The mother of the Cree was coming along. "I killed your sons here," he said. "You are not coming here for nothing." He made a slave of her causing her to suffer terribly. He used to burn her skin. He killed that old woman too. Afterward he took [as slaves] those who had lived with them.

The old man asked if they knew of any people living close by. He was told there were two old blind men who had enough young men to make a war party. "We will go after them," the old man said. When they came there they saw the winter trail in the snow. "Wait for me here and be making camp while I go there," the leader said.

He went to the two blind Cree men, took them by the hair and burned their faces in the fire. "I shall stay here in this condition until my young men get back," one of the old men said. The other old man said the same thing, "I, too, shall remain in the same condition." Then one of the young men was coming home and the Beaver man ran after him and killed him. He really killed them all. There were very many men but he himself alone killed them all. They say that Beaver was a powerful man.

Two Brothers Escape the Enemy by Flight.

Once there were two brothers who were camping together. They were not having good dreams. "We better not do as we are doing," one of them said. "We are doing all right here," the other replied. "We will roast

the beaver and eat it, and remain here until the snow melts." The older brother looked around and then said to his younger brother, "You say we are in a good place. What is that over there?" He looked and saw there were Cree in the direction they were going. "What shall we do?" asked the older brother. "I will carry the beaver," he said. "We will run away," said the older one. "Never mind the beaver, throw it away," the younger one said. "Well, if we get out of this alive it will be hard for us to get along without meat. I will carry it over there," the older brother said.

They ran off and the Cree chased them. They could not get away from the Cree who came up to them and were about to kill them. The younger brother was usually able to run very fast but he could not run like that now. "He will be killed; he is clumsy with fright," the older brother said to himself. His legs were pounding together with fear. Then he ran like a moose and got some distance from the Cree. "You carry this beaver," the older brother said. "Never mind it, we will throw it away," the younger brother replied. "Do not do that. Carry it," he insisted. Then he consented to carry it and they ran away from the Cree nevertheless.

After they had been running three nights they made a camp and slept. They roasted the beaver and ate it. After that they lived happily again. They were very tired but after they had eaten they were all right again.

A Man and his Wife are Saved by Lightning.

Some people came by who were not known. They took a fancy to a young married man and invited him to accompany them. He refused emphatically but when they insisted he went away with them. They were people who lived a long way off and he went with them a great distance to their country.

When they got there the young man began to starve. There was nothing he could do. He became weak. There was no meat and they gave him nothing to eat. He got so weak he walked with difficulty. "Well, never mind," they said, "he will die. We will cross the large lake. The wind is very strong and cold against a man's face. Let the cold kill him." "We will take his wife," they were saying to themselves. "Do not stay here," they told her, "Go away. Do not wait for him. If you wait for him, you too will die." They gave the man a piece of wood about four inches long. He did not take it but gave it to his wife. "If something happens suddenly do not let go of it," he said to her. The woman moved her tipi.

The people could still be seen on the lake when the lightning struck among them. Not a flake of snow was left. There were many of the people

and of them not one dark spot was left. The lightning had killed them all. There was just one dark speck out on the ice. The young man hurried out to see what it was. It was his wife and she was breathing a little. He took her back to his camp. There seemed to be no hope of their living, for their country was far away. "Although things are as they are, we will start back and go as far as we can before we die," he said. They started back with nothing but their bare hands. With nothing to live on they were helpless. They were beginning to die of starvation when they suddenly came to an old beaver house. "I will set a net in the water for beaver," he said to himself. "Make a fire and wait some place nearby for me," he told his wife. He caught two beaver. They started back and traveled far with this food they had secured. When the beaver meat was gone and they were starving again they came where a large bear was lying. With that for food they came back until they reached their own land where there were small birds which served for food until they got back home. It was hard for them but they lived through it. Those people were like human beings but their only food was the flesh of foxes.[1] The others were not accustomed to foxes and the flesh was tough for them.

A Beaver Kills an Entire Band of Cree.[2]

There was a large camp of Indians at Hay Lake where they were spending the winter living on fish. A young married man, not caring for fish, was camping by himself at some distance, living on rabbit. Fearing an attack, he took the precaution of keeping a trail broken between his camp and the large camp on the lake. He did this by going over it with his snowshoes once a month.

One morning while he was visiting his snares as usual his wife was sitting in the tipi lacing a pair of snowshoes. Her little boy who was just beginning to talk was playing beside her. The child looked into the dish of water in which the hide for lacing the snowshoes was being dampened, and said to the mother, "Whose face is that in the water?" The mother looked in the vessel and saw the reflection of the face of an enemy looking in over the door. Feeling sure there would be no attack in the daytime, the woman made no sign and went on rapidly with her work. The spy withdrew.

When her husband came home she asked him why he had peeked in

[1] The informant said a tribe known as "Fox-eaters" used to live toward the south. The distance is indicated by the amount of food consumed by them, which the informant thought ought to have been sufficient for a very long journey.

[2] Obtained in English from Ike through John Bourassa.

over the door. Is not this your own tipi?" she asked him. The husband asked her if she was sure someone had done that. "Yes," she said, "even the child noticed him. His track must be outside." "I have been expecting this," the man replied. "That is why I kept the trail to the large camp open. That is why I made the snowshoes, I wanted them to fight with. Hurry and finish lacing them by night, if you can. When it is dark so they cannot see you, you must take the child and go to the main camp. I will stay here and fight them alone. If we all go together to the big camp the enemy will follow and kill a good many."

By hurrying, the woman finished lacing the snowshoes by dusk and, taking the child, went to the large camp, leaving her husband alone. Near morning, before the usual time of attacking, the man built a good fire and went out of the tipi taking his snowshoes and weapons. He sat down in the brush nearby to watch. At daybreak, a large party of the enemy attacked with much shouting. They surrounded the tipi and stabbed it through and through. Not hearing anyone, a man went in and called to those on the outside, "There is no one here." "Yes there is," the man called from his hiding place. He started to run on his large snowshoes which kept him on the surface of the snow. Making use of his medicine, he called for a south wind. It came and the party pursuing him began to sweat and drop off their clothes. When he had led them a long ways from their clothes he called for a north wind. It came, and the sweating enemy turned to go back for their abandoned clothing. On their way back they huddled around fires trying to keep warm. The man now turned on them and speared them, half frozen by their fires and killed them all.

He traveled all day to reach the large camp, fearing for the safety of his wife and child. As he approached the camp he heard the head man wailing for his supposed death. "No," the man said, "I am not dead this time. I killed them all."

A Man Saves his Parents-in-law from Starving.

One time the people were starving and were traveling where there was a cache. One old woman was so hungry she sat down. Her son-in-law on ahead knew that his mother-in-law had sat down. His brother was far away. "Sit here and wait for me," he said to her. "If I go in the timber, and if you hear something do not pay any attention to it." Her son-in-law made a noise by breaking a stick, but she did not go to him. She could almost see her son-in-law, who was making a noise with his bowstring. He had killed two cow moose.

His father-in-law had been sitting over there with his wife. The son-in-law went again to bring the meat. His father-in-law who had killed a bear, had also gone for the meat. They met each other there and traveled on happily.

Because the other people had deserted them, they did not follow after them. They lived happily where they were, using the meat of the animals which they had killed for food. Some time after, they followed the remainder of the band, and came to the cache. The meat was gone. These first comers moved away again, but they did not succeed in killing anything and they nearly died of starvation. Those who came last had meat, but they did not share with those who came first to the cache.

A Man, Frightened by his Wife, Kills Swimming Caribou.

A man and his wife were sitting where the caribou cross the lake. It looked as if they would starve to death. There were no caribou. Then suddenly there were two caribou swimming across. He had a canoe there into which he went and started to paddle toward the caribou. He did not paddle long and did not kill them, but turned around and started to paddle back. "What is the matter?" his wife said to herself. She was very hungry. He was paddling close to her. "What is the matter? We were about to die before; now we cannot live," the woman was thinking. The deer were swimming over there in the middle of the lake. The man was paddling close and she spread her legs toward him. He was afraid and paddled away from her. He really left her and killed the caribou, and they blew ashore where the woman was sitting. The woman sat there, but the man was gone; he was far away. "I think he deserted me," she said to herself. She did not know where the people were and feared she would die. Then he came back to her.

An Entire Band is Killed by the Cree.

A band of Indians were traveling in a starving condition. They were hastening frantically towards a fish lake. "We shall get there tomorrow," they were saying. They came to the lake the next evening only to find the Cree there. When they came to an open place each party saw the other. There was nothing they could do so they began to kill each other. There were many of the Cree and they were stronger than the Beaver. The Beaver were not able to kill a single one of the Cree but were themselves

killed to a man. Then the women and children came along behind and the Cree killed them all. They were slaughtered to the last one.

A Cree, Caught Alone, is Killed by the Beaver.

Some young men were out in the caribou country camping and snaring game. They visited their snares frequently. Four young men were out in the morning to look after the snares. When they were coming back they saw one man had passed along wearing round snowshoes. "This must be a Cree and we will kill him," they said. They hurried after him. He was going toward their camp. He came out on a lake and was walking along ahead. The young men ran after him and caught hold of him. "Tell us what you are going after. Did you ever kill people?" they asked him. "Yes, I have killed people but they weren't like people. They were bad people. Those are the only ones I have killed," he replied. He meant the friends of these young men. They stabbed him through the body and put the body in the water. Those young men killed him.

A Man Scares off the Cree with a Gun.

They were living there when one of them felt there was something wrong. He asked the people to keep good watch. The next morning the Cree attacked them. This old man had one gun and four bullets. His tipi was the last one in the row. When the Cree were coming there he fired the gun. He had planned what he would do. He killed the Cree who was running ahead and the others ran back. The Cree thought he had a gun and were afraid. That was a tough old man. They say he wintered on his flesh.

The old man had found the gun with four bullets lying beside it at a place where some people had been killed. He had kept it without firing it and now he killed a man with it. Then they say the old man had the use of it.

The Beaver, their Arrows having been used on Buffalo, are Killed by the Cree.

The man went out after buffalo and killed them all. A woman told them she had seen some Cree. The men told her she was lying. They had expended all their arrows on the buffalo and had only their bare hands to fight with. The Cree came upon them and killed many of them. The Beaver killed only five of the Cree.

A Man and his Wife Alone Escape the Cree.

At first the people were starving. One man was nearly starved. They were hurrying to the lake for fish. "We will get to the fish by tomorrow," they said. When they came down to the lake the Cree were there and killed them all except the miserable man. He was the only one that survived. He had started back after his wife and met her when she was nearly to the lake. He called to her to come to him. She went there and they cleared away the snow and lay down and slept four days without a fire. When the sun rose they got up and the man started over to the lake. Out on it was a black spot which proved to be the bodies of the people who had been killed. Not one of the Beaver was alive.

A Woman Hides Bear Meat from her Starving Husband.

Once a band of Indians were traveling about starving. There was one man who was a poor hunter and no one fed him. Then the man's wife found a bear and hid it from the others. The man did not know about it either. He had been some distance ahead and returned to find his wife gone. He wondered what was the matter and turned back to look for her. When he came back close he stood listening, for he feared the Cree were about. He heard his children asking for fat. "Why do the children say that?" he said to himself. When he came home nothing but bear fat was to be seen. He was frightened. The woman was hiding it. "Since you have hidden it for a short time, you must continue to hide well," he said. They were with the people and had eaten up a bear without their knowing it. They had not secured fish and the children were about to die of starvation, yet she had hidden the bear. The woman was not feeding that man. They had been many places for fish, but they had not killed any when suddenly they began to kill fish. He lived well with the people. They all lived until the snow melted.

Starving Beaver Visit the Rocky Mountains.[1]

Many Beaver Indians were traveling together. It was winter and the snow was deep. They had no knives, axes, or guns. They made snow-

[1] It has happened within recent years, that small parties of Indians, hunting in a vast, unexplored territory, west of Vermilion, have wandered from their hunting-grounds to those of the Fort St. John Indians, and Indians from Fort St. John appear in the neighborhood of Vermilion.

shoes with stones and beaver teeth for tools. They were having a hard time and dying of starvation. They kept dying until only three men were alive who set out to find other people. They were traveling along and were in a bad way for food when they killed a porcupine. Having eaten that, they slept, and one of them dreamed of the place where people were living. The next morning they started in that direction, and continued until they came to the Rocky Mountains which they climbed. They were traveling there with great difficulty, when suddenly they saw a fire. They came to the people who had the fire, and found them well supplied with meat. Those three men were saved. Then when summer came again, they came back in this direction to their own country.

Fournier's Family Escape Starvation.[1]

After that I was married and had children. The oldest one was beginning to kill moose when I moved my camp to a distant place, where there proved to be no moose. The lack of food was very pressing, and for a month there was not even a porcupine. When the people had become weak, I suddenly killed a moose, but it was quickly eaten up. Then I moved where there used to be fish. Again, I was so weak I could not walk, when my son killed a young moose. With that for food I went on again and camped where the fish were. The band killed many fish and were saved.

The Escape of the Brothers from the Beaver Lodge.

There were two young brothers who went in under a beaver lodge. They were waiting there listening to detect the beaver. While they were there, a party of Cree came and killed the people at the camp. The young men did not find it out, but the Cree saw them and came to the hole which they had cut in the beaver lodge and brought a quantity of dry wood which they pushed in and set on fire. The men inside were in great distress, and could hardly breathe on account of smoke. They were about to die and there was nothing they could do to help themselves. They plunged into the water, for they knew that down stream there was a hole which had been cut through the ice. The older brother succeeded in reaching the hole and came out. I suppose he did not do it without some reason.[2] His younger brother was behind him, for the older brother had said, "Keep right behind

[1] Told by an old man, a former chief, named Fournier.

[2] Interpolated by the narrator to explain that the man had supernatural help in escaping.

me." He felt for his brother and caught him by the foot just as he was passing the opening. They both got out safely and went away and hid. The clothes they had on, being wet, froze. They were nearly frozen to death, but escaped.

There were no white people here at that time. They had a hard time because of the Cree who were always killing them. This happened when they had breechcloths of skin.

The Killing of the Children Avenged.

The men were away after buffalo and their wives were moving the camp along after them. There was one woman living with them. "When you were named Wind-crossing-each-other, you used to say they (the Cree) are coming after us." "Yes," she said.

This woman (?) who was coming along behind them turned off on another road. She made a road far from that place, not stopping to sleep until it was daylight. When one could see, the young buffaloes were coming from way over there. They drank up all the water. All the children were saying, "Mother, father, here is mother's camp." Now strange people had killed all the children. All the children had followed her along the upper road. She had put them in a hole there.

An old woman ran from there to where the men were killing the buffalo and said, "Come, our children have all been killed. The men started running on the snow without their moccasins. They were crying because their children were all killed. There was one boy, the old woman's son, who did not care. "Do as you please," he told them. "I will come in the morning." He did not care, he simply pulled the meat out of his mouth. When it was nearly daylight he started. The others were lying on the ground with cramps. He went after the others. They were crying because their children had been killed. He cut off the ears of some of them and let them suffer still living. He made them like the rest of his relatives. "Let them suffer," he said and so he had revenge.[1]

The Killing of the Women Avenged.

The men were away after buffalo; only the women were sitting around the camp when the Cree came and killed them all. There were no men

[1] Both the text and the interpretation were so poorly done that the narrative is hardly intelligible.

there. One old woman went where the men were and told them. The men went back where the women were, but the Cree were gone. The men started after them, and when they overtook them, they killed them all. They did not leave one alive because they had killed their wives.

A Man Finds Beaver in Small Places.

One man went to get beaver. "I should be able to kill beaver even in very small places," he said to himself. He went back and asked someone to go with him after beaver and muskrats. He said they could go behind and drive the muskrats ahead so they might kill them in a small beaver place and eat them all up. They went there and started after them and the muskrats ran off ahead of them. When he came back there again the men were sitting at the small beaver place. "We will eat it all up," he said. "We will make a hole under his food and go in there. Far up there they came to the end. They looked for him there but he was not to be found. Then one man went into a minkskin and looked for him. Then he found him and started after him. There at the end he pushed the wood out. He went home again.

Then they were very hungry. "Go look for some sticks," he told them. They looked for them and found a stick. When they were looking for it they saw the beaver sitting. They killed them all. The people were pleased.

Putting the Enemy to sleep by Magic.

Two men started out to kill people. As they were going along the road they saw a large number of people sitting down. The two men were not themselves seen. "Well, let us get away from them," said the elder brother, and they turned back. "Let us shoot them anyway," said the younger brother. "There are too many people, we will get caught," the older one insisted. "Let us shoot them anyway," the younger brother repeated and pointed his gun at them again. "We will get caught, there are too many of them," the older said again. "Well, turn back, if you are afraid," the younger one said, and they turned back. "I will fool them," one of them said. They put their weapons on the ground and went where the people from a distant country were sitting. When these people saw them they asked the young men what they were looking for. They replied that they were not out on a foolish errand but belonged to a large party who were traveling over by the river. They had gone off by themselves because they

had been scolded. They proposed that four young men should return with them.

With these four men they came down to a very large river. After sunset they went to bed. One of the two young men tried to make them sleep by use of supernatural power. "One of them must be a powerful medicineman," he said to himself. After considerable time he caused them all to sleep. "Now," he said to his companion, and they killed them all with their knives.

A Blind Man's Attempt at Defence.

Once a party went to war. After they had been traveling some time they came where people were living. Thinking they had found the people they were seeking, they went into the tipi to visit them. An old man[1] sitting there asked them where they were going. They replied that they were just camping about. The old man, suspecting they were not telling the truth, asked a boy if there were children in the party. The boy told his grandfather, "No." "That is what I thought," the old man replied. "If they were camping about there would be children along."

Then those who were visiting him said, "Grandfather, what did you say? You talk a foreign language all the time." The old man sat with one foot on a knife with which he was intending to kill them. He was blind and did not know the knife was partly in sight. He reached behind his back and found some choice pieces of meat which he took out and roasted. He ate it by himself thinking that it was his last meal. He did not offer food to his guests.

Just then his son-in-law came back and entered the tipi. "I want a drink," he said to his wife. "I think the water is all gone." "You are not an old man, get it yourself," the old man said. He took up the vessel and went for the water. He had left his snowshoes and bow and arrows at some distance from the camp because he did not recognize the visitors and suspected they were only pretending to pay a visit. Instead of getting the water he went back where he had left his things, and taking them, started to run away. When the strangers saw him, they called to him, "What are you doing, my friend? You are running away and we are paying you a visit." The young man ran on until he was out of sight.

The old man was holding his foot on the knife so that the knife was

[1] This old blind man's name was deskį, a "Rocky Mountain" Indian, (tsa°t'ą) that is, Fort St. John Beaver.

projecting a little. "He will do something," the guests said in Cree. They folded up a blanket and put it between themselves and him, saying he would mistake it for a man. The old man did as they thought he would. He stabbed the blanket thinking it was a man. The men then ran out and began to shoot at him from a distance. They killed him. He too was shooting at the strangers and nearly killed a man although he could not see them. "If he had not been blind we would not have succeeded in killing him," they said to each other.

They killed all his wives. They were hunting for that man for his band was bad and had been annoying the Indians.

A Battle on an Island.— First Version.

A large war party set out and traveled a long way looking for the enemy. They did not find them but came down to a large river. "We shall not find them," they said, among themselves. Someone sang some songs to locate them and said that the enemy were living not far downstream. The party went on and came where they could see them. The enemy were camped on an island with strong rapids surrounding it and they were difficult to attack. They had killed some people and were protecting themselves in this manner.

Toward evening one of the attacking party sang a song and caused all the enemy to sleep but one man who did not yield. Another of the party said he would try and sang a song against him, making him fall asleep. They attempted to cross to the island but the water was strong and they were being carried downstream with only their heads projecting above the water. One of the men then told the others to take hold of him and not to let go. Forming a chain, they succeeded in swimming across to the island. When they were ready to go to the enemy for the attack they saw some geese sitting there. One of the geese was about to make an outcry when one of the men told the goose not to do it. The goose obeyed. They rushed upon the enemy and killed them. There was one man who did not die although they stabbed him all over. He jumped in the water and disappeared. They did not find his body. It was difficult, but they succeeded in killing them all.

The people who were killed were not Cree but a people called Tsat'u.[1] They say those people had never seen white men.

[1] They were said to be the band of deski, the old man whose death is related in the previous story.

A Battle on an Island.— Second Version.[1]

Once long ago there was a band of Indians who kept killing people. It was not known who they were or to what tribe they belonged. Finally there was a medicineman [2] who after being importuned for a long time said he knew where this band was to be found. A large company of young men agreed to go with this man and make war on the Indians. He led them toward the mountains across from Dunvegan. When the party came to the mountains, the medicineman said the people they sought were not far away and that they might see them tomorrow.

After they had slept he told them that the enemy were nearby. He said that soon a deer driven by the flies would run right into the party. They were to kill the deer and take only a little of the meat. A little beyond that they would come to an open place which they should not cross. Perhaps from there something could be seen. As had been foretold they met with the deer and then came to the bank of a river. They saw the camp on the opposite side with many canoes drawn up on the shore. There were many men in sight. The medicineman directed them to wait until morning to make the attack. One of the party made medicine to cause the enemy to sleep soundly. Early in the morning, they crossed the river. A flock of geese were about to make an outcry when the medicineman made a motion toward the ground and told them to keep still which they did. As they approached the camp, a dog started to bark and ran toward the camp. They all rushed forward thinking the camp would be alarmed by the dog. They ran so fast one of the young men overtook the dog and killed it with a knife. The medicine-making had been so effective no one was wakened by the barking of the dog. They killed them all but one man who ran and jumped in the river. As he jumped, one of the attacking party disemboweled him. Neither he nor his body was seen again.

A Dog-Rib Kills Some Men.

One time a Dog-Rib who was making a camp ready for those who were coming said to some Beaver, "There are fox holes where you are." He said it because he thought he might kill them. The Beaver went in and began to shoot. They killed many of the Beaver but a few got away. They killed them as they ran. It was his younger brother who did this.

---

[1] Obtained from Ike in English through John Bourassa.

[2] Fournier, who was sitting by, said this man was his mother's grandfather.

It was on account of the Cree. They were very miserable on account of them. Before white people came they were hunting each other. The Cree were trying to kill the Beaver. Now they have made friends with each other and nothing happens now.

The Killing of the Trader at Fort St. John.—First Version.

A white man gave the young man orders but notwithstanding, he went back to his people. The trader was angry and killed the boy with medicine (poison). His friends knew this had happened and went to the post[1] and killed the trader. The young men attached to the post had gone for wood in a boat. The Beaver were lying in wait for them. When they returned and the white men stepped ashore they shot them and killed them all. The steersman jumped into the water. He came to the surface far out in the stream. They shot at him and killed him. They took the goods from the store and lived many years on them. When they were gone they lived with their bows and arrows. They remained in the woods and did not visit a white man's house because they were afraid. From that time they increased, living with their bows and arrows, not having gunpowder.

The Killing of the Trader at Fort St. John.—Second Version.

It seems that the white traders first had a trading post at Pine River. The Beaver Indians killed the man in charge of the post, and all his servants. After that these Indians kept away from white people, and were afraid to go near them thinking they would be killed. Some time after they built another post which has remained until the present time.

Childbirth Customs.

When a woman is going to have a baby, she goes outside to some out-of-the-way place and gives birth to a baby by a brush-sheltered fire. It makes no difference whether the weather be warm or cold. After the child is born she stays by herself a month without coming into the camp. She must not travel on the winter trail, but makes one for herself along one side of it.

---

[1] This refers to the trading post at Fort St. John, called by the Beaver gûtkwe, "Spruce House." The first post stood on the east side of North Pine River, near where it enters the Peace.

She is not permitted to cross a man's trail. She does not eat any part of the head of a moose. After one month has passed she goes back to her own tipi.

A Description of Primitive Life.

Formerly, before white people were known, they were living in a miserable way. They were making their living with snares and bows and arrows. They used a piece of horn to chisel for beaver, and it was a very miserable way. There was no iron at that time, and the beaver chisels were made of moose horn. That they might see the beaver under the ice, they made shovels of wood to remove the snow. When they had no iron, they used beaver teeth [1]. The one who made this world told us it would be that way. They made fire by rubbing two stones together with dry grass rubbed fine for tinder. They made their houses and firewood with their hands. They made knives by rubbing stones sharp, with which they cut the meat they ate.

They say that living that way the people were near starvation. They were close to dead people, living that way. When they had no meat in their bellies, they used to put pine brush under their belts. There was nothing inside of them, and the brush enabled them to breathe without bending.

When, at first, they were living with snares, they used to put trees in a row, leaving a passageway between. When the moose passed along there, they were caught in the snares. When they had no combs they made combs of pine-brush.

Hunting Experiences.— Dunvegan Dialect.

I had been hunting all day without seeing a track when toward sunset I started toward some distant pines. Just at dusk I came near a bluff and there I saw a moose track. A strong wind was blowing. "I wish I had seen your track in the day time," I said to myself.

I started after the moose and when I was about to pass behind the pines I looked ahead and saw a moose standing by a tree. I came up to it, raised my gun and aimed it. I could not see the sights of the gun. My father had told me to put snow on the end of the gun when shooting at night. I did this and aimed low when I saw nothing and then high, gradually lower-

[1] The teeth were left attached to the jawbone. Petitot (p. 136) has a story of a giant who had the teeth of a giant beaver for a knife.

ing the gun until it seemed to me right when I shot. The moose ran along one side of me. I looked for it again toward the west and again saw it standing. I reloaded the gun and again put snow on the end of the barrel. I raised the gun again until I thought it was aimed right and fired. The moose ran in the same direction again.

As I went after the moose again I saw something dark on the snow. "What is it?" I thought to myself and taking some of it up I put it in my mouth. It was blood and I thought I had killed the moose. I went where there was something dark under a tree. I took up a stick and stabbed it under its head. I had killed it.

II

We were making a road and carrying some traps we were going to set. My brother-in-law and my elder brother went on ahead while I set a trap. I came where my brother-in-law was sitting by a little creek. He was killing himself with laughter. I asked him why he was laughing and he told me to look. A marten and a weasel were fighting. Although the weasel is small, he is smart. We sat there watching them. Just as we decided to shoot and kill the marten they started to fight again. "Fight hard," my brother-in-law told them and they ran off. We killed nothing after all.

III

It happened once when I was a boy that I was after a bear. The bear chased me and when he came up to me my gun would not go off. I threw it away and fled empty handed. I pulled out my knife and ran under a leaning tree and jumped back over it. The bear did the same and we jumped toward each other. The bear struck out with his foreleg and I disemboweled him with the knife which was two-edged.

IV

I had a single-barreled gun when two dogs were barking in front of a grizzly's den. The bear ran out after the dogs but my gun would not go off. The cap came off. The bear chased me all about until I bit the cap together and then the gun went off. The bullet broke the bear's backbone.

V

I went with dogs after a moose in the early morning. The dogs barked at the moose which stood still and then ran after the dogs. It ran so close to me, it stepped on my snowshoes. It was so close I could hear its heart

beat. I was holding the gun by its muzzle and I fired. The moose fell and I jumped off the snowshoe. Its leg was sticking through the snowshoe. I skinned the moose and went home to my tipi.

Dispersion of the Tribes.— Dunvegan Dialect.

A dog was seen by a woman to defile a quiver of arrows. She told the owner who said he would clean them, but his younger brother said if that happened to his arrows the one who did it would soon fall over (dead). The dog that did it was standing there and the man took his bow, shot the dog and killed it. The men then all got up and began fighting. Many were killed and the remainder fled, some in one direction and some in another.[1]

[1] The narrator said this happened when the various tribes were separated at the beginning of the world.

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BEAVER TEXTS.

By Pliny Earle Goddard.

CONTENTS.

	Page
Introduction	299
Key to Sounds	300
Tūmaxalē, a Culture Hero	301
Agait'ŏsdûnne, The Hair Scrapings Man — First Version	311
Agait'ŏsdûnne, The Hair Scrapings Man — Second Version	316
Atcecǫ Kills Buffalo	318
Atcecǫ Kills a Bad Man	319
Agait'ŏsdûnne Marries the Chief's Daughter	321
The Orphan Boy Kills Beaver	323
The Moose that Had been a Man	324
Wōnyōnī Avenges the Death of his Sons	325
The Revenge of Wōnyōnī	328
Wōnyōnī Escapes from the Cree	331
A Young Man is Taken to Another World by Fledgling Geese	332
The Woman who Discovered Copper	333
Crow Monopolizes the Game	335
A Man is Carried away by a Giant Bird	336
The Underwater People	337
The Beaver who Went Home with a Cree	338
A Man Marries the Daughter of a Bird	341
A Man Turns into a Squirrel and Escapes from a Bear	342
Watc'agic Kills the Dancing Birds	343
The Earth Recovered by Diving	344
The Giant Beaver and Muskrat	345
The Redeeming of a Doomed Man	345
The Equally Matched Magicians	346
A Magician Cuts his Throat with Impunity	347
A Magician Spends the Winter in a Lake	348
A Magician Escapes the Cree by Turning into a Buffalo	349
Fournier's Grandfather's Supernatural Power	349
Thunderbirds	350
The Boy who was Cared for by a Wolf	351
The Loaned Hunting Dog	351
The Hunting Fetish	353
The Man who Talked to the Buffalo	353
The Potency of War Songs	354
The Curing of a Woman with a Medicine Lodge	354
The Medicine Lodge	355
The Man who Entered a Fish	355
The Man who Wintered without Food	355
The Origin of Mosquitoes	356
The Shiftless Husband	357
A Man Overcomes Obstacles in Rescuing his Sisters	358

PAGE.

THE TREACHEROUS WIFE 360
A MAN AVENGES HIS SON-IN-LAW 362
AN OLD MAN ESCAPES A PLOT ONLY TO BE KILLED IN REVENGE . . . 364
A MAN WINS HIS FAITHLESS WIVES BY WRESTLING 365
THE RIVAL HUSBANDS 366
A YOUNG MAN TRIES TO ESCAPE THE RESPONSIBILITY OF PARENTHOOD . 368
TORTURING THE ENEMY 370
TWO BROTHERS ESCAPE THE ENEMY BY FLIGHT 371
A MAN AND HIS WIFE ARE SAVED BY LIGHTNING 373
A MAN SAVES HIS PARENTS-IN-LAW FROM STARVING 375
A MAN, FRIGHTENED BY HIS WIFE, KILLS SWIMMING CARIBOU . . 376
AN ENTIRE BAND IS KILLED BY THE CREE 377
A CREE, CAUGHT ALONE, IS KILLED BY THE BEAVER . . . 377
A MAN SCARES OFF THE CREE WITH A GUN 378
THE BEAVER, THEIR ARROWS HAVING BEEN USED ON BUFFALO, ARE KILLED BY THE CREE 378
A MAN AND HIS WIFE ALONE ESCAPE THE CREE 379
A WOMAN HIDES BEAR MEAT FROM HER STARVING HUSBAND . . 379
STARVING BEAVER VISIT THE ROCKY MOUNTAINS 380
THE ESCAPE OF THE BROTHERS FROM THE BEAVER LODGE . . 381
THE KILLING OF THE CHILDREN AVENGED 382
THE KILLING OF THE WOMEN AVENGED 383
A MAN FINDS BEAVER IN SMALL PLACES 384
PUTTING THE ENEMY TO SLEEP BY MAGIC 384
A BLIND MAN'S ATTEMPT AT DEFENCE 386
A BATTLE ON AN ISLAND 388
A DOG-RIB KILLS SOME MEN 389
THE KILLING OF THE TRADER AT FORT ST. JOHN — First Version . 390
THE KILLING OF THE TRADER AT FORT ST. JOHN — Second Version . 390
CHILDBIRTH CUSTOMS 391
A DESCRIPTION OF PRIMITIVE LIFE 391
HUNTING EXPERIENCES — Dunvegan Dialect 393
DISPERSION OF THE TRIBES — Dunvegan Dialect 396

Introduction.

The texts with a few exceptions were recorded during the summer of 1913 near Vermilion on Peace River, Alberta. Work was begun with the chief of the band, Ambroise, a man probably then past sixty. His father was part Chipewyan and he knew some Chipewyan tales. Those he told were, however, Beaver. He spoke rather distinctly and fluently but his diction had some noticeable peculiarities when compared with that of the other Beaver living in that neighborhood. John Bourassa served as interpreter. Except for language dealing with the less usual phases of Indian life, he has a good command of Beaver which he pronounces with some accent. Mr. Bourassa speaks Cree and French as well as Beaver and English. He tends to umlaut his long back vowels and to break the forward ones. Later, an attempt was made to secure texts from Ike, a man about seventy years of age who has a nervous affection of speech. His enunciation proving too difficult, his son-in-law Louisçon was employed. While he was a middle-aged man, he knew many myths and tales, and told them fluently but too rapidly for easy writing. As a result his narratives cannot be clearly translated in several instances. The interpreter employed was Alexander Cardinal, a part-blood Cree whose command of Beaver was somewhat limited. It is hoped, however, that these texts will furnish material for an exposition of the structure of the Beaver dialect to appear in this volume.

April 4, 1916.

Key to Sounds.

a as in *father.*
e open as in *met.*
i as in *in.*
ī close as in *pique.*
o open as in *on;* occurs rarely.
ō close as in *note.*
ū as in *rule.*
û as in *but.*
ą, ę, į, ǫ, ų are a, e, ī, ō, and ū as described above, but nasalized.
y as in *yes.*
w as in *will.*
m as in *met.*
n as in *net.*
ñ as *ng* in *sing.*
l as in *let.*
ł a surd lateral spirant; the breath escapes between the teeth and the back of the tongue.
ł' the last described sound with glottal affection.
z sonant as in *lizard.*
s surd, nearly as in *sit* but sometimes approaching *c.*
j sonant as *z* in *azure.*
c as *sh* in *shall.*
γ a sonant palatal spirant similar to the sound of *g* in *Tage* as spoken in Northern Germany. In a few instances it may have been confused with *g.*
x a surd palatal spirant as *ch* in German *nach.*
h as in *hit.*
b as in *bit;* rare, probably connected with *m.*
d an intermediately sonant dental stop; that is, sonant in the latter portion only.
t a very strongly aspirated surd dental stop.
t' a glottally affected surd dental stop.
g a sonant palatal stop. It frequently occurs in the texts but is found in few separate etymological elements. In some cases it may have been misheard for either γ or ġ.
ġ intermediately sonant palatal stop.
k a strongly aspirated surd palatal stop.
k' a glottally affected surd palatal stop.
dz, dj; ts, tc; and ts', tc' are sonant, surd, and glottally affected affricatives akin in sound to a combination of the simple sounds composing them.
ʻ is used to denote especial aspiration after a vowel.
ʻ is used for the glottal stop.

TŪMAXALE, A CULTURE HERO.[1]

ī ɬa dī ōñ ke dī ɬū dûγ γū γīn lį tin da zō' ke γût t'ac
Once two brothers were. Just alone they two were going about.

2 in t'ī zō ɬe tc'ûn nō γût ɬe he kū γût dī ī ɬa t'ī tū na tcī' 'in-
Suddenly, "We will separate," they thought. "One lake large on each side

da djī ma mai' 'in da djī ya wō t'a jī kū γût dī
its shore on each side we will go," they thought.

4 a dū wût te tōn t'e djī dī e jai de dûn ne tûn ne wō lį kō-
Not very far when he had gone person's trail was there. He came there.

nai ya gū ye a k'e he' γai yaɬ k'a djū xic γa za tū na tcī'
Along there he walked. Again between mountains lake large

6 ke na de tûn na gū e xa k'a he' na des ya in da dje' tū ya
road came to the water again. Along there he went. On either side water sky

ē dō t'e ī k'ę djī' tca' ī le' ke tcin na γes dai lǫ ai ye dī tc'e ġū
was to be seen. Along there beaver dam he crossed. There woman

8 mō gō ne le' ce nī γûn nī tī ya 'ī ûs dī etc da na t'ū ōn t'e
pretty dressed he saw. "My sister, what are you doing is it?"

ye' dī dûn ne γai ya le e t'e ût tsûk as de djī yī wō' a din dī
he said. Man immediately coming, she cried. "My sister for what do you-
make a noise?"

10 dī tca na tcī djǫ na de dûn ne ma tc'e tes da e dī zō
"This beaver large here lives. People when they give to him only then

ke ne le ai yī ga ca γin tį ī ye he' dū xa γa tce' ya γī xic
he is glad. That one they gave me to. Then, 'This evening over there moun-
tain

12 na tcī' lin ta tī djī e dō wō t'e he' ca na γa ya la dje' ī dī la
large right half way there sun goes down there

γa nī nût dūs tī la a cī ye' dī as detc tca' a lōn t'e mō es dai
I will get you again,' he said." "My sister, beaver it is I will sit for him.

14 dī e djī' xōn na datc ye' dī ya γa xic kai he ca' a de' ī e dī lǫ
When does he come out?" he asked. "'Over there above the mountains sun
if it is then

ī na dūs te le ce ye' dī xa mō es dai ya γī xic na wō dje'
I will get you,' he said." "Well, I will sit for him over there mountain
on top,"

16 ye dī a t'ī ī e dī djō cût da γa cin da ye' dī ī e dī nī ye tį
he said it was there. "Here for me wait," he said. There he put her.

---

[1] Told by Louisçon, a man about 40 years of age who has maintained unusual interest in the myths of his people. The words and phrases in this text were later traced on the Rousselot apparatus from Louisçon. The transcription in this text is therefore believed to be fairly accurate.

ye tc'in nais ya γa yō nī e dja ɬīn ma' ī le' xō nī dī t'ī ī e dī la
He went toward him. He watched for him. "Just edge beaver dam at the turn there

2 xō na datc dōn dûγ γa tc'ī' e dī γa yōn nī e dja mût dī ē dja'
he comes out," her brother she told. He watched for him. His sister

a dī ī wō te sa γa yaɬ a yī zō gai ta γai wō te ca γai yaɬ
said, "'Right sun going that only he looks at. Just sun going along

4 dū la xō na datc es dī a e dī ī kū dī ġwa' tū a tai t'e tū na-
now he comes out,' my sister said," he thought. Then water all water started to move

γût da a dja'[1] tū na tcai a wū ga xût ye' ī ye īɬ ġwa' xai ya
it became. Water large but just beaver dam now he is coming out.

6 xō nī t'ī yī a γa xût te ye xīs ī e dī xain ya ġwa' ya ġain ta
At the turn just mountain there he came out. Now he looked at him.

lī na tcak' kū dī wō' kī tc'e le e dī ka e t'ū a ye dī zûn ī lī
"Too large," he thought but because bad his arrows he shot (?). Just

8 ya γai ya djī e ī e dī ye da ɬûts ġwa' ta de l'a ī ta de l'a
here his ear there he hit him. Then he ran away. Eh! he ran away.

ga yū nō γût l'a ɬin gū ġa tū nī ya ġwa tū tse a tcī' a na-
He ran back to her. Right to them water came. Then water down it became again.

10 dja' yį k'e na des t'atc ī zō aiɬ k'e ta zōk' tca na tcū ye
After it they started back. (?) On the dam he climbed. Beaver large

yī he ai ta na ya dûn na t'as a tai hī dī ġī wō k'e he' xa γin-
because all he cut up. "All country over so small

12 ts'ûɬ le γût dī won le' ye' dī dī ġe' e wō ne t'e tce ya yûl lītc
animal you will be," he said. World as many as there were he scattered over

e he' yīn les dī e tī k'e nī t'ats
because like his little fingers he cut off.

14 ġa dûn ne k'e γût des 'atc yī da na γût ye ī e dī kų e he'
Then people after they two went. Ahead they were staying. "Here camp

na dûγ γa wōs dai ûs detc nûn na djī ne gū tc'ûγ γin yaɬ
for you I will wait. My sister, your relatives go to."

16 γa ya le dje[2] a tai tī da sût tcek' a dū ya wût dai ce kū γût dī ye
As soon as they saw her all they started to cry. "Not we are going to live," they thought.

xōn ne ye ze xai nō dûγ γa e cī na dī e' dī ī e dī la xō na
"My brother killed it." "Your brother you say where is he?" they said. "Right here my brother

18 sût da' ū' nō dûγ γe dī e ū ye na γût dī e de tū ma xa le
sits." "Then your brother what is his name if he is staying there?" "Tum-axale,[3]

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[1] "Became alive" is perhaps more literal.
[2] ya'ī t'e, was suggested later as the proper word.
[3] "Goes around the water's edge," "water a few drops," were suggested translations.

ū ye a da wōn t'e' gū ye' dī gū yen nī dig ge 'a yin la' e dū
his name you will know it," she told them. They were all glad he caused. Not

2 wī djī gī yū a dī cī' a tai t'e sa zī wǫ lį da γī ye' dī
from there they would let him go. "I," all, "my son-in-law you will be,"
they told him.

ai yī 'e' gī γa ła dai a t'ī xa at dū in ła t'ī (dū dī ge)
Then with them awhile he was. "Well, not one place

4 as t'ī ka la wōn lį ī kū dī ka de ca gū wǫn lį γût dī mī da-
I will be it is," he thought. "I will go after him where he is," he told them.
"He is bad."

tc'e lī he cī yō nai ya da gût de xal at dū ī ła t'ī a γût da
When he came up to him he clubbed them. Not one they alive

6 'a lī' gū γai yał dū ye ût tûn ne wōn tca dī kō nai ya
he made. He walked along. Along there road was large, he came to.

īn t'ī zō nût te ye wō γal in ła dī mīnł da a ł'ǫ e łe 'e 'e
Suddenly he slept. Narrow one place snares they used to set

8 dai es ł'ū nes tī łin dō γin xaił γał in ût dū na wō dī ġa
he set a snare. He lay down. Very it was dark. Then not it was daylight-
again.

yī kał ka ke na gī datc a wō' ût dū na wō dī ġa mût tcût tce'
For daylight he kept climbing up, but not it was daylight again. His wood

10 a wō' a tai ga na a dū a dja' yī de' ye dai is ł'ū ī tc'ī nes ya
but all now was gone it became. Behind the snare he had set he went to.

xût l'e ġe e wō' ī zų' ca sa lūt ī ût dū ya γa da ya ī yūn de
It was night only. Sun was caught. Not over there he could go

12 mûk k'ût da lī dī ī he' a tai yī γût da na wō dûc cī kū dī ka-
because he would be burned, "All animals let come," he thought. He called-
for them

wō dī a tai nī wō nī sût ō' ġwa łī cū' a γûl le' łī xais ł'a-
All rushed up. And then in vain they tried. Just the last

14 djī' dlū 'e nī ł'a' mûk k'ût des lût dī ke e t'į ga ye łūł ł'ūł ye
mouse came running. He was singed he looked like. Rope

łe xas xai ga (łin xats) da tûn ne ta na de' ł'a da mī le' nī na-
he gnawed in two. His road he ran away in. His snare he took back.

16 ye dī la' ca' sa lūt dī
Sun was caught.

ġwa' yīt dai nes ya k'a djū yas k'e me a wō dja' gai ya le
Then forward he went. Again winter happened to him. As he was walk-
ing along

18 in t'ī zō dū e mût tse a tc'ų nī lūc djǫ γain te lō nō da ye-
suddenly along there sleigh someone had drawn. Here he had slept. Lynx
he had hung up.

nûg gai lū lō ye ł'ō γûk dûk ye k'e dī es ya' djū zō' djū dze-
In his absence someone had been eating it. After him he started. Here only
that day

20 ne tī ya lǫ nō da k'a djū na tcī' na γa γeł mût dûγ γa kwę
he had gone along. Lynx again large he carried. For him camp

a tc'in la' yit da tce na dał mût dûġ ġa kwę a wō tc'in la'
they made. Up he was coming for him camp they made.

2 nō da na γa γeł yet ye t'e a cą dī me ne da tcit de' mût ł'ī se'
Lynx he was carrying he roasted it. "My grandchild, this did you ever eat?"
"Its grease

ī zō es da dûn na ya ga yin tī xōn tī a zōn la t'a djī' γûs da
only I eat." Man to him she gave it. "Only that on that I live;

4 me ne da tcet de' ye' dī ye ł'e je' zōn' γût dōn
did you ever eat it?" he said. "Its grease only I drink."

ġwa' gûn nes tī ai ye łī ġe a dū dûn ne ū djū ûl le
Then they lay down. That one the other one not man good was.

6 xût ł'e dō' dûn ne ke' ōn djō γai ta nes tį ye tcin ne 'į ta
In the morning man's moccasins well he looked at. He was lying down
he looked at

dûk ke' ya ke' ł'ǫ 'e da sûl la ye ke' nī dī le dûk ke'-
his own moccasins behind his feet he hung up, his moccasins he took down.
Behind his own feet

8 ł'ǫ e a tai djō dûn ne ke' ī nai la tc'in ne ī ye ī t'ī zō dûn ne-
all here man's moccasins he put down he threw in the fire. Suddenly,
"Man's moccasins

ke' nûc łe kū dī ī ī dûk ke e łī tsī de γin la na nes tī xût ł'ī dǫ
I took down," he was thinking, his own moccasins it was he threw in the fire.
He lay down again. In the morning

10 ya tcō dō' nī ī ya at dai djō ġū e t'e dûk ke ī nai la xa'
ahead of him he got up. Himself too quickly his own moccasins he took down.
"Here

a ca'' cûk ke' ai le ye' dī ût t'e ġa ût tsûk yō yī la ġwa'
grandchild, my moccasins they are," he said. Just then he started to cry.
He gave them to him. Then

12 (xût de') ût t'e' ût tsûk ke e dī sût da at dū yī dī a a tai ke
immediately he started to cry. Moccasins without he sat there. Not (?)

ōñ ke t'ī dûk ke' a wō' at dū ye ke wō sītc a ī ġwa xōn-
Two his own moccasins but not he could wear them out. (?) then
nevertheless

14 te wǫ' ya mai a k'e he' at dū ye k'e wō sīt dûk ke' łī ġī yin la
sky border not they wore out. His moccasins one he gave him.

mī nī dī ġe wōn lī et da taš se' ī ła dī yin tōn mī nī dī ġe wōn lį
Pleased he was. His arrow one he gave him. Pleased he was.

16 nī te da 'ī cī ne lō' kū wō t'ōtc ye dī ġwa nō da na ts'ûts
"When you lie down on the end of a stump we will shoot," he said. Then lynx
he would drop.

ġwa yī dai γai yał a yī kī γai yał
Then ahead he walked. That food he went with.

18 in t'į zō dū e dûn ne tûn ne wōn lį ī yī he' ī cī ne lō' kūn-
Suddenly along there man's road was. From there end of stump he shot.

t'ōk' da sa kīts ût t'e ût dū nī dō wō tōn' ye' dī a wō'
Tipped up it was. "Not get it," he said. But

da ye t'ōk e dī e he' ɬį hwa a kū dī xa' ɬį hwa yū dī ye
because he shot up "Too close," he thought. "Well, too close," he thought-about it.

2 ye' tc'į' da te 'etc yī dī ġe 'a dja' γa ɬį wō dī ġe djī' γa līn
To it he put his foot up. Up it went. Then further up. Then

ya tc'į' ye k'e γa yał γa lin ya k'a ts'ī' ya ka nī ya wō tc'į'
toward the sky after it he went. Then on the sky he arrived after it. There

4 dûn ne wō nī ya mût djī zō' kī' dûn ne ya γī da lǫ ûl le'
people he came to. Caribou only food people they lived on it was

wō nī ya xût dût dī dī ġī wōn lį kū dī ī ye' a t'ī γa lī ła dai
he came to. "This place world it is," he thought (?) . Then a short time

6 e dī a t'ī a wō tc'e dûn ne sût dī ġe tcin lō' nō ji kū dī in-
he stayed there after man "My country's end I will go," he thought. Sud-denly

t'ī zō ī tc'ī ū 'ą mût djī zīs ya ɬ'ūl a lį ōn γa lī ɬ'ūł na lǫ
old woman caribou skin for him line she made. And then lines many

8 ya 'ō la' ġwa' yī yū e ya da ġa ya 'a wō dle ī e dī dī ġe
for him she made. Then under it for him (a hole) she made. There ground

ka nī ġet a zis na tcût dī t'a yin tį da bī ze' ya t'į 'ǫ ai-
she poked a hole through. Skin rawhide she put him in. Her knife for him she put in "Wherever

10 sa dī ġe on lī kų dī de da' ût da ġût da won t'as in t'ī zō
earth is when you think your robe, cut it open." Suddenly

ġa dī ġe wōn lį kū dī' ût da tc'etc ōn ût dū na γait da
"Now world is," he thought. He swung himself then not he moved

12 'a dja' ī wōn la' ût da ġa des t'atc ye da na tcī t'ōł te' k'e-
it happened. it was. His robe he cut open. Eagle's large nest he was on it

lǫn 'a dja' a sûn dī ne ɬ'ū le cût da wōn dī' ye dī ye ġa
it happened. "Grandmother, this, your line." "You will tell me that," she had-said to him. Then

14 ye dī ġe dût ɬ'ū le na dī la'
up her line she took up.

gū sō des ya dī ġe tōn t'e e da na tcī ya' dje ta dī
Then he was going along. This world far eagle large young ones three

16 da' de' ts'e' wō nī ya me ts'ī de e łe xa ōñ ke dī ye in tca na
sat on something. He came there. "What is this? Two large people

a xain la tc'in dût dī tī a łe e he' ōñ ke dī ye na dût de xał
he gave us. We do not like that." That was why two he knocked down.

18 ī ła t'a a ye xō dītc at dū a wō be cī a wō' a na t'ī nō ta'
One told him. "Not you will live but you are." "Your father

da wōn t'e na γût dī dja ke' na γût dał da' ta wōn lū īn tc'ī
what time does he come back?" "Well, when he comes back hail wind

20 na tcī na γût da lū in tc'ī na tcī a t'ī tcût le ye' dī ū nō'
big. When he comes wind big usually is," he said. "And your mother,

na wa t'e na da' dja (nō dat ya) ya dī ûn na la' tcǫ' wa tca-
what she comes back does she do?" "Rain falls heavily

ga ya lū in tc'ī na tcī a t'is da la' ûn na na da a łe ye dī ye
wind big usually is mother when she comes back," he said.

2 ga yī dûk nī ye dja ġwa ta wō lū ġwa ya lū mût ta' nō-
Then one side he went for him. Then it rained then it hailed; his father came back.

dja djō γût dī łût sûn ye' dī xa tca a ye zō a ne ī a[1] ye dī ye
"Here animal I smell," he said. "(?) you brought," he said.

4 xō t'ī wǫ γût dai łût sûn ye dī ye dût t'ōł ma xa k'ī he' dī es ya
"Nevertheless something alive I smell," he said. Around his nest he started.

ye nût de xûł k'a djō ma na γût dał ī k'a djū γût dai łût sûn
He knocked him down. Again his mother came back. Again, "Live animal I smell."

6 ye' dī k'a djū da t'ōł mai na des ya k'a djū ye ne de xûł ġa
she said. Again her nest's edge she started. Again he knocked her down. Then

na sûł le ī nī yī dī tī k'e ye tītc xa gin sût łe e de a wōn da
the small one he took up he took him around with him. "So small you will be."

8 ye' dī e γa xa tej ye t'e ī t'ûk a yin la' e he' ke ye tītc sa ġe
he said. Just large enough to fly he made him then he went about with him.

River

ōn lį dī ła dai nī yī tī na γai tûn na ł'ai tc'ī' łū ġe k'a ł'ītc
where was on a hill he put him. "Over there bottom of the river fish are swimming about

10 gū ya γin k'in ta la ye' dī a xa' ye' dī yū nī łe' xa' yūn ł'a he
do you see them?" he asked. "Yes," he said. "Jump on it." Then he jumped on it.

ġwa' yīn tcūt łū ġe xain tī nat ts'ī tsa' ya da ġe ġū ū djōn la
Then he caught it. Fish he took out. "Why don't you eat it?" He ate it. "Is it good?"

12 ye' dī a xa' et dī wa tc'ī dī ġe' was ō de wō tc'į' hwon-
he asked. "Yes," he said. "From this time world it stands as long as eat it.

t'īz jū t'a tcûγ ya wōn da
With it you will live."

14 k'a djū yī dai dī es ya in t'ī zō dū ye dûn ne tûn ne
Again forward he set out. Suddenly along there man's road

ōn lį k'e dī es ya djūn zō na dī ye yū 'ōn ts'ī yū ą na dī e
was. On it he went. Here only he camped. Over there old woman was camped.

16 tc'ī des ya û cai' da k'ī ūn na da dja na t'ī û cai dī dûn ne
He went to her. "Grandchild, how have you been traveling? Grandchild these people

mī tc'e le ût dū a wōn dai cī ye' dī mût tū e ta de a tai jī'
are bad. Not you will live," she said. "Girls three everything

18 me tc'e le a cī' ma jī t'a nat ya dûn ne γût da wǫ į ûl lī ye' dī
bad in their bodies are staying. People they kill they are," she said.

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[1] These two words probably mean, "It is only what you have brought."

ma jī t'a na dī xe cī′ a tai ye gin wǫ ī e he‘ kō la′ a dū kē-
In their bodies what stays all he killed that is why old man not he was-
pleased.

2 ne le ɬī mī de tc'e a yin la‘‘
Very angry he made him.

ī wō tac a dūc le hī ye‘ dī ġwa yin ka nai ya a cū dī-
Then, "Arrows I will make," he said. "Now after it go," "Grand-
mother what does he mean?"

4 dō‘ dī a t'ī ye‘ dī a cai′ ke tc'e le dī e dī la yī kō na datc ye dī ye
he said. "Grandchild a bad place, there he used to get it from he means.

da wōn t'ī a t'ī k'ī wō lī dī na dū zī na tcī′ na dī ye‘ dī
Some kind of a place it is. Saskatoon where there are snakes large live there

6 ī yō na da tcī ī e dī a dī yet dī ġwa yiñ ka des ya ġwa‘
he is accustomed to go, that place he means," she said. Then for them
he started. Then

yō‘ nai ya ī wō‘ tsī ‘e es ɬī ‘a da de ła‘ ġwa k'ī‘ ts'it des ya
he came there but with stones leggings he made for himself. Then saskatoon
he went to.

8 ġwa‘ ye ta nī ya e t'e ġwa nō dū zī a tai ye tc'ō wō des sût
Then among them he came as soon as then snakes all rushed on him

ī wō‘ nī e tca a tai yût ts'ûn na īn tcūt ɬīn dō ya γût ya xûɬ
nevertheless (?). All his legs caught just he clubbed them.

10 ġwa‘ e‘ t'ō nī dût dī ya ōn des ya
Then arrows he took. He started back.

ġwa‘ ye ġōn nō na ta djī‘ a zil ca mī ka nai ya ye‘ dī
Then (?) from your father scrapper for me for it go," he said.

12 a zil kōn des da tcī‘ yiñ ka dū djī‘ ye dī ye dût tca ī tc'in-
"The scrapper where I generally get it for it let him go," he said. His grand-
mother he went to.

nes ya a cai īn da dla dī dje zil dûn ne ûl lī ī wō tc'ūɬ ī
"Grandchild it is difficult there. Elk person is. Then cutbank

14 ɬ'a dai ī hwō‘ at ɬ'etc ɬin k'e tcī‘ da mas dī ī na dûz ī tcī yū-
on the bank, he runs back and forth like a dog around it chases it. It barks-
after it

ya tītc ɬin k'e tcī‘ at dū mûn nûs twą ût dū mō na tc'ai ya
like a dog. Not without his knowledge not you can come up to him.

16 a yī a dī ġwa yō nī ya ya e dja ai e sī sin xa tse‘ na gûs ‘ī
That one he means." Then he came to him. He is ready for him. "Well, I
first I saw you,"

ye‘ dī xa tse‘ yī ts'ī gū din dle ye‘ dī dō wa ye‘ dī xōn-
he said. "First down the bank you run," he said. "No," he said. Neverthe-
less

18 tc'ī a wō‘ yī tsī ġū de‘ ɬ'a yū nī ‘ets ī he da‘ dī ɬ'a ī e xa‘ a dū
down the bank he ran. Because he kicked him he started to run. "Why not

yī tcī yī dai ma tûn ne djī‘ nī γin ɬ'a k'a djū gū we na gût-
down ahead his road you run?" Again along there they ran.

ye dla k'a djū yū nī 'ets ût dū yū nī 'ets na yī yet dût tī ga
Again he kicked him. Not he kicked him. He threw him down.

2 ī ts'ût ī tse me ts'ī ū a ye ze xai a tcū ne la ze xai kū di-
He fell. Below his wife killed him. "Stranger I killed," she thought.

gū sōn dût tc'ī ū a a łī γī ze xai lǫ ye tcī tc'e ġū yō nai ya
Her husband it was she killed. Below woman he came to.

4 ya ġī e ł'etc ī 'e ye ya e xûł γa ye xûn ne xûł me' a zīł nī dût-
She was running about. There he knocked her down. He finished clubbing her.
Stone he took for himself.

dī ya ōn des ya nō dja'
He started back. He came back.

6 de' t'ō 'a' yai ī sīł ūs t'a le kū dī ne ta tc'in' t'a sa ka-
His arrows he heated. "I will put feathers on," he thought. "To your-
father feathers for me go for,"

nī ya ye' dī' t'a kōn des da tcī' yī ka dū djī ye' dī k'a djū
he said, "Feathers where I go for them after them let him go," he said.
Again

8 mût tcū a tc'in nes ya a cai wō te in da dla' ī 'e dī a dī
his grandmother he went to. "Grandchild, very difficult there he means."

a cūn ye a dī et dī ī' da tcōk' ī na de lū ī 'e dī· wō nai ya
"Grandmother what does he mean?" he asked. "Large eagles are there."
There he went.

10 dûn ne 'e tcûn ō wō yō 'ō īn tc'ī tce cī yō nī e dja ye nût-
Person's odor he smells then from the wind side he watched him. He knocked-
him down.

dût dī xûł γa łin a tai ya γût ye xûł ġwa t'a a de ła' ōn des ya
Then all he clubbed. Then feathers he made for himself. He started back.

12 k'a djū na ta tc'ī' ts'e' sa ka nai ya ye' dī ts'e' kōn-
Again, "To your father sinew for me go for," he said. "Sinew where I-
always get it

des da tcī ts'e' ka dō djī ye' dī ye k'a djū mût tcų a tc'ī nes ya
sinew let him go for," he said. Again his grandmother he went to.

14 û cū'n yī a t'ī a dī ye' dī a cai īn da dla is da dlōk na tcī'
"Grandmother where does he mean?" he said. "Grandchild it is difficult.
Grassy flat large

k'e xa k'ī tcōk' ī na dī at dū dûn ne yûn nûs tō we yō na ya
on large buffalo it is living. Not person without his knowledge comes to him.

16 ye wō 'a dūs dai yet ye lō da da de ts'ī ût dū dûn ne yûn-
His servants (?) birds on the ends of his horns they sit. Not person
his knowledge

es tō ī ût dū ya 'ị ai yī a dī ī 'e dī ye din ya xa k'ī sût tī
not seeing that one he means." There he went buffalo lay

18 kō ya ī ût ye dūs de da in deł na ya na γin la xût ye da da na-
he came. Without cause birds flew up. He made them go down again. With-
out cause they flew up again.

nes deł ye ka sǫn na γin a γa ye' dī ût t'ō sûn na γin 'ak ye' dī-
"Why do you fool me?" he asked. "Leaves fooled me," he said.

ye na nes tį dlų e a dī dla ye tc'į' at tûn na a wō de dla
He lay down again. Mouse he made himself. To it road he made.

2 ō łōn sį' ût tûn na a wōn dla' ġwa' yet sût t'a ya γa xat yel
Many ways road he made. Then below the shoulder his hair he gnawed off.

ǫn djō ya γa' xin xats ī 'e dī ye de łûts da tûn na ta na de l'a
Well his hair he gnawed. There he stabbed him. His road he ran away.

4 ġwa ye ze xai ts'e' nī dût yī ya ǫ des ya nō dja
Then he killed him. Sinew he took for himself. He started back. He came back.

dje' na ta' tc'ī' dje' sa ka nai ya dje' kon des da tce
"Pitch to your father, pitch for me go for." "Pitch where I always get it

6 yiñ ka dū djī' ġwa' mût tcų ą tc'in des ya a cų da wō dē
for it let him go." Then his grandmother he went to. "Grandmother

what kind

a t'ī a dī ye' dī a cai' dût tcin γût da k'e djī dût tcin na tcī'
is it he means?" he said. "Grandchild, tree is like animal. Trees large

8 łe dûn ne cū ī ġa ze djī' ī' dī zō' dje' hō lį ai yī a dī ī gō wō
growing together between only there pitch is. That he means. (?)

ġa yō nī ya ī ga tsī djic a da de dla' ye t'a da dītc e he
then he came to. With that stone mittens he made for himself. In them

he put his hands. With

10 yū de dītc ġwa da tcin ne ye tcūtc ye in tc'e a de xûł a wō'
he put them on, then stick he took he threw from one to the other but

xōn da ditc mût djī ce zō' * * * *[1] ī l'ą' dje' nī dût ī ya ī wō
he pulled his hand out.[2] His mittens only (?) After that pitch he took for-

himself. Then

12 kō la ga a ne dī ye ye tc'ī' dī e sī ġwa a tai ye γût ye sō
old man (?) he used to dream about now all he killed.

wō te me dī e tcai a yin la'
Very angry he made him.

14 ī wō' mût tū e ke in ne ta de djī tce ka dō dī ē lī' γût dī
Then his daughters those three "Berries we will go for," they said.

djī tce ka γût dī es deł ca jī dle je xa wōn t'e na ditc e łe
Berries they started for. "My son-in-law, grizzly bear just that way

used to be there.

16 ka wō t'a ze ye' dī ġwa' gō tc'ī' γût yes 'atc djō' es da dlōk
We two will go to him," he said. Now thither they two started. "Here

grassy point

na tcī' djū na dī he łe ġī ye dī ke γût din 'atc ta dī ye γe
large here he used to live," he said. They two came to the river. Three

over there

18 l'ō ke na de ya djō mō nī ī nī da ye' dī mō nī e dja' ta yin-
in the prairie stood. "Here you watch them," he said. He watched them.

Them to run out

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[1] The narrator was unable to remember a few words at this point.

[2] It was translated thus, but the meaning probably is that the trees beat against each other catching his mittened hand. He released himself by withdrawing his hand from the stone mitten.

de djût 'a wōn dla' ġwa' yit tc'et dī yes deł ta dē de łī wō dai
he caused. Then they came to him three of them, one ahead of the other.

2 ye yet dain in łûts ġwa' dût tc'ī ū ą ka wōt ye' na xûs ke ġe
He shot through them. Then his wife he called to. "Our children

a tai ya γût des wō ye dī ye
all he has killed," he said.

4 ġwa ġī des sǫ a tai dī ġe k'e he nai γût da ł'itc γa łį' tī ye-
Then he chased him. All world he chased him around. Then he started-
to kill him.

zī xai mī ġe wō tca de tī e ł'a wō t'ō tcī ka wōt ye ġa nes deł
Lake large he dived in. Pelican he called for. They lighted there.

6 tū ya γût des dō a tai te γe ġī yiñ ka na ta ġa łin k'a la zō'
Water they drank all up. All in the water they looked for. Then nearly

'a γa yī le' djūs dai ka wōt ye dī e djį' ye' dī ġwa' ya γa
they did it. Snipes (?) he called for. "Come here," he said. Then with him

8 ġa gō djī ya ġī wō t'ǫ tcī a nat t'ī ye łī mûk ġa ġa 'ac ī
they were going. "Over there pelican all of you just by him go,"

ye' dī ī dūz dai mût t'ō tcī ġa nes deł xût dūs da sa bût'
he said. Snipes pelican they lighted near. "Oh, snipes, my belly

10 in da na dlī de ye' dī dū' da tī a tca' tsī' ts'ûn nai ka da dûn-
you seem to like," he said. "Somewhere black water bug skull I myself looked-
for."

nes ta īn ła wō te ye' yī ze yī γe wōt ye ai tai ġī wa nį ġet
One place in his mouth very all they stabbed him.

12 ġwa' γin deł a tai γū ye nais detc kō la me tc'e le 'į 'į a ta
Then they flew off. All along there they flew off. Old man. used to be bad
all of him

tū ye γût des wǫ
water he was killed with.

14 e dū we tc'e' ġwa' yī dai dī es ya at dū tōn t'e djī' dī es ya
From there then forward he started. Not far he went

dū ye dûn ne nī ya ke nī ya djō 'ō zō' kō la' mût tsī' dûk-
along there man was going. He came down to the river. Here only old man
his head was gray.

16 k'ûl la tī sûn na wōn nį ya me 'a lī' kū dī ai la mût tcił le ī'
Miserable, he came there. "Who is it?" he thought. That one his younger-
brother

'ûl lī lō es ke γin lī dō la nī łûγ γût ye 'ī me ûl lī yū dī ġwa-
it was. Young men when they were they saw each other. "Who is that?"
he thought. Then

18 hwe' γa γût da k'e he' łe wō γût dītc ī la ī lō dûγ γa ī ī γin-
the way they had lived they told each other. Then brothers of each other
they were

lin lō ġwa hwe' łe na γût dī
then they knew.

Agait'ōsdûnne, The Hair Scrapings Man.[1]—First Version.

īn ła dī dûn ne ne łǫ k'a detc īn t'ī zō a zis a djin la de
Once people many were going about. Suddenly hides where they had-
been dressing

2 ī e dī wō tc'į' tc'it dō a ût sûk at hai tc'e ġū a cī ne' ai tai
from there child was crying. All women those all

wa tc'ī' na wût de sûtc γa łin a dū lį gī 'a a γa īn ła de tcū yī'
toward it ran. Then nothing they found. Hairs one at a time

4 wa nī gûl lį ōn at dū lį wǫ lį ġwa hwe' tc'ī ū ą wō tc'į' des ya
they picked over. Then nothing was there. Then old woman toward it went.

e dī zō a γa t'a tc'it dō a ka dūz nī ye dīn tī dûtc tcī zē'
Only there among the hair child was crawling about. She took it up.
Her mitten

6 t'a yin tin
she put him in.

e dū tc'į' ya γût da ġū e t'ī na tca' a dja' ġwa k'a da tce
Thereafter she took care of him. Quickly large he became. Then
he walked about

8 a dja' ī dō we tce xa k'ī tc'ī dûn na a lī lō ī wō ł'ō ke zō ca
it became. Thereafter from buffalo person he was because "Grass only
to me

nī nûl letc a cūn et dī xai ye ī ł'ōk ya nil letc ī xût ł'e ge
bring, grandmother," he said. She did that; grass she brought for him. Dur-
ing the night

10 ai tai ł'ō ke ne dū we gū zō' xa t'ī zō da tōn te kū dī me-
all grass was gone. Then "Only that he is doing," she thought. His grand-
mother

tcū ą yū dī he na γûn nes tį ye k'ai ta mût tcût de' ga nī tc'ił dī
thought about him. She lay down again. She looked at him. Her blanket
there was a hole through

12 ye dī wō tc'į' yûk k'ai ta gū zō nī 'ī ya at dûk ġat at ye[2] xa k'ī
from there she watched him. All at once he got up; he shook himself imme-
diately buffalo

a dja' ye ka ûs ī kū dī ye yū e djī' na nes tį gū zō' xa t'ī lō
he became. "Why did I do this?" she thought. Under that she lay down again.
Then "What are you?"

14 yū dī e dū wa tc'į' ōn djōn ya γût da
she thought. After that well she kept him.

īn t'ī zō tca' e tc'ût tc'ût daitc dûn ne gōs tai kū dī 'į 'į tca
Then beaver they were after. "People I will look at," he thought. Beaver

16 tc'ût dītc ût dū dûn na dje dût dī hī ai yī ût sûn tca tsûn'
they were eating. Not people pitied him (?). That meat beaver meat

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[1] Told by Louisçon, Alexander Cardinal interpreting. This text was also traced in part.
[2] Probably for ût t'e, "immediately."

ya ʻį na nes ʻak łī mī de tc'e ōn lį a wǫ' īn ła t'ī kō la mai-
he saw. He was fooled. Very he was angry but one old man (?)

yī tc'ī' tcū dī ya yī ʻǫ tca' ts'ûn ne' dûn ne l'ǫ nī dī ī ʻū'
he gave him. Beaver leg bones after the people were gone he took up then

yût ye dûk dī e cī tcwą de' ût de jō tca' zō wa xai lis es sī
he swallowed it. "If I pass it only then beaver you will kill,"

kū ye dī
he thought.

ġa łin lō mût tcwą es ke ge en ne zō' dûn ne ke gût dītc
Then his grandmother boys those only people were going about.

īn da łin ya ġût dī bût' mût tcū a dûn ne k'e ya γaił dītc mai-
Then they were starving. His grandmother after the people was going about.
Her nephews

ze' e me ġa lī ya dī bût gū ye en da dla he' a cūn e da ūc-
then were starving. With them it was difficult. "Grandmother I will fish

γûj je tca tū wa ts'a tse ī ʻe dī ûc cū djō ła łū ġe a t'e cī
beaver lake old one there, grandmother, here fish there are,"

e dī īwō' īde ya ta γa nī xił mō e da ūc gûj jī e' dī yū e da ʻe'-
he said. Then chisel for him she cut the ice. "I will sit for it," he said.
"Where he is fishing

gûc dji de e ca tca' na tcī' xain la ī tc'a gū lai[1] dût tcin
I will go." Beaver large he took out. (?) stick

te na yût sits ī ʻe dō γai gûc ce ī la' dī an t'ī e xûn ne xûł a cǫ
he pushed in the water. There he was fishing. (?) Four he clubbed.
"Grandmother

ī ts'ī łū ġe dī an t'e zī a xai ye' dī mût tcwą' ye tc'ī des ya
down there fish four I killed," he said. His grandmother toward it. started

gū zō tca' na tcī dī an t'ī ze' xain lō ī lō a dī nī ye din la
Behold beaver large four he had killed those he meant. She took them up;

gū wes gûn ge' na yī la tca' tsûn' γa ts'et a cūn tca ts'us-
in the fireplace she put them down. Beaver meat they ate. "Grandmother.
mesentery

dī le' ca ne ts'ûł ye dī e xa yin la
for me roast," he said. She did that.

ġwa' mût tcū a dûn ne k'e ye dī es γin yīt da' na γût ye lō
Then his grandmother after the people she carried him. Ahead they had-
been living

dûn ne ga' ī e dja' tca tc'ūs dī le' ût sits dûn ne ût dū dje-
people they saw it was. Beaver mesentery he was eating. People not (?).

da dût dī ne[2] ġī ġai γût de la a γai t'ūs dûn ne' yī ōn ī ya wōs ya
They went after him. Agait'ûsdûnne over there he went.

tca tcōs dī le' gī ge dût de ya gī tc'ą k'ût de na γī de tcī γī tye
Beaver mesentery they went after. The children they were carrying they put-
down.

[1] "Spear handle (?)."
[2] With negative it was translated, "became crazy."

łin' gī de tcai a gī yin la' yī ts'ī' mai ze tca wō' dai is łō djī
Very angry they made him. Down his uncle for beaver where he set snare

2 ī e de īn k'e tīn tcī ût dain tcū da t'ī a t'ī ye dī ye ca
there on that he started to cry. Himself too "What is it?" he asked.
"For me

za za wō xai lī ye dī ī ġa hwe' tca' tca ts'ûn ne ī ī ce tcǫ'
kill it," he said. Then beaver leg bone he passed.

4 łin dō in na dī xe cī ai yī ai tai mûz ze xa ya γin la
Then all who were there those all his uncles took them out.

e dū we tc'į' yit dai' γût des da k'a djū ye γût yī bût'
From there ahead they moved off. Again they were starving

6 a wō dja' ī dī xa k'ī nes tō ī tca 'ī tc'ût dī ye dûn ne ta ke-
it happened. "There buffalo not knowing I saw," someone said. From among-
people

wō ne djī e t'ō nī γût dī la dûn ne tcǫ'[1] yī ka des ya xa k'ī
arrows he took. People asleep for them he started. Buffalo

8 na de lǫ wōn nī ya ye tc'ī nī des ya xa k'ī a dja' xa t'e ye nī-
were there he came. To them he was coming buffalo he became. Just
he started to play.

tc'ī atc a tai ya γin wō
All he killed.

10 yī dje na da le mût dûγ γa wes ōñ ġa[2] wōn tca de a wō-
He was going back for him fireplace large when it had been prepared

tc'in dla de ts'a de ts'ī mût tcū' tcûtc k'ût tc'e tcûγ γe da
they were sitting. His grandmother wood who was sitting on crying

12 û cū ye wō a dī dī ye dī ye īn ła dī xa k'ī ma na dū e hī
"Grandmother, why do you say that?" he asked. One buffalo their (?).

dûn ne mais tcą' ne dī tō ī e t'ū in ła dī mais tį ī wō ton 'ī 'ī
Man his bow one he had taken, arrows one bow he was holding.

14 k'a la γe kai me as et dī me as e dī dûn ne tûn ne dût lûtc
"Caught in the willows, who said that of me? Who said that of me? Person's road
who carries arrows."

łin dō at dū lī na wō te ye' ī wō et dū ût de t'ōk dût sī'
Just nobody spoke. That is why not he shot. Their heads

16 ōñ ke t'e e in łe dai yī tcūtc k'e yin nī yītc tcī yit da gin la na xa-
two he held together. He broke them. He threw them in the fire. "Your animals

γût dai dac ła lǫ yīt dai xe t'ī e na de hī kū ye dī he tc'a gin deł
what did I do to?" "Ahead they were staying," they thought. They started off.

18 kō la in ła t'ī e dī dûn ne l'ǫ e sût da xa k'ī k'a bût t'a
Old man one here after the people left sat. Buffalo fat his blanket

ya t'ō e ī dût tca γa xai ya γin 'ǫ a ca xa k'ī ya djī tc'ū ne'
he had put that for his grandfather he pulled out. "Grandfather, buffalo
young wolves

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[1] Translated "after everybody lay down"; compare dûn ne l'ō e, "after the people left," l. 18 below.

[2] See, gū wes gûn ge', p. 312, l. 14 above.

ye ze xai lǫ ī k'a la bût t'as t'ǫ ī yū dī e ya yin 'ǫ ût dū xa-
killed it is its fat." "I put it in his blanket," he thought. He gave it to him.
"Not young buffalo fat

2 k'a k'a a lī kū dī ġwa hwe' dût tca', da dī a gûn ne t'e
it is," he thought. Then his grandfather he told it was.

gū ye t'ō e e cī ye na γût dī ye xa da xat (?) da γût t'ō e ye na-
"Their arrows they will know (?). Their own arrows if they know

4 γût dī e de' ī γa de xa k'ī yī gût ū le cin de tce a ca γût dī
by that buffalo let them take. I was angry they said that of me."

ût dū xa k'a at dū k'a ûl lī kū dī mût tca' ī wō ke ne lī
"Not young buffalo not fat it is," he thought his grandfather because
he was glad.

6 ġwa hwe' mût tca da dī gū ye t'ō ûs sī e na gût dī ût de' ī γa da
Then his grandfather he addressed. "Their arrows if they know by that

xa k'ī nī gût ū lī ġū ye dī gō tc'ī' mût tca' dûn ne k'e tūn tc'e
buffalo they will take," he told them. Thither his grandfather after the people
he moved.

8 xa k'ī se tetc kū γût dī ye gī 'ōn' de ts'ī lō ye γa djō' da ts'a
"Buffalo are lying there," they thought. Over them they were sitting. "Why
here are you sitting?"

ġū ye dī ma γût da wō ł'ūł kū γût dī ye ła γût t'ī ī ya γī dai de'
he asked. "We will snare them," they thought. (?) if they are alive

10 xa wōt t'e la ġū ye dī kō la ī wō ye tc'ī' a a ya la e t'ai na-
it would be like that," he said old man, but to them he came immediately.
"Your arrows

xai t'ō e me da din 'ai sī in dō wa łeł ġū ye dī ût dain a cū yū
those they are sticking out of you take," he told them. "I myself and my-
grandmother

12 na xa gût dai wō lį kū dī da t'a sī tc'ûl la k'e nī da sûl la xa k'ī
our animals there will be," he thought. His own poor arrows he left on buffalo

ye łe da nī 'ets
they all stepped on.

14 a γai t'ōs dûn nai tī sûn ne a dī zûn ī 'e dī yit dai dûn ne
Agait'ōsdûnnai miserable was becoming. There ahead people

ne łǫ me dī hī ġī yī dī mat t'ū e ma tc'a 'ī xa des ya ya k'ai-
many their boss they had his daughter they did not like. He went out.
She looked at him.

16 ta e na dai' yin djī' djes dûn ne ye' dī łį' yīn de tc'ī a ye dī
"Your eyes I do not like," she said. Really he became angry

ī he' ya l'ǫ e wa tc'į' des ya ya l'ǫ e ī sûl lûts ġū e t'e gū-
because behind her toward he started, behind her he urinated. Quickly
her abdomen (?)

18 tcō mût tcwą ġa nī ya tc'in dī[1] kwę a wa' dlį et dī tc'in dī
her child was born. "Medicine lodge make," he said. Medicine

[1] "Ghost, spirit" (?).

kwę a gin la' mût ta' yī le sį' k'e wō lûts ûs sī e dī ġwa'
lodge they made. "His father who is let him urinate on," he said. Then

2 tc'in dī kwę a γī lī' nī γûn nī deł ta na γût det tetc ōn γwa łī
medicine lodge which they had made they went in. They missed him once in a-while. Then for good

na dū e mût ta' ûl le cī ût dū a da tc'ût dī a γa t'ōs dûn ne ī'
he was gone. His father he is not they knew. Agait'ōsdûnne

4 ī zǫ' a dū wa tc'it da ya xa' dûn ne a lǫn t'e djō' a tc'it dū yī
only not went there. "Well, man it is here let him come."

'ōn mût tcwą' ûc cī tī sûn na ye ka a da dī a' ya dī ī yū a dī
Then his grandchild, "My grandchild pitiful concerning this what are you-saying?" she said. She liked it

6 xon t'ō wō' wō tc'į' des ya nī yē de mût tc'į' tc'ût de tī ût' ye
that is why thither he started. When he came to it he took it, immediately

ye k'e sûl lûts
on him it urinated.

8 a tai ī tc'e ġū yū a γū t'ōs dûn na ī' gū na tûn na ai tai
All the woman too Agait'ōsdûnne their clothing all

ġū k'ût ts'e des la ġū ye tc'ǫ' kōn' a tai dǫ' tc'e nes sûz 'on
they stripped off. From them fire all (?) they put out. Then

10 mût tcwą' ts'e' xon yū tsī a łe t'ai ya γin la ġū ye tc'ǫ' mût-
his grandmother sinew fire too pillow she put inside. From them his grandmother

tcwą tī gûn nī yū dī gū lō' xût dûn ne gin 'atc gū ts'e xain la
they drove off. "I wish in the morning when they get up sinew they will take-out."

12 xat dûn nī gin 'ats ût dū lī ġī ye at t'ī wǫ lī a cų tc'ī a łe'
In the morning they got up nothing they could use was there. "Grandmother's pillow

t'a na nī t'a ye' dī ye tc'it des ya e t'ī zō ts'e' ī yū kōn'
look inside," he said. She started to it. All at once sinew under fire

14 yū se se ła lōn kon' na γin la' gū lū' e t'ō sa a ne le' tc'e ġū-
she has left. Fire she built again. "I wish arrows for me you make," woman

tc'e e dī xa da k'ût dai' me tc'e le hī ta sī ya ōn la' gū lū'
he told. Just willow poor arrow she made for him. "I wish

16 tc'ū ne ta dī tc'ū na' lū' a xō na wō wō sītc e dī ye ût dū
wolves three wolves I wish would come to us," he said. Not

ła dai k'a djō tc'ū na ta dī γa wa sił a tai ya γin wǫ ī tc'e-
long again wolves three were coming. All he killed. The woman

18 ġū ī ī ye tc'į' des ya yin wō' dai' ī tcūt ya γat ta dē da
to them she went. Their noses she took hold of. She rubbed them. Three

a tai xai yin la' γût t'a wō ne ta wō nī ī t'a γa gin deł gū lū'
all she took out. The skins untanned inside they went. "I wish,

20 ma tcī ke nin de ta dī ma ta' wa' sił wō le' e' dī ût dū ła de
caribou thirteen you will run along it will be," he said. Not long

ga wa' sīł a tai ya γin wǫ ga a zis tc'ū a γût de dla' k'a djū,
they came. All he killed. For them skin tipi they made. Again,

2 xût da ta dī lū' a xa ga' la nī wō sīt ta dī yū ga' nī wō nī sût
"Moose three I wish by us would run." Three by them came.

ī djū a tai ye γin wǫ ga łin a t'a zī' at dū lī ī gût dût lį
Those too all he killed. Then leather nothing they had

4 a gût dja
they made.

mût tce yī' gū ga' wût ye dōñ ke a na wō ke le a cī gū ye dī
His father-in-law "With them very famine you will die with,"
he told them.

6 mût tcwą ī ai yī zō' k'e a ka da γin sût ī e he' a dū dōn
His grandmother, she only after fat he left. With that not (?)

ī de xa γa łį' dōn ke gū ye in da dla xût dût da t'a gûn na-
(?) just starvation with them was hard. Just that way they were dying

8 ke sō kū γût dī e tcō na wō de lī kū dī ga' na γa deł ga łin'
they thought. "Well, we will come," they thought. Then they came. Then

at dū na gût dût deł e dī ga nī gin deł gū tse dō at dū sai
not they could go, there they came back. "Formerly not I

10 gū ya at sûn a wōs lī he sī gū ye dī gū tse dō a tcū dez ya
for them meat I will get, I said," he said. Before he went away,

xat da' na łū γût dī le de' at dū xa la dī ū γût t'ū gū yet de
"Moose many when they go not the leader shoot," he told them,

12 a wō' ga nī gûn nī deł ga xa da was sīł t'ais ł'a tcī' ī zō ū γût t'ū
"but when they come, they run out those behind only shoot."

a wōn' me zī dûn ne a lī dō' xa la dī dûn ne ī e de łûts me-
But owl person when he was the leader man he shot. His wife

14 tc'ī ū ą a zis wōn de dla ye des sō tōn tī a tc'e nī ł'a lō ye ī-
skin (?). She chased him. Far he stopped running, he fell.

ts'ût lǫ xwōn tī γût dai nûl lį at dū' gwe de ta na wōn tsīt'
"This kind animal you are. Not quickly you will die,"

16 ye' dī ga zis yet dū ne dītc gwa me tcī ū ą ne na ī dja ī wō'
she said. "Skin you roll up in." Then his wife got up. Then

me zī ī mût sī' mûk k'a ts'et de γal ī wō la mût tsī' na tcō de
owl his head they clubbed that is why his head is large.

Agait'ōsdûnne, The Hair Scrapings Man.—Second Version.

18 xa k'ai zis ai yī t'a e dō we ts'e' ts'it dō ût sûk ī e dī
Buffalo hide inside it from there child cried. Then

wût s'it tī a ja ī e dī xa k'ī γa' ai yī ta zō' ts'it dō sût da'
she started to it. There buffalo hairs among them only child sat.

20 nī yī dī tī tī sûn ne yū dī mût dai ya sûn ne 'ûn a wō ne' tin-
She took it up. Poor thing she thought about it. They tried to prevent her, but
"It is pitiful"

sûn ne yū dī nī ye dī tī ya γût da yen de ce
she thought. She took it up. She cared for it. She raised it.

2 ġū e t'e nût ca a t'ī a cūn' ye dī ɬ'ō gī zǫ' ca yū e
Quickly large it was. "Grandmother," he said, "grass only under me

nī nī le' ye dī ɬ'ō gī zǫ' ye yū e nī lī ai yī xa ɬ'e gī ût dū lį
put," he said. Grass only under him she put. That during the night
nothing

4 se 'ō nûn zō' on lį a cai da t'ī an t'ī yū dī mût ts'ût de-
lay there. Ground only was there. "My grandchild what are you doing,"
she thought. Her ragged blanket

tc'iɬ k'e wō tc'ī' yûk k'a ta xût ɬ'e ge xa k'ī na tcī' nī ī ġet
through it she looked at him. At night buffalo large he got up,

6 dûs tī e ût sit a cai xa k'ī lǫ a t'į yū dī
what he was lying on (?) he ate up. "My grandchild buffalo is," she thought.

dûn ne dǫ' a wō xa k'ī' ts'a 'į dûn ne ne ɬǫ ne a t'į
People famine was killing. Buffalo someone saw. People were many
it was.

8 xat ɬ'ī djī' miñ ka ts'a dū de lī in ła zō' a wō 'į kū dī xa k'ī
"Tomorrow after them we will go. All together we will do it," he thought.
Buffalo

γa 'į xa ɬ'e ge dûn ne tcō' dûn ne 'e t'ō e dûn ne ta k'e we-
he saw. At night while the people were asleep peoples' arrows among the people
one from each

10 ne e t'e 'e t'ō nī din tǫ xût ɬ'e ge xa k'ī ka des ya ya 'į
arrows he took. At night buffalo he started for. He saw them.

ye ts'it des ya ye ġa nī ya et dū ye nē djit yū da t'ū ai te
He started toward them. To them he came up. Not they were afraid of him.
He shot them. All

12 ye ze' xai dûn ne e t'ō dōn lį mûg γût dai' da yūn lį' kū dī
he killed. "People's arrows they are his animals they will be," he thought.

k'e nī dai yes tǫ dī ûs cū yū ût tsûn' a dō dle he yū dī de t'ǫ
He placed them on them. "This my grandmother meat we will make,"
he thought. His own arrows

14 ǫñ ke t'ī k'e nī la
two he placed on them.

yī de dûn ne ka na des ya yī dī zō kon ne tcai a ts'in la'
Back to the people he started back. Just back there fire large someone-
had made.

16 dûn ne γō nō γût dja mût tcwų tcûtc k'ût dje' at tsûk a cū
To the people he came back. His grandmother on the wood was crying.
"Grandmother,

da na da dûn ne mûγ γût da iñ ka din ya ne nī k'e sût dū-
what is the matter?" "People their animals for you went, 'On you we will-
build a fire'

18 ɬī dī ne dī me' a ce dī et dī dûn ne a tai ûn ne dī ye dûn ne
they say of you." "Who says it of me?" he asked. "People all say it of you.
People

ût dū mī nī dī ġe a tc'et dī' na xa γût dai e dū lį tai l'a ī e dī
not are pleased they say." "Your animals none ran away. There

2 xût l'e a na' ū dī xe mût ts'it ta na dił at dū lī tai l'a e dī
at night they are still there to them go. None has run away," he said.

dûn ne l'ǫ e ī e dī sût da kō la łī gī ya ga sût da a cą
After the people had left there sat old man one. By him he sat.
"Grandfather,"

4 ī e dī tc'ū yū na ya ya ze ze' xai ī la γûs 'ī ye dī a ye dī
he said, "wolves young one killed I saw," he said. (?) he said.

dûn ne k'e γût des 'atc ī e dī xa k'ī a t'ī ī e dī zǫ' sût tī
After the people they two started. There buffalo were. There only they lay

6 ût ts'ī tc'ût sût tī ye tc'e a e dī mût ts'it sût des deł xa k'ī
toward they were lying. In front of them there toward them they went.
"Buffalo

a na ū de he kū γût dī a wōn' γī ts'e des deł ai te ye γin wǫ
we will surround (?)" they thought, but they went to them all he had killed.

8 e t'ō xa k'ai k'e da se tǫ me na ts'et dī e ka wō te dûn ne
Arrows on the buffalo lay on them by those they knew them. Very people

ī nī dī ge e dō wō lō
were pleased. The end.

Atceco Kills Buffalo.

10 da' dûn ne ya' dī bat dū xa k'ai tc'a' į tes ō' ne dū we ta jō we
Then people when they were starving buffalo someone saw. Guns
were none. Open place

'a t'į 'e' et dū 'a' tc'el le a jǫ ōn t'e xa l'e dje me da cį xa nac 'ī
because it was not they could do anything it was. "Tomorrow that we may-
corral them, fence

12 a tc'ūl le ts'et dī a yī 'e' a yī ze nī he' me tc'e tc'el le łī ġī tc'ût dō
we will make," they said. Then that day they left them. One boy

'e tce cǫ 'ō ye da ne' jį' ka des ya dlą a yī 'e' da ne' ye tc'į' me-
Atcecǫ called people (?) after them he started. Then people at him
they were angry.

14 dje xaiñ ke da ne' 'ai k'e a jǫ 'a' wōn t'e 'e' xa l'e ta miñ ka
People all because (?) they were next day after him

ka tc'e tes deł
they started.

16 ac ka ne dū we ġwa at dûn ne tį da xa k'ai ka des ya lǫ ts'ûz-
Boy was gone. Then he himself alone buffalo started after. "Let us-
kill him."

zū xaił et tc'ût dī ġwa mī ka tc'ût des deł γit da γa kwōn ne tca'
they were saying. Then after him they started. Waiting for him fire large

18 'a γin la e dįn γût des ts'ī na γût dał me tc'ǫn ye ne xe ya γa
they made. There they were sitting. He was coming back. His grandmother
raised him over there

kwon tc'ai me tcwōn' a tcûk sût da 'a cǫn' ye ka ne tcûk γa ye dī
behind the fire his grandmother crying sat. "My grandmother, why are you crying?" he asked.

djō ne' tse zū xai le ne tc'et dī a yī 'e' a cûk' ye dī me' a ce dī
"These people 'We will kill him' they say of you." Then "Grandmother," he said, "which one

cût da da dī a ce dī į cį me da' tc'e ne djit ke k'e
said that of me show me." They were afraid of him.

xa' ġwa xa k'ai ka tc'ût des deł e dį na dī 'į 'į γin yī ka dī į į
Then buffalo they started after. Where they had been they went to look.

ġwa k'a me da t'į tc'e' na a xa' yin a sōn' a yį' ac ka gū k'e na γa-
Still they were to be seen. "Hold on, they might see us." That boy after them went along.

dał tc'e xa k'ai na nī yīc a cǫ' gī ye dī γa a yī xa k'ai ja ga wǫ
"Hold on, buffalo might see you," they said. For them these buffalo he killed.

gū tac e me is ke ġe na łǫ ōn ke k'ī xain la 'e' e yī 'e' yį ka des-
His arrows his children many two he took out. Then to this he started.

ya lǫ xût l'e γe e dį xa k'a ya γin γǫ lǫ da' xûn na ōñ ke k'ī
That night there buffalo he killed. Some of them two

γa da sel la mes ke ġe īn la t'į xa k'ai ī ła dī gū ya da sel la 'a-
he gave to them; his child one, buffalo one he alloted. Then

yī 'e' ya γa γit da
they were saved.

Atcecǫ Kills a Bad Man.

ī ła γō t'e dī ya tc'e dī bat 'ū' łū ġe na łǫ a da tc'e dī ǫñ ka
One time they were starving. Then fish many they knew in that direction

tc'a deł e dį kō la me tc'e le na dī ye 'e da tc'et dī 'a yī' 'e'
they traveled. There old man bad was living they knew. Then

na dū e e cį kū tc'ût dī e yī 'e gwa tc'į' tc'a deł 'į 'į k'a ye dī
he was away they thought. Then thither they had traveled still there

'a t'ī lǫ a yī ac ka na ts'ût le a ce ma k'a wō cį' et dī me na-
he was. That boy small, "Grandfather I will visit," he said. His friends

djī ne yū la yet dī 'in k'ai dec bût ca in da wō de dlą ma k'a-
"Do not," said. "Nevertheless, I am starving for me it is hard, I will visit-him,"

γa wō ce' et dī wō te na ts'e ne 'ûn 'a wǫn' yiñ ka des ya
he said. Very they restrained him but to him he started.

yō nai ya a yī kō la ye ka dī ya ye dī a ca' dec bût a yī 'e
He came to him. That old man, "Why did you come?" he asked.

"Grandfather, I am starving because

dū' dī 'e nī ka ts'ī ts'ī de ca e yī 'e' 'ac t'į ye dī' kū la at dū
this way to you I came. That is why I am," he said. Old man "Not

ła de ye dī 'a wǫ t'į 'ǫ din da ye dī ne jū cail e cį e ca' k'a da-
long time," he said, "you will be. Go back," he said, "I will kill you."
"Grandfather as people

2 ne e dinł dlī a dīn dī 'ǫ łū ġe ma ne t'es et dī me tc'ī yū γa
(?) you speak." "Well fish cook for him," he said. His wife

ja łū we se t'e me' jūc xai le kū dī kō la ġwa 'a yī ac ka
for him fish cooked. "I will kill him," he thought old man. Then that boy

4 łū ġe yat tset' da ne t'e łū ġe γin tset k'a γin da 'ōn t'e a tce-
fish he ate. "What are you? Fish you ate still you live. You are Atcecwa,"

cwa ye dī a ca 'ū da' γac t'e xa t'e ca nī tcūt dī ai ye 'e
he said. "Grandfather, then what am I thus to me you gave to eat. Then

6 a γūs set cīn dī ge wō lį' da was dī xa a din dī kwōn k'e a ġon'
I ate it. I was glad it was. What did I do you speak that way? But

cīn dī ge tc'ai ōn lį'
I am glad it is."

8 k'a tcū ma īn t'es ye dī ma tc'ī yū wa tc'į ya e t'e 'e' dū da ne"
"Again for him cook," he said. His wife for him she cooked. "Not
person

xa cī le da ōn le 'į 'į 'į k'ai tc'in t'e da' wō t'a cī e cą da gōc dī he ka
did it to me it has been. Nevertheless supernatural power we will use on each-
other." "Grandfather, what am I to do

10 'a din dī hwōn k'e a wō' ce de ye' ne łǫ γīn tset a ca' nûn ne xa ts'e'
you speak that way?" "But my food much you ate." "Grandfather, you first

a ce ne le' ye dī e yī kō la ga tc'in t'e a yin la te ka tce tcōk' a yī
do something to me," he said. That old man supernatural thing he did.
Large frog that

12 me ł'ą sût da nǫ' ye' dī ai ye ac ka ye dī ye de dûk' ū nûn nai
his palm sat. "Take it," he said. That boy he told. He swallowed it. "Now
you

'a ce ne le ye dī ī he a ca ū da ye 'et da wac de ū ka a din di-
do something to me," he said. "Yes, grandfather, what do I know because-
of which you speak that way?"

14 kwōñ k'e 'a wōn ġwa ût tce cōn' te ka tce at cût le de dûk
But then, "Atcecǫ frog small you swallowed,

da ne t'e at dū kīn dī ne 'a' 'a ca' 'ū da was t'e 'ū ka a din de
how is it not you minded it?" "Grandfather what am I because of which
you say that?"

16 kū la ye de dûk' ġa cū' e tc'ītc a dja'
Old man swallowed it, then hardly he breathed it became.

e tce cō xwōn' de ła kū la 'at dûn nī a ce' į at da wō dī a yi 'e'
Atcecǫ ran back. Old man "He he did it to me he knows." Then

18 a tce cōn' ġwa ta na de ł'a me tc'ī yū wa' wō t'e ū tcō' me k'e nō ya
Atcecǫ then he ran back. His wife, "Very well after him go,

'a' na cū dle ye' k'e de ca tc'e ġe tsį' tī sûn ne et dū ġwa cûc-
get him to cure me." After him she started, woman it was pitiful. "Not yet
I can marry

da a yǫ wōn t'į na nū tį ye dī ī he e'dī ye ts'į' xwōn nī dja
it is. Let him keep you," he said. "Yes," she said. Toward him he turned-back.

2 ġwa k'a xwōn djū e djitc ja k'ain e djin ġwa k'a e djīc lǫ e yī
Yet so well he was breathing. Over him he was singing. Still he was-breathing. That

te ka tce łin dō' me ze k'e łī ye dûn ne 'ǫ ġwa t'ai ts'ût
frog at once his mouth he closed. Then he died.

4 ġwa ta na de dla ye dī'e nō dja da 'ō wûn ne da 'a ne t'į 'e ce'
Then he ran back. Back there he came. "How did you live, you are?"
"My grandfather

wō te' tcū ya lǫ ūt dū me tc'e le wǫ dja tcûn nī cūt gûs set a k'ai
very was kind. Not he is bad. Well he fed me. I ate it."

6 kū la me tc'e le 'į 'į 'ût da tc'et dī a yī 'e me dje ne djit ġwa
Old man used to be bad they knew. Then they were afraid of him. Then

e tce cō ye ze xai wō' te dûn ne 'į nī dī ġe a dja' ġwa gō tc'į'
Atcecǫ killed him. Very people were pleased it happened. Then to it

8 ts'e dī es da łū ġe ka a yī 'e' dûn ne ne łǫ ne da γût da me tc'ī-
they moved camp, for fish. Then people many were saved. His wives

yū e ne łǫ da na ya γwō a yī tc'ī yō 'a nī' ye dī le hī 'ai k'e nī na-
were many. People he had killed the wives of those those he had taken, all they took.

10 tc'et dī la a yī 'e da ne' ne łǫ ne 'į dī ge a dja' e tc'e dī e tce cō
Those people many they were glad it happened they say, Atcecǫ.

Agait'ōsdûnne Marries the Chief's Daughter.

a γai t'ōs dûn ne' e lį lǫ et dū a da tc'et dī xō te dûn ne tį sûn ne
Agait'ōsdûnne it was. Not they knew. Some kind man, miserable

12 dûn ne 'ō djī' tī sûn ne dûn ne' e lį xō t'e dûn ne ye tc'e ī ne
man, more than that miserable man he was. Such man they despised,

e dū lį' ze' xai e yī e he' łī ġīn dûn ne miñ kai e lį dûn nai tį
nothing he killed because of that. One man respected was. Headman

14 tc'et dī me tū e xōn djō ya γût da ke tc'e le hwū ke wōc 'ał e-
they called him. His daughter well he kept her. From bad he kept her.
On account of that

yī tca' wōn djū ya γût da
well he kept her.

16 gū zō 'in t'ī zō ma bût ne tca' a dja' dōn t'ī wō' ō t'e yū dī
Then suddenly her belly was large it happened. "How did it happen
is it?" he thought.

mût ta' a da tcū dī kū dī ye tc'ī tc'ût dō a le hī a da tc'ū lī hī
"Its father will be revealed," he thought. "From whom child is made it will-be revealed,"

18 kū dī mût ta' tc'ain t'e 'e' in da de dla na tûn ne ya dje γa γût da
he thought, her father. With supernatural power, strong thunderbirds
young ones he was keeping.

kwą ʻa wōn dlaʻ e dī mī ka nūc taiʻ kū dī dûn ne ai t'e e dī nī la
The cage he made, "There to it I will look," he thought. People all there
he took.

2 me ʻa t'ī et dī in dū e dûn ne ai t'e et dī ai yī na tûn ne ya je ʻį ʻį
"Who did it?" he asked. "No," people all said. "That thunder bird
young one

ts'e xōn t'e me da t'į ʻa yin laʻ ʻa t'į et dī kū yīn da ma tcōs ye e yī
outside thus it appear make it it is," he said. "Go in his fine feathers
those

4 xat de γa e yī γa de yiñ ka ne ta γa a ye ʻį kwe na tc'et datc
will be that way." That sign at it he would look that way they were coming-
in.

dit dī ī et dū na γai da xōn t'e
That one not it moved it was.

6 ġwa a γin t'ōs dûn ne a yī jǫ wōn lį' wōn dûn ne ai t'e la et dī
Then Agait'ōsdûnne that one only it is, "Here people all are?"
he asked.

in ła t'ī dûn neʻ ġwa k'a et dū jǫ na se ya et dī kō wa lį ye dī
"One man yet not only he has come," he said. "He is there," he said.

8 kū n ya e yī a γa t'ōs kū in ya et t'e me tcōc yeʻ xa djaʻ ya γin ya
He came in. That Agait'ōsdûnne he came in at once his feathers stood out-
thus.

a yī tc'ī me tcō wǫ lį lǫ kū dī me tceʻ
"From that one her child is," he thought; his father-in-law.

10 e yī wō te tī sûn ne me tcwę ye tc'į' ka de ʻa t'a γun nū ts'ī dī
That very miserable his child to him he sent. "Let them die,"

ye dī ōñ gū ge de tī ōñ kū des la e dū lį gū na tûn neʻ t'a γais ke
he said. He threw her away. He threw them away. None their clothes
they should wear.

12 tį tsûn nī daʻ et dū a γût dī hī yō a kū γût dī a yī da zō a wō de cī
It was pitiful. "Not they could do anything," they thought. That man,
"We will live,"

et dī tc'ain t'e ʻeʻ xût da gū yō na ġet ye zeʻ xai a yī me zis xût t'e
he said. With supernatural power moose came up to them. He killed it. That
its skin just

14 ye γa ʻa yin laʻ k'ûs dū e ǫ ke γût de t'e xō tcō a γût dī dlaʻ e yī
its hair he made. Dress two of them good they made. He

xa γût dai ōn lį djō a γût dī ʻet dīʻ daʻ e yī me da t'ī e yī t'a djī
that kind of a being he is. There they were. If he said anything that ap-
peared. With that

16 γa γût da yas k'e ʻût da ze' ût dū te ge sûn ne γa he wōñ lį gō tcō
they lived. Winter all not miserable they were. Good

tin daʻ ī ne wō te ya γa dī bût lǫ gū yiñ ka na gût des deł gū ze zeʻ kaʻ
those they moved away from very they were starving. To them they were com-
ing. As a corpse

18 ōñ ġī de tī e yī ʻeʻ et dū gū ya nī tcūt ût da leʻ zǫʻ gū ya ne ʻǫ
they threw him away because of that not he gave them food. Blood only
he gave them.

ût da le' na ɬǫ gū ya ne 'ǫ a γût dûn ne gī ze' xai t'a dji γa wō dai
Blood much he gave them. Those people "He kills with that we will live,"

gū ye dī ai yī 'e' γût dai ka des ya me tc'ī ū 'ę' tc'in' xa la de γa γōɬ
they said. Then animals after he went. His wife "Ahead walks,"

et dī et dū γī zū xaiɬ et dī lī ġī dûn ne dûn ne tc'ûl la' e lį' a yī
she said, "not you kill," she said. One man bad man was. That one

ye jō ai yī γût dai ai t'e γī ye da wǫ' t'a ɖjī ya γa γit da
he shot it. Those animals all they killed with that they lived.

gū zō me tc'ī ū a ne dū we tcec ǫ kū dī tc'e ġe xa de zis γa zō
Then her husband (?) was not. "He is wounded," she thought, woman.
Moose skin robe

īn tcūt 'e' yiñ ka des ya ye t'a se ya k'a wōn sût le γût da lǫ 'a zis
when she took for him she went. To him she came. Still a little he was alive.
Robe

ye tsī' k'e da yet sūz 'e' na ye γin da' γût dai ts'ī dûn ne e lį lǫ
on his head when she put she made him alive again. From an animal man was.

a γûn t'ōs et dū lį da' ma in da wōt de dla'
Agait'ōsdûnne nothing for him was hard.

The Orphan Boy Kills Beaver.[1]

a t'a mût tcił le ma' ma ta' ai yī yū t'ais kī mût tcił le
Young woman, her younger brother, her mother, her father, these too had died. Her younger brother

ne cī dōn' k'e dûn ne ta na ke tca' tū wût tc'a dje gū e
she raised. Famine people was killing. Beaver lake along

ts'ûn nī da ke he' ma de ya γaiɬ ûs tûn ne ai yī' ca γa nī ġet
they came. His sister was carrying a load. "Ice that for me cut a hole-through.

djī ze wōc dai' e' t'ō k'ût ya' γin γat ɬū ge wǫn e wōs dai'
By a hook I will sit. Arrows willows shave; for fish I will watch.

yī dûγ γet de xōnt dī k'ōn ī he' ye dī
Up on shore make a fire." "Yes," she said.

e dī wō tc'į' γût dī es 'atc kōn γa γin da k'a djū' ī 'e dī
From there they two went on. By the fire he sat. Again there

wō ts'it des ya e t'ō te nīt sīt' tsa' na ɬǫ' yū ġet xa ya γin tǫn
thither she started. Arrow he stuck in the water. Beaver many he speared. He pulled it out.

xaɬ ī he xai ya γin wǫ ma de ġa nō dja tca' nī dīn le γōn-
Club with he killed it. His sister he came back to. "Beaver get it." She started to it.

des ya tca' na nī la xa ya da ne ɬût
Beaver she brought. She singed them.

[1] Told by Ike with Alexander Cardinal serving as interpreter.

ga cōn′ dûn ne k'e des ya xa ya da ne łût yū mût tcił le
Then after the people she started. She had singed them her brother

2 γa γaił dût tcił le yûk k'e da se da tca' ī he ye tcût tsa daitc
she carried. Her brother on her sat. Beaver with they were working for

gū ye ya γai le ts'a 'į' mût tc'į' sût dī des deł ya tc'ī tį ai ye
along there she carried him. They saw him. To him they went. She put him-down. Those

4 ma tce' mū nī ts'ût dī la ai te xa tc'a gī la
their tails they took from him. All they took.

ai yī l'ōn dōn tī gī ûn nī wō mī de tc'ī a tc'in la' tca' tc'a-
After that famine was killing them. He was angry they made. Beaver knee bone

6 t'sûn ne' ai ye γût set' yin de tc'ai a t'ī ne dōn' tī nī wō yī-
that he ate. Because they made him mad famine was killing them. They sent-for him.

k'a wō de' ye ce tsǫ' k'a djū tca' na łǫ na γa ze xai ġa wōn-
He defecated. Again beaver many they killed again. Then well

8 tcō yûn gī da
they lived.

The Moose that Had Been a Man.

dûn ne ne łǫ tc'a deł xa ł'īt dǫ cīs k'a ġa dū jit e cį' 'e' dī kō la
People many were travelling about. "In the morning along the mountain I will hunt," he said old man.

10 xa da ye dī ts'ûk xa da ǫ ke dī in ła 'a gût t'ī γō dji kō la į ī da deł-
Moose heard him, moose two were together. That old man was a powerful-medicineman.

la ġwa a xa tc'it da ya 'e' dū me γait da γa wō lī' da γō t'a xōn t'e-
Then "He is coming after us; not we will live it is. What shall we do? Nevertheless

12 e wōn' wō te ke tsį wō 'a cī a' sī t'e γōn lį ka a yī kū la γût-
very slyly we will travel we are it is." That old man they heard.

dī ts'ûk e yī 'e' 'a γût dī wōt te ke tsī' γa ac ġwa' gū ye kō la
Then they did it, very slyly they traveled. Then along there old man

14 des ya 'a dī 'į et dū ye ke' et da wō dī ts'ī' ōñ gī jō' nai ya
started. (?) Not tracks he knew; straight to them he came.

tac 'e he' ye ze xai et dū ya ya γin t'ats xat da ōñ ke t'ī
With arrows he killed (one). Not he cut it open. Moose were two.

16 łī ġe' ne dū we kū dī ye ka des ya wō te k'a ł'etc ai yī lǫ djī'
"One is missing," he thought. For it he started. Very it ran; the end of it

nes tį xat da a yī kō la ts'ī' ōn tcī yǫ nai ya ye xa da nī nī jūt yī-
it lay down, moose. That old man straight to him came. That moose he drove up.

18 tī t'a t'a 'e mes tīn yet da dī dītc dī t'a na γût da dī ts'ûk xat da
With a feather bow showed him the way. His feather started to move he heard it, moose.

ya ʻį da wac ta ġwa tǫʻ t'e dǫ sez ze xai kū dī de tcin na łǫ wōñ k'a
He saw him. "What shall I do? Now long ago he killed me," he thought.
Trees many for a place

2 ye ʻį' de tcin na łǫ dī e dī wī tc'įʻ nī ʻį ł'aʻ ye k'e da nī ł'a dûn ne
he looked. Trees where there were many thither he ran. Along side of him
he ran, man.

e dū ye yīʻ xa ł'e xat da ma in da xō de ła wōn sût dle ta jōn ġe
Not he could run away from him, moose. It was hard for him. Small open place

4 wōn lī et de se ze xai γa wōn lįʻ kū dī ʻen t'ī jǫ ta jǫ ġe ne tīs
there was. "There he will kill me it will be," he thought. Suddenly
"Open place I will lie down

t'a dûn na ł'a et dū aʻ de xe e jǫ a wō djaʻ ya k'ai na wōt ł'a e t'e
I will run near. Not I can do anything it happened." He jumped to it
immediately

6 ya ī ts'ût
he fell.

da ne e lį lǫ e yī xat da e yī kō la me tcī łe yī lįʻ lǫ ta wōn t'e-
Man he was, that moose. That old man his younger brother he was.
Long before

8 dǫ me ta djīʻ nī de ʻį ʻį ʻį ʻe yī e lį lǫ ye k'e nō wût ł'a cai ac t'į
from the band he had disappeared. That was the one. Along side of him
he stopped from running. "I it is,

ye ka a ne t'į ye dīʻ ū gwōt da dī ġe wōʻ de nī tca gō djīʻ aʻ-
what do you want?" he asked. Then some place world larger place thither
you stay

10 ne t'į et de ū dai cin lǫ yet dīʻ. ût dū ze xai me tcī łe yī lī at da-
it is better," he said. Not he killed him. His younger brother he was he knew.

wōt dī e yī ʻeʻ ye tc'e le dûn ne aʻ na djaʻ
Then he left him man he became again.

Wōnyōnī Avenges the Death of his Sons.[1]

12 wō yō nī tī da zō a t'ī γa lī lō[2] mes ke ġe ya nī yū tca γō na xī
Wonyoni alone he was. Finally his children he raised. "Just ourselves

jō dûn ne ī ła wō de in t'ī zō me tcū ą gō na xai zō dûn ne ī ła-
only people one place?" suddenly his boy, "is it only us, people one place?"

14 wō t'e e dī īn dū e nai se cac tū na zût e ū yī djūn xwa e łū ġe
he asked. "No, your uncle, Bear-stands-in-the-water is named, here close by
fish

wō lin dī a t'į a wōnʻ mī tc'ī le ī wō tin da ya na xûn na cī
place where they are he is but he is mean. Because of that alone I raised-
you."

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[1] Told by Ike, a man about 70 years old who evidently knew many myths but who stammered at times making recording from his dictation difficult.

[2] "Like you keep trying and trying and at last you manage it."

tī a xǫ dī wō' na hī se a cī mûk ġa da wō del e dī xa sa tcū a[1]
"Father, nevertheless, our uncle we will visit," he said. "Well, my boy,

2 tī ne sûn ne at dū wa won dai cī ye' dī xōn dī a wō' sī ze a cī
you are to be pitied. Not you will live," he said. "Nevertheless, my uncle

mûk ġa wōc dai ye' dī e yī he' ga won łǫ na nûn ûs 'ûn ye' dī
I will visit," he said. Then "Many times I have prevented you," he said.

4 mes ke gī ta de na γa γût des deł
His children three persons went toward him.

in ła t'ī xais ł'a hī ai yī wō djō ye tc'į' wût dītc at dū nō dûγ-
One the youngest, that one well he spoke to. "Not your brothers

6 γa ne kū e γin deł et dū kū won ya' ye' dī ī wō ke ł'ū nai gōn-
they go in, not you go in," he said. Then, "Shoestring dry,

da cī ya ke ł'ūł ōn la ye' dī in ke lū at dū na tcût tc'į' łin wō dai
for it shoestring make," he said. "Track not strong one ahead of the other

8 da 'a xa' nī wōn leł ye' dī
your snowshoes you leave," he said.

ġwa da 'a xe' xōn la' ma da ġū ec ke ġū a da dja ne ġī yō nī del
Then his snowshoes he did that way. His older brothers young men
the way they were came there.

10 ġa a ġa dī le kū ye γin 'atc kū e nai ya ye' dī a wōn' γa łīn at de zût
When they came there two went in. "Come in," he said but really he stood-
still.

tc'e tc'į na tca tca a djī dûn ne a tai ya wōn a cī ne ł'ais a yin lai'
Outside he played. Those people all those he killed grease he made of them.

12 dûn ne dûk ġa a le' ga ma je ke ġûn nī tcût a tca kai' nī γût yī la
"People cook for." His nephews he fed. Spears he took up.

ya gût ł'ī ł'a djī a tca kai nī γut yin la łin ġū kwę ł'a djī' es ke ġū
Where he kept them (?) spears he took. Just his tipi the back boys

14 nī nī la ī wō na be' yū[2] cac ġū la xa cī 'intc e dī łe je dai ya je'
he put them. Then "Your aunt, bear it was we used to do to," he said.
"She bear with young ones

mō na ī dac da' ġū la xa cī 'ītc in ła wō te' xa in dī djū da xa da-
when we came to them it was we used to do this way. One place we would-
scare them out. They would run out

16 ł'ītc in ła wō te in da djī a cī ġōtc a yī ī ł'īc a lōn t'e e dī gū la
together very on either side we would spear them. This grease it is," he-
said. "It was

xa cī 'īntc ġa 'īn ła wō te es ke gū ī ġais ġōt
we used to do this way," same time very boys he speared.

18 in ła t'ī es ka 'ī ta na de ł'a yī dī ye ût tûn ne ye dī 'a sōn in ġe lū
One boy ran away. Back road he chased him. Track

at dū na tcût yai yī xa ł'a ye tc'e le ī he' dût ta ka ta na de dła
not strong he outran him. He left him because to his father he ran back.

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[1] Also given sa tcwę.
[2] "The wife of a father's brother."

dût ta' γa nō dla cût tcū 'a nō dûγ γa da γût dja yet dī sis ze
His father he came to. "My boy, your older brothers what has happened to?"
he asked. "My uncle

2 ġū'gin wō e dī ǫ ût dū wō yō nī at dū kin dī 'a' xat ye' xō ta tcin
killed them," he said. Now not, Wonyoni, not he cared. Just he lay by-
the fire.

mût tcī ū a tcûk ġe' tcī ne dût dût tetc
His wife she cried (?). She tried to throw herself into the fire (?).

4 xa l'e djī na dī ka γa yin ka des ya xa nīs ze at dū ye dī a te cī [1]
The next morning daylight he started for them. "Come, your uncle
let us go,"

ye dī mût tcī ū a ū et dī ġī yin ka des 'atc tin da lō xat tī 'a
he said. His wife (?) he said. To him they two started. He had moved away.
"Just

6 yī da ne xō ne a xō ō gût da dlōtc e dī nais ze mût tca wōn tī e
ahead my brother is laughing at us," he said. "Your uncle does not know-
what to do,

k'e wō a t'ī la xût de yes ke ge ya γin wǫ ī ya de ye dûn ne łût
he is that kind." For nothing his boys he had killed, he burned them all over.

8 gī k'e des 'atc ye dō na mį ġe wōn tca de dain dī e' djī' nī da lǫ
After him they two went. Opposite side lake large place across he was-
camped.

wō yō nī' mût tce wō γai tce gī a l'e le' dja' yū on ne' a ne t'ī ye' dī
Wonyoni got mad. They two came to him (?). "Over there you are," he said.

10 ġī yū na 'į ī yī wō ga won ya nī gō ga yał γût dī ġa hwa γai yał
He was looking for them. (?) now he is walking.

ya nī' des ya na dûn ne na tca ī xwą γai yał ġwa ya nī' ke din ya
In front of them he came. Man was large. Close he came. Then in front of-
them he came down.

12 hwa 'e γût ye' ta na de l'a ī wō yō nī' (nût te tcē gī) nût djī yī tcek-
"Brother (?), for nothing he ran off. Wonyoni, your feelings are hurt

e cī wōn le ta na din l'a k'a djū ye tc'į' xō na nī dja ī ye xa' ġwa'
you are, you run off." Again toward him he ran back. And now

14 ya γa nī ya nī la' mes ke ġe es ce wōn le he ye dī wǫ' ye tc'e 'īn-
he came to him. "You it is the boys you will do the same to me," he said. But
he was not afraid of him;

ne he' ī wōn la a ye dī ōn nī xa tse' dût dīn dī' yī dī ġe wō-
that is why right there, "Now you first make a move." Up Wonyoni

16 yō na' dûn ne tsī' tc'ī' yū nī xûl gō tc'ī' ya' in nai xûl ye yū e
toward man's head he struck. Toward he was striking under

yût ts'ûn ne k'e nī xûl gai dûn ne ī dûn ne na tcai ī ġwa' ya 'ī-
his legs he broke with a blow, man the man large. Then he fell down.

18 ts'ût ya γa le' ya nī dī dlī he' ye tc'ûγ γī xûl γa ye ze' xai
His club he got up he struck him with it. He killed him.

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[1] Perhaps, xa dō t'a je.

yī dī ġe ye kwę tc'į' hai yī kō la mût da din dī tca dī e djī' nī tį
Up toward his camp, "That old man nobody is stronger, where did you-
put him

2 a t'į on t'e mût tcī ū a da γûl le' t'a djī' dī e dla' tcī e ka le'
is it?" his wife. His sack with she ran back for. Flat stone

ī ye he' dûn ne ū nī ġas dûn ne k'a zī de gûl le' he' ga yō mûk k'e
with man she threw at. Man one side he moved. (?) On her

4 nō γût dla' ye ts'eγ γe xûl ai yī' dûn ne na tcai wō yō nī a tai
he jumped. He knocked her down. That man large. Wonyoni all

sas tū na zūt de ya γût de xûl dûn ne a tai mī nī dī ġe a yin la'
Bear-in-water-stands he killed with a club. People all were pleased he made.

6 ō yō nī' da kwe e djī' nez ya dûn ne ya da wō ne na łǫ ne
Wonyoni to his own camp he came. People those he killed were many.

The Revenge of Wōnyōnī.

dûn ne łī ġī kō la e lī mes ke ġe tī da' ya nī ce e yī ġwa' dûn ne tī
Man one, old man he was, his children alone he raised. Those now
men

8 dōn lī 'a da dja' ī he' tī 'a' wōn djō wō tc'į' xwą xa dûn ne' et da'-
were become with, "Father, right here close people do you know

ne dī da' wōn lį la me' ta' tc'į' et dī ce tc'ū ę dûn ne xwą et dū
are there?" to his father he spoke. "My son, people near not

10 et dûc dī da' wǫn lī a wōn' djō' xwa he' ne ze tc'ûl lai na de a wōn'
I know there are, but here close by your uncle bad lives, but

mī tc'e le e łe et dī mec ke gī tc'į' me k'a wō t'a cī γū ye dī mec ke-
he used to be bad," he said, to his children. "To him we (two) will go,"
they said, his children.

12 ġe yū la' et dū me' γa γa da e cī et dī gū ta' xōn t'e a wōn' se ze
"Do not do it. Not you will live," he said, their father. "Nevertheless
my uncle

ka wō t'a cī dûn ne ī e dī' a xa in da wō de dla' γût dī ec ke ġū
we will go to. People none for us it is hard," they said, boys.

14 ī he' gō da 'ac et dī et da wō dī e cī dī ce da dat dī gū ta' gū ye dī
"Well, go," he said. "Whatever you know tell me," their father said to him,

me tc'ił le yas na dzas da' 'et dū 'in t'a dī ts'ît eł e kūs dī 'e cī[1]
the youngest brother. "Snow if it falls not it sticks together I think,"

16 'et dī me tceł le wōn γa des 'atc gū tcił le djū' cąįn djū' xwōn ne
he said, the youngest brother. There they (two) started. The youngest one too,
"I too my brothers

'e' dūs de le te 'a' de ta tc'ī' et dī ī he' yet dī gū ta' ce tc'ū 'ę'
with I will go, father," to his father he spoke. "Well," he said his father.
"My boy.

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[1] The father asked the boy to tell him what supernatural help he had. The boy replied that he had dreamed of running away from danger on loose, unpacked snow.

ne se mī tc'e le he łe nō da wō' kwe γa γin 'atc et de' a wō' et dū
your uncle is bad. Your brothers if they go in, but not

2 kwe wō ya' ts'e djī' na tc'e wōn dja' me tc'ū e' tc'į' et dī ko la
go in. Outside play," to his son he said it, old man.

ġwa' wō tc'į' γût des deł a yī kō la ġa nī γûn nī 'atc ca ze 'į 'į
Then thither they started. That old man they (two) came to him,
"My former nephews

4 a' γût t'ī lǫ et dī gū e t'e ma nī tcūt et dī cac łec ya nī tcūt
they are," he said. "Quick to them give to eat," he said. Bear grease
to them she gave.

a yī k'e γī ze' xai a yī ic ke ġū ōñ ke t'e γin wō gū tc'ił le ta na-
By means of that he killed them. Those boys two he killed. The youngest-
brother ran away.

6 de ł'a yī dī' e mė 'a xa' nī la lǫ gō tc'ī' e' na dī t'es ta na de ł'a
Over there his snowshoes he had left. Thither with he put them on again.
He ran away.

me ta' ka na γût ł'ił tī a' xō nū ōñ ke t'e γin wǫ et dī e yī
His father he ran to. "Father, my brothers two he killed," he said, that

8 ec ka mût ta' et dū kū dī 'a' se tī wōn yō nī' ū' ye a yī kō la'
boy. His father not he minded it. He slept. "Smart" his name was. That
old man

na tc'ûł le dûn ne e lį e tc'et dī xût ł'e djī' ła ce' k'a wō cai et dī
small man he was they say. "Tomorrow, my brother-in-law I will go to,"
he said.

10 wōn des ya ī e dī me kwą 'į 'į ne dū we tī da lǫ ī e dī mec k'e ġe
There he started. There his camp had been it was not. He had moved.
There his sons

ze e tse sûl la wǫ nai ya yī da' miñ ġe dain de e djī' nī da lǫ ye tc'į'
bodies lay he came there. Over there lake across he was camped. To him

12 des ya kō la miñ ge γai yał ya 'į' lǫ ye tc'į' es tûn ne 'e' na dī dja
he started. Old man lake he was walking he saw him. To him with ice
he came across.

te nes sûn ne et dū dū' de 'e da wōn ya' ye dī e yī dûn ne ne tca'
"You are pitiful not this way you come," he said. That man was large

14 et ts'et dī łą ġa (k'a) dûn ne' e' din dlī 'e' a din dī xût t'e ne γa-
they say. "Brother-in-law, why people as they talk so you talk. Nothing
I visit you

wōc da e ka ac t'ī a din dī ye dī xon t'e wōn' et dū dū' de e da wōn-
for I am do you say that?" he said. "Nevertheless not here come,

16 ya' te nes sûn ne ye dī a wōn' kō la et dū yī dī 'a' γain yał ye ġa
you are pitiful," he said. But old man not he minded him. He walked on.
Beside him

nī ya nai nes ke ġe γī wǫ ka ce tc'į' 'e' din dja won lī nûn e xa tse'
he came. "You, your children, I killed for to me because you are coming
it is. You first,

18 a' ce ne le yet dī xa te de gī sûn ne da nūc łe a din dī yet dī wō yōn nī
do something to me," he said. "Thus I am pitiful, what can I do to you
you say that," said, Wonyoni.

xōn t'e a wōn' nûn e xa tse' cū de nī dī' ye dī' ai yī ne na t'ûn ne
"Nevertheless, you first begin the fight," he said. "Those your clothes

2 wōn djū' a ne le' ye dī' wōn yō nī'
good fix," he said, Wonyoni.

e yī dûn ne ne tcai xa k'ai zis es ġō ne e t'ī e tc'et dī ū' wōn yō-
That man large buffalo skin with the hair on he had they say. And Wonyoni

4 nī' tsa' zis es ġō ne e t'ī e tc'et dī e yī wōn yō nī ai ye' ts'ûn ne
beaver skins with hair on he had they say. That Wonyoni jawbone

xał e t'ī e yī ye dûn ne ka cū det dī e lį ū' e yī dûn ne ne tcai
club he had. That with people he hunted for it was. And that man large

6 xa k'ai ne ts'ûn ne xał e t'ī yī he dûn ne ka cū det dī e lį e tc'et dī
buffalo backbone club he had. With it people he hunted for it was they say.

ġwa' wō yō nī' ge tsī' ū' nī xał set sī' ōn la' yū dī 'e' es ġō ne dī ġe
Now Wonyoni his head he was going to hit. "My head it is," because he-thought hide up

8 des tō e yī yū 'e ye dzat de lī xał e yī 'e' ye ze xai e tc'et dī e yī
he raised. That under his legs he broke. With that he killed him they say. That

dûn ne ne tc'ūł le a won' in da de e dla e tc'et dī
man small but formidable they say.

10 yī dī ġī me tc'ī ū 'a de ts'ī tc'į' ta des ya wōn yō nī' me tc'ī ū a
Up his wives sat to he started, Wonyoni. His wife

ma de yī lį wōn yō nī' ye tc'į' ke dī ya ū' ût dûn ne e lī γa yał e
his older sister was. Wonyoni to him she came down. And, "Himself it is is coming

12 a t'ī ye dī e yī tc'e ġe tse de ka de et dū na tcai yū nī hił wōn yō-
it is," he told her. That woman stone flat not large she threw at him. Wonyoni

nī' ya' ī ł'a 'e' ya ya γin sił wōn yō nī' nī ye din 'ǫ ya yī hił ye-
he jumped away because she missed him, Wonyoni. He picked it up. He threw-it away. After that

14 ł'ǫ ī ye tc'į' des ya gū ye γin wǫ yes ke ġe gain wǫ 'į 'į ai yī k'e
to her he went. He killed them. His children he had killed the same way

'a dja' e tcet dī wō te dûn ne ne tcai ze' xai et tc'et dī ût dûn-
it became, they say. Very man large he killed they say. Himself

16 ne wō te ne tc'ûł le e tc'et dī wō yō nī' ū ye e tc'et dī e yī kō la
very small they say. Wonyoni was his name they say. That old man,

cac tū na zût' e ū ye
bear water standing with he was named.

Wōnyōnī Escapes from the Cree.

wǫ yō nī' kō la e lį xa da łį' γǫ ze xai de cin ne na yes yij da-
Wōnyōnī, old man it was. Moose dog he killed. Cree he suspected.
"What shall I do?"

2 wōc de xa' kū dī k'į dī sût me kwą ke tcǫ dje na de dōk na γût dał
he thought. He began to study about it. His camp away from he made signs
he traveled.

ta jō ġe ke na dī datc da' dū yī de 'e t'a wō k'ai ta na dlitc de cin ne
A glade he came out to. Here behind he looked back he repeated. Cree

4 ū' nī 'į 'e' 'a t'ī e t'ī zō dûn ne γa 'į' ca ġe' wōn tca' de wōñ ka
and he looked for it was. Suddenly people he saw. River large toward

na 'a' dōł ca ġe' ke din ya tse na tcai ka se ya tse tōn se 'ǫ
he was making signs along. River he came to. Stone large to it he went.
Stone he carried from the river.

6 'e dī ne te dī xa γût da wǫ tcō
There where he was going to sleep, he was watching well.

e t'ī zō de cin ne ai t'e mût ta cī xa wǫ lį da jē de me da-
Suddenly Cree all around him were. "How shall I get away?"

8 wō ca kū dī wǫ ka ī dī zût nes tį de cin ne ai t'e ī tc'į' ye-
he thought. About it he was studying he lay down. Cree all to him
they were around him.

γût de se deł tse tǫ yes 'ǫ łį ye tse' na wō nī ye nī 'ǫ 'į 'į ġwa
Stone he brought up right on top of the hill he had put it. Then

10 da cin ne ye tc'į' wō de sût ye ze xai ka dī tse na des 'et tse
Cree toward him they ran they would kill him. This stone he kicked down.
Stone

'īt tsût wō te de tcûn łe da tǫn ī de cin ne tai ł'a gī yū dī wō-
rolled down hard sticks it broke. The Cree he was running off they thought.
After it

12 tc'į' k'e γût de de ya
they chased.

a yī kō la ġa hwe' de kwą wōñ ka na ts'in de ya ū kwa djį'
That old man then his camp to it he started. And at his camp

14 ts'e 'į a yī ka γût de ts'ī na dū ka γût dī γī yī tcūt dī γa 'a γût dī
they saw him. "For him we will sit until daylight," they said. That they-
might catch him they said it.

ġwa at dū gī ze xai de kwą' tc'į' ǫ nō dja et dū γī yī tį wōn-
Then not they killed him. To his camp he got back. Not they found him.
Because he was smart

16 yū 'ī he' 'a t'į
it was.

A Young Man is Taken to Another World by Fledgling Geese.

a la‘ ī he‘ wōn lī yin,xa cū tcût dût dī γût tce ye dje‘
Canoe with it was for it he was hunting. Geese young

2 dûn nī ł'ût tca a yī wō na tca γin kį nī ts'ē diñ tį nût ts'ût le[1]
yellow those he paddled to. He took them. They were small

kū tc'ût dī nōn ke ye tc'ī‘ na sa γût din ke tc'ûn nes tį e la‘
he thought. "Your mother to her country ahead of me take the canoe."
He lay down to sleep. Canoe

4 da tc'e ges ł'ū wō te ts'ûn nes tį k'a djū ton t'e tc'į‘ wō dī e-
he tied to them. Very he slept. Again long time passed

zût nī ts'in ya k'a la zǫ ī t'ûk wō tc'i a nī zût e‘ at dū dī ġe‘
he got up. Nearly they could fly he woke up. E— not earth

6 k'e na sût dī ts'ī a sûn nī zût tū na tcī‘ ai yī ġa ġa cūt dī ga
he stood on he woke up. Lake large that beside, "My country

wōn lį kū tc'ût dī ta tc'es ya nûn tc'in‘ tū ġa ġa ł'ō tc'ût des ya
it is," he thought. He walked ashore, to the ground. Beside the lake he walked-
along.

8 dûn ne •īn dī na łǫn tū ġa ġa ton t'e djī‘ ts'a ya
Man's mind was much. Beside lake far he walked.

lū‘ ya gō zǫn‘ tc'ûn na γût ł'eł dûn ne k'a ta mût ts'į‘
Behold over there wolf was running along. Man he was looking at. To it

10 ts'a yał tū k'e tc'į‘ nī na de ł'a djō‘ me tū ne‘ ǫ nī dī e dla
he went. Downstream he ran out. Here water came. He ran out.

tū tais dûn ne tc'į‘ da ya ‘itc mûk k'e tc'a yał gū γût ł'e-
Over the water to the man he kept looking. After him he walked. He was-
running.

12 le zōn‘ da muk k'e zōn‘ a tc'ût t'ī ton t'ī e dji‘ tc'ût dez ya
After him he was doing it. Far he went.

da mûk k'e zō a tc'ût t'ī ġwa xwa t'e ge‘ nûn e wa da t'ī
After him he did it. Now that way ground appeared.

14 nûn k'e ta tc'ez ya tū mai‘ ł'ǫ na tc'et des ya
On ground he walked ashore. Water edge he walked.

djǫ‘ dûn ne wō na tc'a γin ya mes ke ġe na łǫ dun ne ya
Here people to he came. His children were many. To the man

16 wō nī tį ût dûn ne zō‘ na djût xa da ze xai ût dū lį tc'e-
he gave (a daughter). He himself only went hunting. Moose he killed.
Nothing he killed.

ze‘ xai ġwa xat ye‘ kį dī na łǫ ca ji‘ ca na djin na kū di
Now some way his mind was much." My son-in-law, my relation,"
he thought

18 at dū e ła t'ī a won‘ me da cût dū ca ‘a xa‘ man nī la da‘
Not "once anyway let me hunt with him. My snowshoes I will give to him

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[1] Told by Ike.

won lī a dja' ca na djī ne kū dī ca 'a xa' ī he' dū djī dī
it is it happened. My relation," he thought. "My snowshoes with let him-
hunt."

2 da 'a xa' yin la dī de djût' a dū wōn l'ōn dje' de djût de
His own snowshoes he gave him. He went hunting. Not far he had gone

da ya je γin wō ōn des ya dûn ne ke wōn lǫ gū e ke dō na-
female with young he killed. He came home. Person's tracks were many.
Along there they had been going.

4 datc ġwa hwe' na tc'in dja dûn ne ke wō dlō kū tc'et dī
Now he came back. "People's tracks were many," they thought.

a xain lō' a tc'et dī ō djin dja ma 'a xa' mō tc'ī nī la nûn-
"It is our own," they said. He started home. His snowshoes to him he gave-
back. "Your relatives

6 na djin xwa' ī e ne' ts'it din ya gō ts'in na tc'et dez ya
close to those you go." Over there he hunt he went.

wō tc'ī' a la' ī he tc'ut des kį ī 'e dī na γût da ī e dī wō
Thither canoe with he paddled. There something was moving. There

8 γa de xûn na djī ne wō nō tc'a dja e de wō lō
across relatives to he came back. The end.

The Woman who Discovered Copper.

me' tc'ī yū wą' ī ła dī tį da a t'į 'e yī 'e' tc'e nes 'į tū tcōk' k'e
His wife one alone she was, then they stole her. On the ocean

10 dī ġe na se' a lǫ ai 'e' k'e na γī ye tį tū tcōk' daì de tce' wût dûn-
world it is across on that they carried her across. Ocean other side people

ne 'a' ye į lǫ ma in da we de dla tį da nō dja tū mai nō dja 'e'-
they had her. For her it was hard. Alone she came back. Shore she came-
back. Not

12 dū 'a' de 'e' jǫ a dja' tc'ū ne' jō na γet dī 'a ta ne γō djǫ 'a'-
she could do anything it was. Wolf came across to her. "The road good is.

wǫ k'e 'e' yī k'e nī na din da ye dį tc'ū ne' ta se ya me tcwę 'į-
On it you cross," he said wolf. She came ashore. Her child one,

14 ła dī 'a yī me bat ne tca lǫ ǫ dûs teł kū dī ǫn ye de te me djī
that one his belly was large. "I will desert him," she thought. She deserted-
him. Caribou

ze xai ye' jī t'a ût da le ta γin l'īt 'e yī γa ye' nī 'ak' ye dī ye-
she killed. In its stomach blood she boiled with that she fooled him. There
she left him.

16 tc'el ye

tū tcō mai tsį' ye dī tsa tcō ne 'e' wa tc'į' na yū e tsûl la lǫ
By the shore of the ocean there metal towards under the ground
was lying.

gū ye γai yał tc'e ġū gū ye γai yał 'e' t'ị zō tca tcō ne 'e' da t'ị
There she passed along. Woman there passed along. Suddenly metal was to be seen.

'e yī nī dī la me' na djin ne ga xaił 'e γō' djị' nī ye nī la 'a' yī da γa
That she took. For her relatives load thence she brought home. By that-means

ût da ts'et dī mị ka tc'e des deł da' zō ai k'e yị ka des deł gwon djō
they knew it. For it they went. Men all for it went. Very

te gûs sûn ne xaił 'e' gō tc'ị' gō kwą tc'ị' nī kī yī la e yī tac a da-
they were pitiful loads thither to their homes they brought. That arrows they were making for themselves.

kī yī la me t'a xō des 'ai 'e' yī zǫ' 'a da kī yị la tca tc'ō ne e lị
It was a great thing for them. That only they used for themselves. Metal it was

a γǫ ût dū na tcût da dûł tca tc'ō ne dût dûl
but not it was strong, metal red.

k'a djū γin gī ka na γa des deł e dị nī γûn nī deł e dị da zō
Again for it they started again. There they came. There men

na łǫ 'a yī 'e' tc'e ġū ī ła t'e a gûn ne k'e xe t'e kī ye da ġet a yī 'e'
were many. Then woman one all of them they had intercourse with her. Then

nes da tca tc'ō ne k'e tc'e ġe tca tc'ō ne ne dū we 'a dja' 'e' yī-
she sat down on the metal, woman. Metal none became. On it

je k'e sût da a yī 'e' et dū me da t'ị 'e' et dū a tc'el le' e' jų
she sat, then not it was to be seen. Not they could do anything

a dja'
it became.

γō ł'ǫ me ka na tc'e des deł nde dū e 'et dū me da t'ị 'e' yī 'e'
After that for it they started again. There was none; not it was to be-seen. Then

et dū 'a tc'e le 'e' jǫ a dja' me' djō' me dī dje wa tc'ị' dī ġe gwǫn-
not they could do anything it happened. Her chest half way ground came up

de 'ǫ 'a' dja' a yī 'e' tca tc'ō ne ne dū we a yī me ġe ye ya γit da-
it happened. Then metal was none. Those co-husbands they had taken care-of

'ị 'e 'e dū lị a γī yī le ne dū we gū ya n da γō de dla ġwa ł'ǫ 'e'
nothing they could make. There was none. For them it was hard. After that

γī yiñ k'a nas deł me' k'ōs jǫ xain 'a ī tc'e ġe me jị ai k'e na-
for it they went again. Her neck only projected, that woman. Her body all under ground

jū e tc'ị' nī ġe 'ị 'ǫ ke k'ī yac k'e na tc'a t'ị ġwa k'a γût da
disappeared. Two winters she was seen again, still she was alive.

xais ł'a na tc'a t'ị me tc'e tc'e nel ye
Last time she was seen. They left her.

Crow Monopolizes the Game.

in ɬa wō de t'e dûn ne yac k'e a na wō dja' e yī 'e' in da wō de dla'
Once people winter happened again. Then hard

2 a wō dja' dǫ dûn ne e wǫ' et dū 'a' ts'et de wo e yōn a wōñ t'e
it happened. Famine people killed. Not they could do anything it was.

na tc'et de γût dai djū ne dū we dûn ne t'a ne ke e yō a won t'e
Where they were living, animals too were none. People would die it was.

4 ẏa γī tc'ī ya je zō ne dū we et dū tc'e 'ị 'ị 'ị da ne ġa na datc et dū
That crow only was not. Not they used to see him. By people he used to-
come. Not

de bût dū me da t'ị dǫ t'e et ts'it xō k'e tcin ke ne lị ǫñ t'e ġī yet dī
hungry he appeared. "Why he eats it is like. Good humored he is,"
they said.

6 me k'e 'ị da wō tąin γût dī a γûn ne t'e gī k'e na taɬ ai t'e me 'e'-
"After him we will look," they said. All of them after him were looking. All,
"It grows dark

wō' zûn a na t'intc k'a djū ɬī ġī djū a na t'īntc ga be 'ī' wō zûn
where he used to be." Again another too, "He used to be it gets dark

8 a na wō dja' et dī te ɬǫc ye 'ū' ye e yī ġwa e yī xais ɬa ġa k'a me-
it happens again," he said. Telocye his name, that one now that one last
"Yet he is in sight,"

da t'ị et dī k'a la zō' et dū me da t'ị a dja k'a la zō' na des-
he said. Nearly not he was in sight it became nearly (?),

10 dī djet t'e xō ɬis ce na da ya na ō wa dletc[1] et dī xa da tc'e 'intc
"Dust in front of me throw up," he said. They kept doing that.

dǫ t'e nûn tc'ị' nī dī 'ị ōñ ke et dī ɬīn dō et dī wō tcī' et dū de-
"For some reason in the ground he goes out of sight twice (there) altogether
from there not I see him."

12 de 'ị da hûn ne wō wōn' a le cị kū din dī la yet dī wōc ą le cī et-
Some of them, "You will find him you think?" they said. "I will find him,"
he said.

dī lǫ gō tc'ị' da wō de lī ġū ye dī
"Thither let us go," he said.

14 won γa des deɬ wōn wō'' ai t'e γût dai nûn t'a na γin yū lǫ
They started there. He found out all animals in the ground he had driven.

yet da de nī tǫ lǫ e yī 'e' γût dai dī γe wōn k'e ne dū e 'ị 'ị xa yin-
In front of them he put a door. That is why animals earth on had been none.
He was doing that

16 lai e lǫ ōn t'e mō' na tc'a γin deɬ a wōn' ị da wō de dla' et dū
it was. For him they came but he was difficult. Not

a ts'el le e yō a t'ī tc'ī yac ī dûn ne ū' xaɬ ī he' e tcōn yū' e dai ǫ'
they could do anything it was. Crow people he was clubbing. Fat for a door

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[1] ya na a γa ɬetc, was suggested as the correct word.

e t'ị lǫ e yī xa tc'e dū tcūł ū ka a tc'e ị γa γut da xa dū' 'ac e ci
he had. That they were going to tear down. "The animals they will go out."

2 kū γût dī e yī 'e' γū yū l'e a wōn' sūn' 'a' γût t'ī in t'ī zū łī ġe
they thought. Then he fought them off but in vain he did it. Suddenly one

ye dai 'ǫ e ya γin yītc γût dai na wōt dī ka kū dī 'e' xa de 'atc
his door he broke in. "Animals are smart," he thought. They went out.

4 ġwa' ai t'e xa de 'atc γût dai a wōn' in da dla a yin la' tc'ī ya-
Then all went out, animals but hard he made it, crow.

ze et ts'ûn ne ye' γin ce tcī ye ta tcī' ya ī la e yī 'e' et dū a tc'e-
Bones cleaned among them he threw them. Then not they could do

6 le e yō a yin la' na dlī k'a djō et dū tc'ez ze' xai γût dai me-
he made it it happened again. Again not they could kill them. Animals
their nose veins

wǫn tc'ī de mût da le nī tc'e tc'e a yī 'e ma ta γał e yī 'e' zō'
its blood burst that they pounded that way only

8 sa wo' a wōn' me 'ị da wō de dla' ġwa k'a dōn' dûn ne a wō 'ū'
they killed them. But with that it was hard. Still hunger people it was
killing. And

ût dûn ne djū de bût' tc'ī ya ze' e tcōn ts'ûn ne 'a da yī lai ye ta tcị'
he himself too was hungry. Crow rib bones he made among them

10 ya īn la xa yin lai wōn la dū γût dai tcōn we' wōn lī e ts'et dī
he threw them. That way he did it was. Now animal ribs there are
they say.

k'ō' dī ġe nī wō tc'in 'a dō' wō dī dje e lị dī ġī
First world when was put this story was, this.

A Man Is Carried away by a Giant Bird.

12 xa ł'e ge dûn ne na tc'a dał 'ị 'ị ịn t'ī zǫ wōn lị dûn ne 'in tcūt
At night man was walking suddenly there was something. Man it caught.

ya t'ai tc'ī dûn ne γai teł ye a t'ī kū dī dûn ne wō lị t'ōł tcōk'
Toward the sky man it took. "What is it?" he thought, man. There was
large nest.

14 da se 'ǫ lǫ dûn ne na nī t'ị dûn ne wōn djō γa γût da et dū dûn ne
it was hanging. Man it brought back. Man well it kept. Not man

ze' xai wōn ł'ō e k'ûl la na wō dī ġa' łī ġī nō dja dōn t'e dûn ne
it killed. After that nearly it was daylight, another came back. "How is it
man

16 ne tc'ī łe tcûn a wōn t'e ye' dī dûn ne ce tc'ī' łe tcûn e yōn 'ac t'e
from you smells you are?" he said. "Man from me might smell I am

e wō t'e djǫ dûn ne ce ġa nō letc es da a won t'ị et dī łī ġī
since here man to me you bring I eat it is," he said. One

18 won djō me ta' tc'a' na ye ne 'ị
well his father from he hid.

e yī 'e' et dū ye wō' 'a' dze ne' gûn nes tetc gū djō' nō wût dja
Then not he found him. Daytime they slept. Safely he came down,

dī ġe ai t'e da ts'ī ū de tcin de sût tcī na łǫ ai yin la' me tcin ne
world all. Knots and wood dry much he made. At its foot

ū yū e ye' kō de nī tsī' de tcin de des k'ǫ yī dī ġe da de ts'ī yī ai t'e
under he kindled fire. Tree caught fire; up where they were sitting, all

bût t'ai ne da γin lût na ts'ût e de xō tc'ī k'a 'ac a dja' xa dja
their wings burned. They fell down. From that time they were walking it happened. It happened that way.

e yī 'e' ya γai dī ġe wō k'e me won de djī dī k'a 'ac a wō dja'
Then over there world on they were afraid they were walking it was

tc'et dī wō ts'et dǫ'
they say before that.

The Underwater People.

a t'ī zō tc'et de ts'ī łī ġī ec kai ya γa tc'ût de des γain łī ġe
Suddenly they were sitting one young man over there blanket was carrying. One

es kai da ne de xa ye ka dī ya ye' dī ec ke na wōc dle e ka ac t'į et-
young man, "What are you going to do? For what are you going?" he said to him. "Young man I will become again I am," he said.

dī lǫ ne dūc de lį[1] et dī da ce a ne t'e e a din dī yet dī a wōn' ne dūc-
"We will go with you," he said. "How you will do what you say?" he said. "But we will go with you

de le xō tc'į' dįn ya e cī tc'į' yet dī nai e cū gū a ne t'ī yet dī ġwa'
where you are going," he said. "You as you please you do," he said. Now

ye des deł mût ła ce ōñ ke t'ī djū' ye des deł mī ġe' ke γa din deł
they went with him, his brothers-in-law two too they went with him. Lake they came to.

ai yī xa la de γai yał 'į 'į ī t'ī zǫ xwū ī' et dī es tûn ne γa nī ya
That one ahead had been walking suddenly "Xwui" he said. Ice he went-through.

yī yū e tûn ne l'e je gō tcō wōn ka a t'į lǫ wōn djō ac t'ī a ke he'
Under it bottom of the lake he was married (?) it was. "Well the way I do

xa γat t'į 'et dī dûn ne tc'į' kwą wōn łǫ e zis nī ba lī na da sa 'a
you do," he said to the men. Camps many skin tents stood.

dûn ne ne łǫ' į ła t'e dī kwą wōn tca' e dī wōn tc'į' γai yał e yī
People many. One place camp was large, there toward it he walked. That

dûn ne xa la de γai ya lį k'e a t'ī gī k'e zō' γût dail xa γût t'į ġū ye-
man ahead the way he was walking the way he did only walking they did the same way, because he told them

[1] The subject prefix, -c, is singular, but the stem, -de lī, is plural. More than two said, "I will go with you."

dī ʻe' e yī ʻe' a γût t'ī e yī es kai ne k'e dū cai yet dī ī in t'ī zō
then they were doing that. That young man "After you I will go," who-
said suddenly

2 ye ke' ʻe' γain ła te ka tce ne tc'a łe a ye ị e lọ dûn ne e lị kū γût-
his foot he jumped on. Frog small did it to him. "Man it is," he thought.

dī ʻị ʻị yī tc'ị' na dût datc ʻe' a t'ị lọ ī ʻe dī me tc'ī ū ʻa wōn lī lọ
To them he used to go because it was. There his wife was,

4 e yī dûn ne' xa lat de ka datc ʻị ʻị et dū tọ t'e γît dle' kū γût-
that man ahead he had walked. "Not long we stayed," they had thought.

dī ʻị ʻị ʻọ na xa na djī ne īn dī dūc de ʻe mī dī' na tcût dī tc'e dī e-
"Your relatives minds this way their minds are strong I hate them,"

6 din de et dī gūt dai tī ye na γût des deł a la' ġū ya' ōn la' wōn djō
he said, their head man. They started back. Canoe for them he made. "Well

ma γa γût da ca' ûl lī' cat dōn t'on t'e ġū ye dī e yī ġū dai tī ye
take care of it. My canoe is bad," he told them, that their head man.

8 e yī k'ûl la tōn wa eł nûn tc'ị' et dū tōn t'e na γin ʻeł ū' wō te
That nearly floated ashore. To the land not far they were floating then
very

ya γin lût e la' xō wût dī e cī ġū ye dī ʻị ʻị me' a lī' yī lī ai yī ǫñ ke-
it melted canoe. "It would happen so," he had told them, his canoe it be-
longed to. Those two men

10 t'e ne tū k'e ta γais atc k'a djū ōñ ke t'e ne ne dū we ma ła je
on the water came ashore. Again two were not, his brother-in-law

lī ġī e lī lī ġī ac kai e tcū yī yū γin dū e t'a γûn nes sût ō cōn'
one was. One young man too with him was not. "They died

12 on t'e kū dī ye' dī tū mai' sût da ʻị ʻị in t'ī zō tū k'e bût tsī'
it is," he thought. There water edge he was sitting suddenly on the water
his head

en na wō dī t'īntc ta se mī nī ī ya ū lī ġī lī ġī yū da tcī ga beł
kept showing. He swam ashore. He got up. And the other, the other jackfish
was swimming

14 ya ʻị a yī djū lī ġī dûn ne ʻị ʻị e lī lọ ai t'e ta γis deł ġū kwą-
he saw. That one too another man was. All came ashore. Their camp

tc'ị' na γin deł et tc'et dī
they came back they say.

The Beaver who Went Home with a Cree.

16 dûn ne in da dī it dla' lọ de cin ne' ai t'e mes ke ġū γût dī es wǫn
Man was strong. Cree all his young men they had killed.

ʻût dûn ne jō' γût da a yī dûn ne zē' e lị de cin ne' djū' me ec ke ġū
Himself only was alive. That one Beaver he was. Cree too his young men

18 djū' ya tc'e des wọ oñ ke γût de t'e γa γat da sụn' ʻa łe γī łe e yī ʻe'
too they had killed. The two were alive. In vain they tried each other. Then

ai yī de cin ne' me kwą wǫ tc'į' ye na des ya dûn ne me kwą ye-
that Cree his camp to it he went home with him. Beaver his camp
he came home with him.

2 nōn dja ai yī 'e' kwą a t'į lī ġī ai yī' djū in da de e dla' lǫ na-
Then camp was another, that one too was strong. They two traveled.

γa t'ac dûn ne γa 'į' e yī ne na djin ne ne' des deł 'į 'į de djī' nī la
People he saw. "Those your people who went with you where you put them?

4 et tc'ū ne e lī ne na γat dail 'e' a ne t'į et dī ī lī ġī da zō de cin ne 'a'-
Stranger is with you you are traveling you are," he said. The other man Cree
said it.

dī ma wō te kwon a'łe' be k'e dū lī dī et dī ġwa' tcûtc na łǫ a-
"For him very fire you make. We will burn him," he said. Now wood
much they made.

5 γin la' γī ye kwōn de ne tsī dûn ne wō te ne łǫ 'e' kwōn ġa nī ge yin-
They put fire to it. Man very because many fire they put close.

tį kwōn de des k'ǫn tsī ye tc'į' γī ye γa dail ġwa' dûn ne e t'es ai yō
Fire burned to the fire they were going with him. Now man they were-
going to roast

8 'a wō dja' de tcûn e gai yī t'į e lǫ et de tc'ǫn ye tǫn na de dī k'ōñtc
it happened. Wooden spoon he used to have between he held. It kept catch-
ing fire

a' dja'
it happened.

10 ġwa' en da wō de dla kū dī e yī dûn ne gū nō' na bī 'e' wō-
Then hard he thought, that man. "I wish otter would run,"

dū sīt kū dī na bī 'e' dûn ne ta wō ne sût ya' γa dûn ne' nī de-
he thought. Otters among the people rushed, Over there people where they-
were standing,

12 ya djī' na bī' e a xût ta wō nī sût tc'et dī wō tc'į' nī wō win sût
"Otters among us are running," they said. Toward them they jumped up.

djǫ. dûn ne ne łǫ 'ī 'ī ne dū e ût dûn ne zō set da na bī 'e' es tûn-
Here people had been many were none. He himself only sat. Otters on the-
ice

14 ne k'e ta na wō de sût me ġe 'į 'į zō' ye ġa he γût ł'eł ût dûn ne
they rushed out. His former partner only was running close to them. He him-
self

djū ye tc'į' nī de l'a į ła dī' wō sail e t'e ye na dai nī ł'a e yī dûn-
too to them he ran. One place they were running suddenly in front of him
he ran. That Beaver

16 ne zē' ǫ ke t'e yīn tcūt a yī me ġe ī tc'į' na ye des la ǫñ ke t'ī he t'e
two he caught them. That one to his partner he threw them. Both of them

yū tǫn me ġe' ût dûn nī djū' na bī' e' na yū nī la a yī djū k'a djū
he caught his partner. Himself too otters he threw back. That one too
again

18 yīn tcūt yin djūt wō te lī ġī cąį a' ce ne le' et dī ye he yū nī la'
he caught them. He caught them just then the other, "Me, do it to me," he
said. He threw them at him.

łĭn dō na bī 'e' ye ye wōn sût yet da na tcût ī he' tī ye zin xai ġwa'
Really otters knocked him down. Before him because he was stronger
they started to kill him. Then

2 łĭn lǫ na bī 'e dûl 'e' xōn dai yetc a dja' ût dûn nī dûn ne yac yū e
just otters with blood would come out of the snow it happened. He himself
man snow under

wa tc'e į' a t'į na bī 'e zō' 'e' da t'į e yī dûn ne 'į 'į me ġe yi lī
from he was, otters only appeared. That man used to be his partner
he was,

4 ōñ ke t'ī yī tcūt le yes la ye γai wō en da de e dla' wōn la ce γût-
both he caught. He held them together. He killed them. Difficult he was.
"He was alive with me

da 'e' ōn t'e a wōn' a din dī 'į 'ī yet dī me ġe tc'į' łī ġe' tc'e ġū ya
it was but you said that," he said. To his partner one woman to him

6 nī tį na djin ne a yin la' ġū ye na de mec ke ġe a' da dja' ł'ǫ djī' me-
he gave. Relative he made him. He stayed with them. His children after be-
came his younger brother

tc'il le ts'ût dǫn lį e tc'ūn des ya 'į 'į ġū yiñ ka des del lǫ ye ke
boy he was he was gone away after him they started. His track

8 wa 'į ye k'e des ya ma tc'il łe 'į 'į a t'in lǫ dûn ne in da dī e dla'
he saw. After him he went. His younger brother did it. "Man hard

a wōn' 'a t'į ġū yet dī a wōn' tǫn t'e de sī deł ī ł'ǫ 'e' et dū xa ne-
we are coming to, they say, but far after we started not we will turn back,"

10 wū deł e cī γût dī dū nī nes ya et de' ai t'e t'a na kī e γa γa won lį
they said. "Now if I cannot do it all they will kill you it is,"

ġū ye dī ōn des ya dū xût ł'ī dǫ a γûł łe ġū yet dī nō dja dō' wō tc'į'
he told them. He went back. "Now morning attack them," he told them.
He came back then towards them

12 ye 'į dī dīn ya tc'ain t'e 'e' ye ze' xai k'e te a yin la lǫ ġwa' me tc'il-
with his mind he worked. With supernatural power he appeared to kill them
he caused it. Now his young brothers

lū γa wōn des sût dī ts'ûγ ye t'e me ġe 'į 'į ts'ī' e' de ł'a ġwa' ye zes-
attacked them immediately he heard it to his former partner he ran. Now
he killed him

14 xai lǫ et da wōt dī γa ġwa' et dū ac de e yǫ a won t'e yet dī yet di-
because he knew it. "Now not I can do anything it is," he said. After he-
said it

γa ye ze xai me tc'il lū ai ye da hûn ne γin wǫ ai ye 'e' łĭn dō
he killed him. His younger brothers those some of them they killed. Then just

16 ġū ye γain wǫ' e tc'et dī
they killed them they say.

A Man Marries the Daughter of a Bird.

dûn ne γi k'a datc e dū dûn ne γǫ na ya da wōn lį dûn na
A man was always traveling. Not people he came to they were. Man

2 na tc'ût lī tīn da xō t'ī wōn nī ya me tū we' ōñ k'e t'e lǫ in ła t'į
small alone was he came to. His daughters were two, one

dûn ne γain t'i me' na ts'et de
man he gave. He lived with him.

4 yīt da xût da 'a' t'ītc e łe' e dī wō tc'ī' da' wō t'a cī ca zī et dī
"Up there moose used to stay; there to it we will go, my son-in-law,"
he said.

dûn ne na tc'ût le' į 'į γōn γa de 'atc tcwą na tc'ût le e yī zǫ'
Man was small. There they two went. Birds small those only

6 t'a djī γût da e lǫ djō' na sût tī ya γa da tcin tī γa nī 'e nī da'
with those he was living. "Here I will stand. Over there by the large tree
you watch.

ne tc'į' į dū cū dī yet dī me tce' ġwa ī 'e dī nī e tca xat da sōn
To you I will drive them," he said, his father-in law. Then there he was-
watching, "Moose, I suppose

8 a dī kū dī e yī dûn ne dûn ne zī' e lį e dū ła de γōn γǫn a tcwą 'ī 'ī
he meant," he thought. That man Beaver he was. Not long time
had passed birds

jǫ' ūs deł xat t'e et dū yīn dī 'a' wō l'ǫ e gût'l'īł bût tce' ne dį'
only went past. Just not he took notice. Afterward he ran, his father-in-law.
"Where is it?"

10 ye' dī e lį' xût da' e cī et dū γa γac 'į e yī tcwą e cī tse be' se
he asked it was. "Moose it was not I saw, those birds it was," Tsebese

ū' ye yas k'e na de e yī tcwą tcwą zǫ ūs deł din dī e yī la
they are named. Winter they stay, those birds. "Birds only passed
you say. Those are the ones.

12 ġwa' xût da e lį 'ǫn t'e be tce' ye' dī me djī xa ts'ût
Now moose they are it is," his father-in-law said. He got angry.

ye dī ġī dût tcī ta bes zī da' nes deł ōñ ke t'ī 'į 'į ġa e yī tc'in-
Up in the woods owls lit, there were two. Then them he went to.

14 des ya ōñ ke t'ī ye gai wǫn me dī ġe tc'e wǫn lį kū la ye ka na-
Two he killed. He was not pleased, it was. Old man to him he brought them.

ye nī la ye tc'į' ye des la de tcin ġa je me tsī' kū γa ts'ût sų'
To him he threw them. Between sticks its head fell in. In vain

16 ye tc'et datc et dū xa yet te e dī sūn t'e ya ya xai t'as be sī
he tried to take it out. Not he could pull it out. Right there he cut them up,
owl.

ma zī ǫ dût da a γa tc'ū de lį ġū e t'e ne tcǫ wōn nō dja ma zī
His son-in-law, "Go home for it let them come quickly your mother-in-
law." To her he came back, son-in-law.

18 ġū e t'e a γa da γût deł 'a' xa tc'et dī et dī wōn tc'į' γa des deł
"Hurry, 'for it let them go' you he told," he said. Toward the place
they started.

nī na yin nī tį et sī' tain łił be zī tsī' 'a' į me tcū ę tc'į' ne ł'a je
They brought it back. The head she boiled, owl head that. To his son "Your brother-in-law

2 ût sī' gō zûz e de 'a dū ya' 'īn dī et dī me tce' ū mût ł'a je
head drink soup let him come tell him," he said, his father-in-law. And his brother-in-law

yet da dī be zī na tū' tc'es dûn ne et dū wōn' dū je cī et dī
he told. "Owl eye water I hate. Not there I will go," he said.

4 ma zī ye' dī ka me djī xa ts'ût
His son-in-law said it. About it he was angry.

e yī kō la' xa ł'e gī de tcût e yī dûn ne ne tcai xût da ze' ōñ ke-
That old man next morning went to hunt. That man large real moose two

6 t'ī ze' xai wō tc'į' γa des deł dûn ne k'e γai yał a yī kō la xût da
he killed. Toward the place for it they went. After man he walked, that old man. Moose

et dū ya' γin t'at lǫ xût da γa 'į' ye nī djit dī e ta na de ł'a dûn ne-
not he had cut up. Moose he saw. He was afraid of it. He ran away. "Large man eater

8 e dai tcōk' e yī 'a' dī lǫ et dī kō la a yī 'e' yī tc'a ta na des ł'a
that he means," he said, old man. Then from it he ran away.

ai yī a tc'et dī dū xût k'e me da t'į yas k'e na de' e yī a tc'et dī lǫ
This they tell. This year they are to be seen. In winter, they stay, that they tell about.

10 xa tse dǫ dan ne e le e tc'et dī e yī tcwą
At first men they were they say, those birds.

A Man Turns into a Squirrel and Escapes from a Bear.

ca ġe' e la tûn ne tce nes tį wōn lį wō te a dī dī ts'ûk cac ne tcai
River its hand trail he was lying it was very it made a noise he heard. Bear large

12 a dī e lǫ ye tc'į' de ł'a ye tc'a' tai ł'a et dū 'a' dī he yō ōn t'e et dū
made the noise. To it he ran. From it he ran. Not he could do anything it-was. Not

ye'ye xa ł'e de tcin k'e da se ya dai et ł'a ye k'e ke γī ġet ye dī
he could run away. On a tree he went up. He jumped up. After him he climbed. There

14 ye yū e et dū tǫ t'e dī nī ġet et dī e sût dût tcai e et da na kainł-
under him not far he climbed to. There he stopped, because he was big, because he was heavy.

ī he' ī 'e dī et dū e' tc'ǫn de ġit dûn ne 'į 'į bail 'e' ma en da xō-
There not he would go away from him. Man with sleepiness for him it was hard.

16 de dla a wǫ' et dū nō det da e yǫ ma a won t'e cac į ne djit
but not he could go down it was. Bear he was afraid of.

e yī ‘e‘ ya γût da ‘ị ‘ị ai yī ‘e‘ da wōc dī xa kū dī des dle he
Then he was watching him. Then "What can I do?" he thought. Squirrel

2 a‘ dī dla‘ ya γa tọn t'e djī‘ de tcin na da‘ se ‘a‘ ai yī tc'ị ła tị ye
he made himself. Over there, far tree stood. To that from one to the other (?)

de ł'a e de xō tc'ịn nō wût dja‘ cac et dū et da ye dī ye yī dī ġe
he jumped. From there he came down. Bear not he knew it. Up there

4 tọ t'e djī‘ da sût da ye dī da ts'ī na ła a yīn la‘ nō kị e yī‘ da tcin-
far he sat. There knots many he made. He brought them there. Those
by tree

ġa nī ye nī la ye kwon‘ de nī ts'ī yī dị ġe de tcin kōn‘ ta dja‘ de-
he put them down. He set fire to it. Up tree fire ran (?). it burned.

6 des k'ōn da tcin yī dī ġe‘ na tca‘ ī he‘ et dū a dī he yọ ma ‘a‘-
Tree up because he was large not he could do anything it was.

wōn t'e me‘ k'e des lût na ts'ût cac na ts'ût de t'e dûn ne a dja‘
He started to burn. He fell down. Bear as soon as he fell man he became.

8 k'a djū ta na de ł'a a yī ‘e‘ ût dū ye ze xai e lọ
Again he ran off. Then not he killed him.

Watc'agic Kills the Dancing Birds.

in ła wō de t'e dûn ne ġa datc ōn t'ai nō de ma dûγ γe e lị
Once man was traveling. All kinds birds his brothers were

10 e tc'et dī wō‘ te nō de na ło e da t'ī gū ye ‘a γaił xwōn na‘ e yī je
they say. Very birds many were to be seen. Along there he was carrying-
something. "Brother, what

wō te γin γai la et dī nō de‘ ce yī ne‘[1] ‘ac ‘ī et dī xwōn na ne jī-
very you are carrying?" he said, bird. "My songs I have," he said.
"Brother, your songs

12 ne e cī be da wọ wọ za ze a xa ne djin et dī nō de ‘a dī e jī ca-
with we will dance. For us sing," he said, bird said it. "These my songs

jī ne‘ be da‘ wō‘ ts'es sûz da et dū ye tc'et de ‘ĭntc e łe[2] a dīn-
with if they dance with them not they look." "As you say

14 dī a k'e xe‘ a‘ wō t'e cī et dī nō de dûn ne ts'ī‘ tce‘ kwą a xa
we will do," he said bird to man. "Hold on, camp for you

a wōc dle da wō se sat ī kwą ‘a wōc dle kwą a wōn dla‘ ọñ yū cī
I will make, dancing camp I will make." Camp he made. "Now, come on,

16 ta da dēł ġū ye dī dûn ne ġa nī γa nī deł ġū ya e xûl da ne tc'ût da-
begin dancing," he told them. Beside man they came. He was drumming for-
them, they shut their eyes, they were dancing.

wō sût ye nûc twą‘ ye k'ōs łe dai yītc ai t'e ye γin wōn na ło ze‘ xai
Without their knowledge their necks he was breaking. All he killed. Many
he killed

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[1] Recorded also, ce jī ne‘; indicating a prepalatal voiced spirant.
[2] Both the suffixe, -tc and e łe indicate customary action.

e tc'et dī ai t'e hī γût dai ma da γa e lį ai yī 'e' et dū lį ye ne-
they say. All animals his brothers were. Because of that nothing he was-
afraid of

djit e tc'et dī e yī dûn ne
they say that man.

The Earth Recovered by Diving.

xa tse' dō' dī ġe e la wōn dū e et dū in ła t'ī dûn ne' wat da
At first world (?) was not. Not one person was alive.

da xûn ne ye γī da nō de tū k'e 'a' da t'ī e yī zō' ya γī da 'įn ła wō de t'ī
Some of them were living, birds. On water they were, those only
were living. One place

nī γa nī deł tū k'e dī ġe wōn dū e dī e djī cōn dī ġe wōn lį et dū
they came. On water land was not. "Where I wonder land is?" Not

'a' γût de e yǫn a γût t'e lī ġī dī ġe' wōñ ka γa ne ta' ta ne l'ai djī'
they could do anything they were. One land for it he was looking. At the-
bottom of the water

a wōn' et dū dī ġe' wǫ wa 'į ġwa' ai t'e et de ke wō wût de 'į'
but not land he found. Then all they tried it.

dī ġe et dū wō γī 'a'
Land not they found.

lī ġe' xa k'a le[1] ū yī e yī djū' te nī ya dī ġe wōñ ka wac cąį'
One Xak'ale named, that one too went in the water. "Land for ît
I will go."

et dī tī nī ya dǫ nī de 'į ne dū we wō te ta wō t'e djī' wō wōn 'a
he said. He went in water. Then he disappeared. He was gone. Very far
sun (?) moved.

'į t'ī zō xain lat dī ġe 'a sōn' e djic ōn sût dle zō' e djitc ka cin la-
Suddenly he floated up, on his back. In vain he breathed. Then a little only
he breathed. "Here in my finger nails

ġwon ne t'a wǫn 'į et dī wō tc'e 'į 'į 'į gū zō' me la ġwon ne t'a
look," he said. They looked there, then in his finger nails

nûn se 'ǫ a yī 'e' dī ġe xō wō γįn 'ǫ e tc'et dī xa k'a le ne tc'ût le
land was. Then land they took out they say. Xak'ale small

e yī dûn ne xa yī γin 'ǫ nûn xa ya γin 'ǫ k'e nûn 'e' da tcin a wō-
that one person brought it up. Land on that they took out, land with trees
became.

dja' k'a djō dī ġe a' na wōn'dla' ke t'ī e tc'et dī nō dī e xa dja'
Again land was made they say. Birds did thus

e tc'et dī xa k'a le ō ye e yī
they say. Xak'ale was named that one.

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[1] Probably sandpiper.

The Giant Beaver and Muskrat.

xa tse dō' dûn ne ne tcai won lī e tc'et dī tca' djū na tca e tc'ût-
At first man large was they say. Beaver too large he was chiseling for.

2 datc sūn' a yin la' et dū ye ze' xai ġa hwe' et dū ǫ xai ts'ī ke
In vain he worked. Not he could kill it. Now not nearby its track

ye de 'ị miñ ġe a wōn tca' tū k'e tcū gū des ya 'e lǫ ōn t'e wō tc'ị'
he saw. Lake was large water on he went it was. Over there

4 γai yał 'ị 'ị mes tûn ne' a dī γa de γa hwe' ye' da nī tcûk ye ze'-
he was walking ice he tapped along. Now he shut it in. He killed it.

xai γat tcōn lǫ ī he' et dū es tûn ne sa 'ǫ e yōn a dja' es tûn ne'
Because she had young ones in her not ice could stay it happened. Ice

6 ya γī yī e yōn a dja' ī he' ye tc'ō nī t'atc ye ya djī xain la te ye-
broke to pieces because it happened he cut her open. Her young ones he took-
out. He put them in the water.

nī la γa hwe' et dī e zût e yī wōn a t'ị lǫ e yī dûn ne ne tcai e lị
Now it stopped. For that he did it. That man large was.

8 tca' djū ne tca' e tc'et dī ġwa k'a be kịn sa 'ọn e tc'et dī
Beaver too large they say. Still its house stands there they say.

yī tse' de ţcin ne dū we wō dī ġe' tc'ị' e yī wō l'ǫ e tca' l'ǫ ī
Out there trees are not toward its country that after after beaver

10 ta wōn t'e djī' wō tc'ị' te k'ai na de e lǫ gō ye tc'a 'ōł da' wō te tū
far away toward muskrat lived. There if a boat passed very water

na 'e 'ûn e yī 'e' gō ye tc'a 'ōł da et dū wō tc'et de et tc'et dī
he hears. Then there if they paddle not they talk they say.

12 dū xwa ke wōn t'e ġwa k'a tū na 'e 'ûn 'ị 'ị dū ne dū we ī 'e dī
It is not long ago yet water he felt. Now he is not there.

wō tc'ị' et dū na tc'ī yīc ġwa k'a e tc'et dī
(?) since not they felt him still they say.

The Redeeming of a Doomed Man.

14 e ła wō de t'e dûn ne' wō te des lō lǫ e yī ka tc'ain t'e 'e' me tca'
Once people very quarreled. On that account with supernatural power
on him

tc'et datc et dū dûn ne da' na tcût a wōn 'a' dī' lǫ ût da γai et dū
he worked. Not man is stronger but he did that. "White patch of ground not

16 nō ya e cī la yet dī e yī dûn ne de tcût' ût da γai nī ya ī 'e dī
you will go," he said. That man went hunting. White place he came. There

kō la set da' wǫ nai ya ġū et de ne na t'ûn ne ka nō da yet dī
old man sat. To him he came. "Quickly your property for it go," he said.

de na t'ų ne ka na des ya ġū e t'e a wōn t'ī ye' dī de kwą nō dja
His stuff for he went back. "Soon you are," he told him. His camp
he came back.

2 de na t'ûn ne 'e 'e ł'ǫn dan net dī he ka ne ce[1] yet dī yit dai
His property he tied up. "What you going to do with it?" (?) he asked.
"There ahead

dûn ne ġū e t'ī ce tc'į' da wōn ya' cet dī e yī 'e' 'ac t'ī et dī
man, 'Quickly to me come,' he told me. That is why I am doing it," he said,

4 ma jī et dū dûn ne īn dī' nū nde lī e łe 'į 'į et dū dûn ne a dī
son-in-law. "Not man mind used to be afraid of. Not man said it (?).

a yī nai 'in k'ai djō' sin da caį bût tc'į' dū cai yet dī me tce'
That you never mind, here sit. I to him I will go," he said, his father-
in-law.

6 na bī e e zis det sūz be tce γǫ yiñ ka des ya a γa yał ya 'į dûn ne
Otterskin he took, his father-in-law. There to him he started. He was
walking he saw. "Man

et dū lī ma ec t'e ce tc'ū de ai yī miñ ka ōc de 'į 'į nai e lōn γain-
nobody to him I am. He was with me that one to him I was calling, you
it is you came."

8 yał yet dī a xwōn k'e wǫ' a woñ' me tc'e ne le yet dī ai yī 'e' na bi-
he said. "Never mind, but leave him alone," he said. Then otterskin

'e e zis ye tc'į' et da xa a yin la' ai yī 'e' ke tc'e lį ai yī kō la xa-
to him as a trade he gave. Then he left him. That old man did that.

10 dja' xa djai e' ma zī ts'ez ze' xai γa wōñ lį a wōn' yet da xa
He did that his son-in-law he was going to kill it was, but trade

ōn la' ai yī 'e' ma jī γût da ī tc'et dī ta na ł'ai djī' wōt dûn ne
he made. Then his son-in-law lived they say. Under the ground person

12 e cį lǫ ai yī a t'ī ġwa' na ye γin da' e tc'et dī ī kō la tc'ain t'e 'e'
it was. That it was. Then he saved his life they say, that old man.
With supernatural power

'a' t'ī et tc'et dī
he did it they say.

The Equally Matched Magicians.

14 dûn ne łe wō' tc'e e yī e' lī ġī ye tǫ t'e djī' mō kwą' wōn lī
People were jealous of one another, because of that one far from there
his camp was.

γō γan kō djī' wǫñ ka tc'e des deł me kwą ke da t'į nį tc'e nī deł
His camp (?) to it they started. His camp was to be seen. They came there.

16 e yī ye wōn tc'į' 'ī me tc'in' dū cę' et dī ye tc'į' des ya ye tc'į'
The one he was jealous, "To him I will go," he said. To him he started.
To him

[1] Probably me tce', "his father-in-law."

xwa nī ya e dō xwō tc'į cac a dja' cac kwą wō tc'į' γût l'eł yī dī (e)
near he came. From there bear he became. Bear camp to it he was running along. Those

2 dûn ne 'a t'ī ī ne tc'į' e tc'e de l'a γût dī e t'e e yī kwą kū e et ts'ûn-
people it was, "To you he is running," they said. Immediately that camp inside a stranger

ne e lį dûn ne dī ts'a γût de' xa k'ai xa de l'a łī ġī' cac e lį łī ġī
was. Man when he heard it buffalo he jumped out. One bear was; one

4 xa k'ai e lį łōn na γût datc 'į da djī' łe γûn ne djit e yī 'e' et dū
buffalo was. They met. On each side they were afraid of each other. Because of that not

a ła γai dle e yǫ a γain t'e łe γûn ne djit e yī 'e' xa k'ai tc'į' cac
they could do anything to each other they were. They were afraid of each other. Then to buffalo bear,

6 kwōn' dī dī ne de na k'a ce ōn t'ī me' wǫn lį a' wac de e cī kū din dī
(spoke) thus, "Your food so short it is 'With it is I can do anything,' you think

kwōn me' he' ce tc'į' e' din l'a a ne t'į yet dī cac yet dī xa k'ai ī
with that to me you ran you are," he said. Bear said to him. Buffalo,

8 djū cac tc'į' nai djū' na wō' xa k'a ce 'e' da wōc de e cī kū din dī
too, to bear, "You too your teeth are short with 'What can I do?' you think

e' a ne t'īn ǫ ke γût de t'e łe γût de t'e e t'e łe na djī ne a na' łe-
with you are." Two of them they are alike immediately friends of each other they made

10 γan dla' tc'et dī
they say.

A Magician Cuts his Throat with Impunity.

dûn ne łī ġe wō' te tc'a din t'e e lǫ me ġe' djō' xac t'e kū dī
Man one very had supernatural power. His partner, "Too I am the same," he thought.

12 ū' xa tse' dac t'ī ka kū γût dī ī he' tc'ain t'e e yī 'e' a kū γût dī
Then first, "I will try myself," they thought, "with supernatural doings." Then they thought

ġū tsī' łe da γa t'as xa da ła γa 'į' a won' e dū t'a γa ne ts'īt me ġe'
their heads they would cut off. They did that but not they died. His partner

14 ma k'a sī łī t'as e lǫ sūn' a dī dla' ōñ ke mī la 'e' xa yin la' 'a ōn-
his throat he cut off. In vain he did it. Twice his hand he did that. He was the same as before.

t'e he 'et dū 'a' na dī dla' e tc'et dī
Not he did anything to himself they say.

16 me ġe' ka tsįn' des ya me ġe' wǫn nī ya e ga won djō 'ac t'e
His partner to he started. His partner to he came. (?) "Good I was

kwûc dī e yī 'e' ac t'ī 'į 'į 'a' nec ya' dûn ne xa t'ī e lį da' 'in dat-
I thought and I used to be I am not," "Man that kind when he is he is hard.

dla' ka cōn na gin ya ye k'a ce' k'e mī la nī 'ǫ' e yī γa 'a' na-
Well, to me come." On his throat his hand he put. Because of that he was well.

2 dja' ġwa γût da' wōn djō ya γī da a wōn' e de ka da wō de'-
Now they lived. Well they lived but they were trying what they could do

ûn e yī 'e' a γût t'ī
because of that they did it.

4 xa tse' yī dǫ į ne dū e dǫ' dûn ne į da' da' γin dla' γin le' e lǫ
At first white men when were not Indians powerful they were.

xōn t'ī t'a djī djū ya γa γī da a γa wōn 'e' hwō ye xa won de t'e
Being that way too they were living, they were killing more they were that-way.

6 tc'ain t'e 'e he' ya γa γit da γin le' e lǫ 'e t'a ze t'a de ts'ī dō
With supernatural power they were living they were, leather with when they-were wearing.

A Magician Spends the Winter in a Lake.

mī ġe' ka da' γa ġit dûn ne γat da xai sis t'a γī ye lį tī γī yī le[1]
Lake they cut open man alive in a sack they put in. They put it in the-water

8 et de da γa tc'įn t'e e he' 'ac t'e wōn lį ka kū γût dī e yī dûn ne'
They waited for him. "With supernatural power, I am it is," they thought. That man

tī ts'ī tī' he' 'ût dûn ne xa ca łe 'e' dī e jī e a tc'e ī yas k'e 'a da ze
who was put in the water himself, "Do that to me," he said. Then they did it. Winter all

10 tū t'a jį sût da k'al la ū γa dī lį na tc'et t'ī k'a γût da xwon ts'et-
water in he sat; nearly snow was melted he was seen again still alive. They took him out.

tetc

12 da xa ne xa da' t'ī e wōn t'a ne k'e da xa ne jǫ xa γût da' et dū
Some of them did that but they died. Some of them only lived. Not

wût te tc'a din t'ī a wōn' a t'ī t'a n ne ke' na łǫ ne xa ła γa 'į e'
very supernaturally powerful but it was they died. Many of them they did-to each other

14 t'a γûn ne ke yī dǫ ī tsē dō de dī hī ne dū e a yī xa ła ga 'į 'e'
they were dying. White people before sickness was not. That they were doing to each other

zō' t'a γûn ne ts'ī e lǫ xa tse dō'
only with they were dying at first.

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[1] These two words perhaps might be divided γī ye lį tī yī yī le.

A Magician Escapes the Cree by Turning into a Buffalo.

dûn ne na łǫ na tc'ût de' łī ġe kō la ma wō' a' na dī dle e yī 'e'
People many were living there. One old man his teeth he was going to-make. Then

2 me ġa na tc'e de'į 'į de cin ne dûn ne' tc'į' wō de sût dûn ne ai t'e
for him they had camped. Cree to the people they were coming. People all

tai ł'a 'ū' ai yī kō la et dū nį 'į ya e tc'ain t'e 'e' et djin de cin ne'
ran off. And that old man not got up. With medicine power he was singing. Cree

4 dûn ne' wō nī deł et dū e da wût dī de cin ne dûn ne k'e na set deł
people they came to. Not they knew. Cree after people they went

a wǫ' et dū dûn ne ze xai nō deł de cin ne ya xai gū jō dûn ne
but not people they killed. They came back, Cree. Over there suddenly man

6 e djin dī ts'ûk wōn wō tc'į' γa des deł kō la' a t'į a zis de tci'n 'e'
singing they heard. There toward it they went. Old man it was tipi cover sticks with

dī ġe' gī ye nī tsī dûn ne ne dū we xa k'ai jǫ na de ya dûn ne
up he pushed. Man was not. Buffalo only stood there. People

8 'ū ł'e zō won lį a yī ī he' ġī ge ne djit a yī xa k'ai e lį a wōn'
he was going to attack only it was. Because of that they were afraid. That one buffalo it was but

kō la 'į 'į 'a t'ī me tcū we 'e ī ła t'į e yī łī ġi e lį ca wō' 'a'-
old man had been it was. His child one that other it was. "My teeth I will make,"

10 na wac dle et dī e yī 'e' ma kwa a' wa tc'ī' dla' ca wō' a na wac-
he said. Then for him tipi they made. "My teeth I will make,"

dle hī et dī e yī 'e' 'a' γī ye į lǫ ec ke a' na dūs dle e' dī ī he'
he said. Then they did that. "Young man I will make myself," he said with

12 a t'į e tc'et dī xa γût t'į da' a' na γa dī dle' e łe' tc'et dī cōn
it is they say. That way they did. They used to do it they say. Old age

ġū ye ze xai da a zis t'a 'a na gût de 'ints cōn
if it is going to kill them in tipi they used to renew themselves, old age.

Fournier's Grandfather's Supernatural Power.

14 'ai yet ł'ō' ġwa' tc'e ġū' nī dī tį ai ye' cûs k'e gū ōn le'
After that then woman I took. Then my children were.

łī ġe xa la dī ġwa xat da' tī' ze xai. a dja' 'e' ġa djū tǫ e tc'e'
One oldest then moose began to kill it became. Again far

16 wōñ ka dīs da' ġwa dję' xat da' na dū we dǫ k'e 'in da dla'
to it I was moving. Over there moose were none. Starvation hard

'a dja' īn ła dje' ca k'e 'a dū wǫ le' 'e' tc'e da ġwa' dûn ne'
became. One month not there was, porcupine. Then people

2 a dū na tcût 'a dja' 'e' tcī jǫ' xat da īn ła tc'e' ze xąį ai ye'
not strong became. All at once moose one I killed. That

ġwe tc'ī a na dū we a dja' ġwa' łū ġe ōn letc a łe' ōū ka
soon was gone it became. Then fish they used to be toward

4 ts'ût dīs da' ġa djū' 'a dū tc'ût dai ya 'a wō dja' tsī ya'
I was moving. Again not they could walk it became. Young moose

sa tcwę' ze xąį ai ye' kį' ġa tcū tc'ût des da ġwa'' łū ġe-
my son killed. That food again they traveled. Then by the fish

6 ġa' nī tc'īn da' łū ġe na łǫ' ts'ûz ze xąį ai ye kį'' ya γas sit-
they came with the camp. Fish many they killed. That food they were saved-
with

da'

THUNDERBIRDS.

8 dī ġe ya wō' nī' 'a' dī jǫ' nī wǫ le' ye dī na de 'e' tc'et dī dī ġe
Land where it stands up only they breed there they live, they say.
Ground

de tcin ne dū e 'a wǫ sûn na de dī ke wō ne djit wō' ǫn cīc ta ke-
wood none they make. Where they live it is place to be feared. (?) mountain
every

10 ne t'e na de da ne' 'įn tc'a dį t'e zǫ' ye γa wō 'į 'e' yī ne da ġe
they live. Men with strong supernatural power only see them. Those people
from them

'ût da tc'e dī 'ī e ne da ġe' zǫ' 'e' da tc'e dī na de dī da ne' e dū lį
they know it. Those from them only they know. Where they live man
nothing

12 'ǫ t'e ne ye ya ka wǫ 'į da' 'ū ł'e 'e' yī 'e' me' tc'e ne djit kwōn'-
people who have near them when they see them they attack them. That is why
they are afraid of them, That kind of person

t'e ne 'e' dū ye γa wō 'į 'e tc'et dī da ne' ze xai 'e yō 'ǫ t'e 'e yī-
not they see them, they say. People they can kill it is because

14 'e' he na tc'at ke t'e 'e' wǫ dī ġe wō' tcit dī ġe wō' tcit de 'e yī
they are strong, with that "world tendons." "World tendons" those

jǫ' ma' na tcût 'e' tc'e dī 'e' e yī zǫ' t'a n de ts'īt 'e' t'a ne ts'īt
only they are stronger than, they say. Those only they die with they die.

16 de tcin es dat sī jǫ' ya yī tcūł
Trees twisted only it tears all to pieces.

dī da zan ne 'e tûc ne' tc'ût le 'e tc'it dī
Partridge, jack pine size small they say.

The Boy who Was Cared for by a Wolf.[1]

ī ɬa tc'ī dûn ne mûs kī ġū na ɬǫ' tī da' a' t'ị yûs k'e ta dī dje'
One man his children were many alone he was. Winter middle

ma tc'ī ū 'ę de ts'ût dûn ne ka tī e sta 'în tc'ī da ya gût da' gīn le'
his wife died. People to he started. Orphan he had taken care of there was.

ût dū a yī le yǫ tc'e ye tc'e le' ī dī' kwą tị da' ai ye' dǫ 'e' gū e
Not he could do anything. He left him there camp alone. Then in the-
spring there

nī ya' gū jō' k'a tc'it dō γa da' nī ya dī tị da na dja yas k'e 'a dū
he came, behold still child was alive. He brought him there. "How did it-
happen during the winter not

ne xa na tan ye de tc'ī yū ne' sa γa da sat t'a na tīetc ca kōn a le
it froze you?" he asked. "Wolf took care of me; with me it slept; for me
fire he made;

ai ye' ō wō' a dū se xa na tûn at tsûn djū' sa 'ị' tcūt ye dī' ai ye'-
for that reason not it froze me. Meat too he fed me," he said. After that

ɬ'ǫ ōn tīs wat tc'ī' γût da gwa dē t'ī at dja' ɬ'ǫ dje dat dīe k'ī e
for a long time he was alive. Middle age he became. After that with sickness

dai e ts'ût
he died.

The Loaned Hunting Dog.

kō ɬa wō te' me le' ū tcō' xût da ts'ị' tc'ū ne ɬị' e t'ī 'e' et dū
Old man very his dog good toward moose wolf dog because was. Not

ɬị zī' e lị e yī e he' ū tcō ɬī ġe ec kai xa't da ke wō 'ị et dū 'e' ze'-
proper dog it was. That with good. One young man moose track he saw.
Not because he killed it,

xai ī he' 'e' ca ne le' cō nō' te xat da ke wō wac 'ị ne gō djī' nō-
"Grandfather, your dog loan me. Moose track I saw. Over there I will go,"

wac ī et dī e yī 'e' kō la' e cai ce lę' tca de ǫn t'e a won' 'a' din dī
he said. Then old man, "My grandchild, my dog is bad, but you say

da ce wō te ac 'ị a k'e he' a wōn ị e cī la yet dī a ne 'ī a k'e he'
how exactly the way I do you will do," he said. "The way you do

a wōc 'ī e cī yet dī ec kai xa tse' e zī xąị et de et tsū dī la' ma-
I will do," he said, young man. "First if you kill, end of tongue you give to-
him,

wō aɬ xac ī zō' me nī dī ġe wōn lị xa won le yet dī a cī a k'e he'
I do only he is glad, you do so," he said. "The way I do

et dū ke tc'e ne wōn lị e cai yet dī
not miss, my grandson," he said.

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[1] Told by John Bourassa, who learned Beaver when a boy near Dunvegan.

de tcût' ec kai łī 'e' xût da łį wōn ze' xai et dū kō la 'a ye dī-
He went hunting, young man with dog. Moose dog killed. Not old man
the way he told him

2 'a k'e he et dū xa yī la lǫ a zût' jǫ da γain t'ats djī ye tc'in' de cił
not he did so. Liver only he cut off to him he threw.

ai yī łī zī' me djī xa ts'ût et dū ya tset ye tc'e le xat da ya γin-
That dog was angry. Not he ate it. He left it. Moose he cut up.

4 t'ats na des ya tū 'e' k'a dja' ī he' tū 'ǫn la' łī zē' ī xût t'e
He started back. Water with because he was thirsty water he got. Dog just

se tį 'į 'į tū wût dō' dûn ne e t'e ye k'ai des ya ye tcǫ ni tc'il
was sleeping. Water he drank man immediately on him he jumped.
He disemboweled him.

6 ġwa' ye ze' xai ai t'e ye tcǫ γe īn da lǫ
Then he killed him. All his ribs he ate.

ne dū e łī za yū da ne yū ne dū we γa γin tetc 'ū' a yī kō la
Was not dog and man and was not. They went to bed and that
old man

8 be le' et dū xût t'e ce le' ne dū e enū dlī djat de' na wōs ǫ enū dlį
his dog, "Not for nothing my dog is not here I think. Wrong he did
I think.

ût da ne' cǫn' ût tc'ûk et dū xût t'e e t'ī e łe ce le' wōn łǫ yū la'
He himself (?) has been howling. Not for nothing he used to do that my dog.
Many times, 'do not;

10 et dū 'a' į a k'e he' ma γa won da'e cī ī e cī a won' xō' te a' cet di e
not the way I do you will treat him,' I told him but very because he told me

ma ye' nī tį 'į 'į ye ze' xai ū cōn ne dū e et dū γût da ōn t'e mi-
to him I loaned him. He has killed him probably. He is gone. Not living
he is. For him

12 ka na ta mī wō 'a' yī ka et dī kō la'
look. See if you can find out," said old man.

mī ka tc'e des deł min ka tc'et deł dū' dī e' kwą wōn ka na ni-
After them they started. After them him they went. This way camp to-
ward he had made tracks.

14 dōk' lǫ be k'e' na ts'a dail yī da e jō' se tī łį ye ze xai lǫ a yī łī ze'-
After him they went. In front of them only he was lying. Dog had killed-
him. That dog used to be

'į 'į ne dū we de tcī sǫ' a dja' kō la ai yī t'a zī' jǫ' γût da 'į 'į
was not there. They did not know where he went. Old man because of that only
he was living.

16 da wōc t'e ce le' bût t'a jī γûc da 'į 'į cōn tēn da' tī dō ġet e dī
"How shall I live? My dog with I was living. From me (?) alone he has-
gone," said

kō la xō te me dī ġe tc'ai wōn lī yiñ ka wō de e yī 'e' xa l'ī e dji
old man. Very he was displeased. For him he called. Then the next morning

18 nū ġet a yī 'e' ye t'a tcī na γût da e tc'et dī kō la et dū e ze' xai
he came back. Then with him he lived again they say. Old man not
he killed

a dja' ī he' ġwa' won djō et sûn' t'a djī' na γa da na dlį e tc'et dī
it was because now good meat with he lived again. It happened again they say.

2 mûl le' wō te ū djō e tc'et dī dī ġe ǫ lō dǫ' a tc'et dī
His dog very good they say. World when it began they tell about.

The Hunting Fetish.

dûn ne de bût et dū ka da e yō a dja' xat da ye' wō cō' a dja'-
Man was hungry. Not he could live it became. Moose perceived him because it happened

4 ī he' dǫn ye ze' xai e tc'et dī e yī dûn ne įn da de dla' 'į 'į et da-
hunger was killing him they say. That man had been powerful they knew.

tc'et dī et dū wō de zū ka datc e yō 'a dja' xat da wō' nō wût dja'
Not long distance he could walk it happened. Moose he came to.

6 et dū k'a jū t'ū e yǫ' a wō des sût' ta na des deł tcī ye mō' sût da-
Not yet he could shoot they rushed off. They ran away. Little moose on him used to sit

'į 'į xa ye γin tį e yī dûn ne' xat da tc'į' da' ye tetc a wōn' et dū
he pulled out. That man toward moose he was moving it about but not

8 xût da yīn dī dī 'a' ta na des deł a yī tcī ye'. tū nī ye γai tį e t'e
moose took notice. They ran off. That little moose snow he put under immediately

ût dûn ne djū t'ai ts'ût e yī tcī ye mût tsûn e k'e e t'e e yī 'e' a t'ī
he himself too he died. That little moose like his flesh was. With that he was doing it

10 e tc'et dī tac 'e' dûn ne ya γit da dō' wōn lį ī e dī
they say. Arrows with people when they lived it was they say.

xat da yǫ tcū ya e he' de tcī ye xa ya a γin tī yī zī' t'a ye γin tī
Moose because she liked him her young one she took out. In him she put it.

12 e yī 'e wōn djō cī ka de te a yin la' 'į 'į yin dī ġe tc'ai 'a yin la lǫ
Then good luck he had. (Moose) angry he made

e yī e he' dǫ' ye ze xai lǫ xa yin lai 'e' a t'į e tc'et dī
because of that hunger killed him, he did so it was they say.

The Man who Talked to the Buffalo.

14 'ī ła tc'ī dûn ne xa k'ī ye tc'ī wa tī ye ge tce 'a tcī ye tcū wût tī
One man buffalo he talked to. He gave them commands, he talked to-them.

yī wût tc'į da 'ac ī wa tcį' te na 'ac sûn nī tcūt ai ye' hwa te 'ac
"To that place go, there go into the water; give me something to eat." Then they went into the water.

da l'a dje te nī 'atc ai ye gī ze xai a dje kai ī xe' ġī yū ġet 'a mai-
Backwards they went into the water. Then they killed them. Spear with they stabbed them. Then (?) calf

2 ya tce ûn nai ōn tcǫ dûn ne k'e tc'e' ûn nai et dī ai ye at tai tce-
"Mother," plainly like people, "mother," they say. They hold them. they kill them.

zes xai e ła djī' mût dai yī dje' a dū tsûz ze xai dûn ne' ka je' ū łetc
One a bull not they killed. People between he ran.

4 ai ye 'e' ī de e xat te ta tc'ûl ye xat tce yī de ye tc'e da
Then (?) they pull them ashore. (?) They begin to eat them.

The Potency of War Songs.

e t'a ze sōn' dō dûn ne 'ne łǫ na tc'a ba' mī ka 'a tc'et t'ī
Leather breech cloth time people many were at war after them they were.

6 ne dū e et dū tc'e 'į' et dū a tc'et de he yǫ a wō dja' miñ ka
There were none. Not they saw them. Not they could do anything it happened. For them

tc'et djin ġī yī ka et djin de cin ne ka a γût dī γī ya 'į e yī 'e'
they sang. For them they sang, for Cree. Where they were they saw them. Then

8 a γût dī miñ ka tc'et des deł na de dī ġī ya 'į' xût l'e djī' zōn'
where they were to them they started. Where they were they saw them. "Tomorrow only

me tc'į' dō' de lį γût dī 'e' et de k'a da wō de ûn tse' tcōk' xa γa-
to them we will go," they said. They were trying their power. Large stones they took out.

10 gin 'ǫ ġī k'e k'e det dītc a k'e he' ġū yī la' ke dī γe ke da t'į tse k'e
On them because they put their hands the prints of their hands appear on the stone.

ġwa' gī tc'į' wō de sût a yī 'e' ai t'e ġī ya γan wǫ ût dū e ła t'ī
Then to them they rushed. Then all they killed. Not one

12 γût da a γa yī la' de cin ne a gai 'į'
living they made. Cree they did it to.

The Curing of a Woman with a Medicine Lodge.

in ła t'ī djū' dûn ne' me wō dī tce e lį dī dī me' tc'ī ū ą wō' te
One too man his story it is this one. His wife very

14 det dī et dū won de zą γût da e yōn 'ǫn t'e me k'ain cųz na tc'e-
was sick. Not long she could live it appeared. Along side of her medicine lodge they stood up.

γin ts'ī me sōñ 'ą γōt de kū tc'et dī ī ġī dûn ne caį wōn lį et dī
"Who will use it?" they thought. One man "I it will be," he said.

xō te be tc'į' dī ġe tc'e nī la ai yī 'e dûn ne xa djī' et djin ai yī
Very much to him they paid. Then man did that. He sang. That

2 tc'e ġe et dū na γīt da ġa gū la t'ais ts'ût yū tc'et dī a wōn' na ye'-
woman not she moved. "Nearly she is dying," they thought about her, but
he made her live again

γin da et tc'et dī ai yī dûn ne wō te dûn ne ne łǫ ye γa det-
they say, that man. Very men many beside her when they were sitting

4 ts'ī da a ye' 'į e tc'et dī ġwa' tc'e ġe' wō djō na ye γin da lǫ wō-
then he did that they say. Now woman well he made her live. Well

djō gat da' dī ġe xō lō dǫ' wōn lī e yī wō dī tce e lį dī dī
she lived. This world's end it was this story it was, this one.

The Medicine Lodge.

6 de tcin ī ła t'ī na 'a e yī k'e zō a zis da' γait sūz ł'ūł 'e' yū-
Pole one stands up. On that only cover they put. Ropes with
over there

ō ne gī ye na da ye tsī' et dū na tc'ût dū na 'a et dū k'a gī t'a
pegs they stick up. Not strong it stands not yet in it

8 kwe ya hwū gī t'a kwe yatc e t'e γût djit da a zis wō te in t'īc
he goes in. Inside he goes in at once he sings cover very gets tight,

ma t'a tc'e yū le e t'e e tc'et dī cūns ū ye e yī
like it is blowing it is they say. Cūns its name that.

The Man who Entered a Fish.[1]

10 de ya at dū ton te djī' de ya ûl la'' ûs ła ī e dī wō tc'ī' dī e kį
I am going, not far I am going. Canoe I made. From there I paddled.

xût de ca ġe gûc keł ī ī on lį zī t'a la 'ûc t'ī lō īn t'ī zō ga lį' kō la
Just river I was paddling along it was inside I am. Suddenly really
old man

12 a ja' 'į 'į ġwa hwe xwon gûs ke łū ġe na tcī' zī t'a ġī gō tcī zō la'
I had become. Only then I came out. Fish large inside (?)

xa t'e kō la a ja'
Thus old man I am.

The Man who Wintered without Food.

14 dûn ne in ła t'į tį da' wō t'ī lī ġī djū' tīn da a t'į lǫ na γa t'atc
Man one alone was there. Another too alone was. They met each-
other.

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[1] Told by Louisçon.

lī ġī wō te mût tsûn ne dū we lī ġī ġwa k'a mût tsûn wōn tc'ūł lī
One very his flesh none. Other still his flesh small

2 wōn lį lī ġī me tsûn' ne dū we ai yī tc'į' dai sa dǫ' et tsûn' γain-
was. The one his flesh none to that one, "What time meat did you eat?"

tse da ye dī yī dī ca k'wōn da na dī da dǫ et tsûn' γa set et dī lī ġī
he asked. "Behind moon when it first appeared meat I ate," he said.
The other

4 mût tsûn' wōn tc'ūł lī wǫ lį ī wō te īn tsīz lǫ yī dī ca k'e a γin-
his flesh small was, "Very much you eat. Behind moon you ate,

tset lǫ a wōn' ta nī ts'īt lǫ yet dī' ai yī a dī yas sûł łe k'e dǫ'
but you are beginning to starve," he said. This one said it. "Snow when it-
was little

6 a γûs set cąį et dī in ła wō wût t'ī yas k'e a dûz ze 'in ła xa γa-
I ate, I," he said. Together winter all through together they lived thus.

γin da'

8 xa tse' dûn ne et dū wō t'e ī' da' e łe e nū dlį
First people not much they ate I think.

The Origin of Mosquitoes.

ts'ī tc'e ġū ma tsī' ts'ûn ne wa tc'į' xai 'atc
Mosquitoes woman her head bone from came out.

10 gū sǫ' tc'e ġū mī djel le γīn le lǫ ma tc'ī yū 'e cǫ 'a daj e dûl le
Once woman mean was. Her husband all the time she scolded:

ye xai xal jō a da je ma dje xa tc'īt jō ai ye' l'ǫ dai ts'ût 'ai ye'
she beat him only, all the time she was angry only. After that she died.
Then

12 xōn tc'e' ōn gī ye tį 'at dū ġū da tcī ne' 'a γīn la a yī 'e' wa l'ōn-
that way they threw her away. Not burial they made. Then some time after

dję' gū 'e' ġûn nī deł ma ts'ûn ne' ī dī 'a tai ī sûl la 'ū ma tc'ī'-
there they passed. Her bones there all were lying. Then her husband,

14 yū 'ę ya (na) tsī' ts'ûn ne'' dī la me tce le ī ī . ûl le cǫn'' 'e' dī
"Her head bone it is, she was bad I suppose it is," he said.

yū' nī etc ya ya γį etc 'ī wa tc'į' ts'ī' xain deł ai yū gwût dǫ-
He kicked it, he kicked it to pieces. From there mosquitoes came out.
Since that time

16 wa tc'į ts'ī' ǫ le' dī dī dī ġe k'e
mosquitoes there are this on the world.

The Shiftless Husband.

dûn ne tī da' wō tī de bût ī he' łū ġe tū łū ġe ka γa 'ûc me tc'ī-
Man alone was living. Because he was starving fish lake fish they two-
went for his wife too.

2 ū 'ą yū nī γa nī atc dzīs ze sût da a wōn' łū ġe et dū ze' xai tǫn-
They two came there. By hook he sat but fish not he killed. He went home.

nas ya wōn djō łū ġe ts'e ze xai e le kū dī me tc'ī ū 'ą xa ł'e djī'
"Well fish he used to kill," she thought, his wife. "Tomorrow

4 cąį dzį ze wōc dai et dī į he' yet dī me tc'ī ū ą da zō ġū e t'e łū ġe
I by hook I will sit," she said. "All right," he said, his wife man. Quickly
fish

ą wǫ' tc'e ġe xût t'e es tûn ne et dū γa nī ġet lǫ a t'ī lǫ e yī 'e'
she killed, the woman. Just ice not he had cut through it was. That is why

6 et dū łū ġe ze xai 'e' ōn t'e lǫ na ye yīc me tc'ī ū ą łū ġe na łǫ
not fish he had killed it was she found out, his wife. Fish many

gin wǫ tc'e ġe ū' ût dûn ne ġa wō da es ł'ǫ et dū lī na nī tį dǫ t'e
she killed woman. And he himself for rabbits he set snares. None,
he brought back. "Why,

8 wō' te ġa na lǫ a wōn' ġa et dū ze xai ōn t'e yū dī tc'e ġe ne mī le'
very rabbits many but rabbit not he killed it is," she thought about him,
woman. "Your snares

ka wō cai' yet dī da zū tc'į' a dī ī he' ce mī le ka ne ya ye' dī
to I will go," she said. To the man she spoke. "All right, my snares to
you go," he said.

10 e yī 'e' won des ya e yī tc'e ġe ya γa cis k'e xa t'e xa wō win kin
Then she started to go there that woman over there on mountain just
he cleared the snow off.

ī 'e dī sût da dze nī k'e at dûz ze na datc lǫ ī 'e dī ġa mīł ai t'e
There he sat. Day all the time he had sat there. There rabbit snares all

12 yas k'e se łą' lǫ ǫñ ke t'ī mīł da se ł'ǫn lǫ tc'e ġe yō nai ya mīł
in the snow he had left. Two snares he had set. Woman came there; snares

des tǫ wō te' da' es ł'ǫn wō te ġa' ze xai nō' γī ai yī me tc'ī ū 'a
she carried. Very (many) she set. Very (many) rabbits she killed.
She brought them back, that his wife.

14 da zō dzin ze sût da 'į 'į ût dū lī ze xai k'a djō et dū dzīns ta na-
Man by the hook he had sat nothing he killed. Again not hook in the-
water

ł'ai djī et dū se 'ǫ lǫ ai yī 'e' łū ġe et dū ze xai e lǫ ǫn t'e ġa hwe'
not he had put. That is why fish not he had killed it was. Now

16 tc'e ġe na yes yīc tc'e ġe ne dū we et de' et dū γût da wō le cī lǫ
woman she knew him. Woman if had been none not he would have lived.

tc'e ġe t'a djī yas k'e at da ze γa γin da et tc'et dī e yī dûn ne
Woman because of winter all through they lived they say. That man

et dū dûn ne' e t'e e lǫ et dū wōc dai' kū dī lǫ et tc'et dī e t'a ze
not was like a man. "Not I will live," he thought they say. Leather

2 zǫ dō' e lį
only time it was.

A Man Overcomes Obstacles in rescuing his Sisters.

da zō' 'ǫ nō dja tc'e ġū ye de lį 'e' xa des ya xût t'e 'a t'į yū di
Man came home. Woman because she scolded he went out. "Of no im-
portance it is," she thought,

4 tc'e ġe cût tc'ū ą ne ta' ka ye dį 'į dǫ t'ǫ t'e kū dī 'e' te 'e' ġwa k'a
the woman. "My son your father look for." "What is the matter," he thought.
"Father still

na zût' e' dī ec ka a yī da zō' tai l'a lǫ tc'e ġe yī k'e wą 'į ye k'e
is standing," he said, the young man. That man he ran off. Woman after-
him she looked. After him

6 de ca (des ya) me djī ze' xai nō dja 'į 'į ye tsī' nī dī 'ǫ des lūz lǫ
she went. Caribou he killed he had come back, the head he took.
He dragged it.

ye k'e γai yał tc'e ġe at ts'ûn ne de ya djiñ' ye k'e na se ya xōn-
After him she walked, woman. Its bones the way he was going after him
she went. She turned back,

8 nī dja ai yī tc'e ġe da zō' γai yał ût tc'ō t'ûn ne tûn ne nō na datc
that woman. Man walked on. Other people's trail he came to.

ye k'e na da datc ye de xwa ye t'a na datc dûn ne e lį kū dī ū'
After them he went. There close to them he came. People they were
he thought, but

10 ya γī nō de a t'į lǫ a yī ya nī tcūt ma dī 'e da yin lį nō de dī'
those birds they were. Those they gave him food. Their food was there.
Birds partridges

a yī a t'į
those were.

12 k'a djū ta datc ût tûn ne k'a djū wōn lį ye k'e des ya 'e' djī ce
Again he was traveling. A trail again was there. After them he went.
Porcupines

a t'į' lǫ be dī 'e dje' e lį a wōn' ût tsûn ma e t'į ta wōn t'e wût-
they were. Their food pitch was but meat it appeared. Far away people

14 dûn ne me di 'e tce ōñ ke t'ī a yī ka des ya a yī 'e' a t'į ûn t'ī zō
his sisters two those for he went, that was why it was. All at once

ye tûn ne wa 'į ye k'e xa yał ya t'a se ya
their trail he saw. After them he went. To them he came.

16 in ła t'ī da zō' γa ōñ ke γût de t'e ġa' γais kį lǫ .a xain ka' de ya
One man both of them were married to. "After you I came

a won t'e ye' dī ma da γa e da dla dûn ne e tc'e le a won t'e et dū
it is," he said, their older brother. "Hard man, mean it is. Not

'a' xûn ne le e yǫ won t'e 'a xō lį' a ne dja' lǫ xōn t'e a wōn' et dū
you can do anything it is." "But (?) it has happened to you, nevertheless not

2 a xai dī' na des da ai yǫ a won t'e a xain ka ta a won t'e djī' des ya
without you I can go back it is. After you from a long distance I started."

ma ła je' xat da ze' xai e lǫ xût da 'e' djit ġū e t'ī 'a γût t'į e' dī
His brother-in-law moose had killed. "Moose will be rotten. Quickly do it" he said,

4 tc'e ġū me tc'ī ū a tce' ġū e t'e tį nī ya ōn na da wū de lī e' dī
women his wives. "Quickly go." "Now, we will go," he said,

ma da γa
their older brother.

6 na γa des deł na γa dail gū zō' et dū xais tetc γa lį bûł gū ya wō
They started back. They were traveling back. Then not they lay down to-sleep; very sleep was killing them.

xa nes tetc nī' γûn deł 'į 'į cīs na tcai kū na dai wǫn lī tse k'as
They lay down. When they had gotten up mountain large ahead of them was. Perpendicular cliff

8 ûl lį 'ût dū dûn ne ye ke γī ya a zō ōn t'e me dī e tce' at tcûk'
it was. Not man could climb it it was. His sisters were crying.

iñ k'ai na na wō tec et dī ġū ma dûγ γa nī na γī deł a yī tse k'ac-
"Never mind, we will lie down again," he said, their older brother. They got-up again, that cliff had been

10 'į 'į ne dū e lǫ na γût des deł
was not. They started back.

k'a djū bûł gō ye γa γin wǫ na γa nes tetc k'a djū tū gū da cī xa
Again sleep was killing them. They lay down again. Again water around them

12 a na dja' lǫ et dū 'a' gût de e jǫ a na γût dja' k'ût djō ca' tetc
had become. Not they could do it became again. "Again lie down,"

e' dī me dī a tc'e na nes tetc nī na γī deł 'į 'į mį ġe nûn dût da de
he said. His sisters lay down again. They got up again lake ground narrow

14 ta se 'a' 'a' wō dja' lǫ e yī k'e na γa des deł
running across had become. On that they started back again.

ġū dī ġe tc'ī' na γin deł mût ta' kō la e lį et dū nī ī ya a jǫ e
To their country they came back. His father old man was, not he could-get up.

16 nō dja ec ke' e lį lǫ des ya 'į 'į tǫ t'e djī γin le' lǫ a wōn' 'ût dûn ne
He came back, young man he was he had started. Far away it was but himself

ma et dū xa won t'e dū wōn lį kū dī į į ma tc'ī ū a ye tc'ǫ des ya ī
to him not it was so. Recently it was he had thought. His wife he left her

18 won djō me tsī γa' de k'ał lǫ e t'e de e lį la je tc'e le 'į 'į e yī dûn ne
good, her hair was white. Girl she was he had left her. That man

in da de dla e tc'e dī tc'ain t'e 'e' gō djī' tōn k'e na se ya a wōn'
was powerful they say. With supernatural power over there far he went but

20 ma' et dū tōn t'e k'ī wōn t'e
to him not far it was.

The Treacherous Wife.

dûn ne ị ła t'ī tị da wō t'ị me ł'ō wa me tc'e' ū ę' de cin ne
Man one alone was. In his absence his wife Cree

2 nī ye din tị sǫ' yiñ ka ne ta e dū a de e' jō ōn t'e me nac kwō-
carried off. For her he looked. Not he did anything it was. She was alto-
gether lost.

wōt ts'ût sǫ yiñ ka ne ta me ła ce' yū 'a γī yin la' a wōn' ne dū e
For her he looked. His brothers-in-law too did it, but she was not.

4 ġwa me ła zū ye tc'e le 'a' dûn ne tin da' yiñ ka des ya ta wōn-
Now his brothers-in-law quit; himself alone for her started. Far away

t'e djī dan ne e lī lǫ e' yī a ye 'ị lǫ
people were, those did it.

6 ġa hwe' ja 'ị me tc'ī ū wa' tū γa γa ya ya 'ị γin da a wōn lǫ
Now he saw her. His wife water going for he saw. "You are alive but

ke e dị wa yū te gī sī 'e' ye dī' a wōn' e dū wōt tī da ne 'e'-
moccasins without I am destitute," he said. But not she spoke. "They will-
know (?)

8 de k'e nū dlị wū cōn 'ōn t'e kū dī[1] e yī 'e' je da γa se da 'es da-
I suppose it is," he said to himself. Because of that, below he sat. A sharp-
point

tc'īl e won lị e yī tcin ne k'e sût da da zō tc'e ġe yī dī ġe tōn na ca
was. That the foot he sat, the man. Woman up she went from the river.

10 yī ts'ī me da ne cǫ set da e' dī e t'e e yī da zō de ts'ī γī yiñ ka-
"Down there stranger sits," she said immediately those men sitting
ran down to him.

wō des sût gī yin tcūt γī ya da se ka ła e a' γin la k'e da' γī ye tị
They caught him. A platform for him they made. On it they put him.

12 gī yū e kwon wō te a γin la' e t'īs dûn ne e t'es ī he' kwō de de tce
Under fire very they made. They roasted him. Man because he was roasting
he was screaming

e yī 'e' kō la yō 'ǫ na de lǫ mes ke ġe ai t'e γa gī da wǫ lǫ
Then old man over there he stayed. His children all they had killed.

14 in ła t'ī me tū we zǫ' γût da yū' ǫn dûn ne kwon de det tce
One his daughter only was alive. Over there man screaming

γa dī ts'ûk ca tcū we ye γōn 'a' gū k'a ne ya e' dī kū la wǫ e t'a ī
he heard. "My child, what he is saying, go to see," he told her, old man.
There girl

16 des ya 'ị 'ị lị ma daγ γa tc'e ze xai 'ị 'ị e yī e t'e e yī a dī lǫ
had gone, truly her older brother someone had killed that one he was like.
That one was making the noise.

ya 'ị' yū' 'ǫn me ta ġa nō dja łin xwōn ne e t'e a dī lǫ te a et dī
She looked at him. Over there her father she went back. "Exactly brother
is like is saying it, father," she said.

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[1] The passage is difficult. The only suggestion given by the interpreter was "She did not think he would follow her."

wǫn kō la ʻe des ya je heʻ dûn ne a wō t'a γin ya kū la kōn
There old man started with her. People they kill he went to.[1] Old man
there

2 des ya kū γin ya dûn ne e t'es a dī lǫ dī dǫ t'e ce tc'ū węʻ e t'ī
he went. He went in. Man roasting says it. "Who is this my son he is like

a t'es lǫ xa na ya γin tį me kwą γī tc' īʻ na ye nī tį ye dī tc'en-
you are cooking?" He took him down. His camp toward he took him back.
There with supernatural means

4 t'e ʻeʻ wō jū wō te ʻa yin laʻ ġa wōn djō na γût da ʻa yin laʻ
good very he made him. Now well he was again alive he made him.

e yī dûn ne na lǫ et dū dûn ne k'e tc'įʻ a t'į lǫ e yī ʻeʻ mes-
That man many not like people he did because his children

6 ke ġe ga tc'ût da wǫ e lǫ kō la et dū na tc'ût a djaʻ e yī ʻeʻ ʻa-
they killed. Old man not he was strong[2] he became because of that
they did it.

γī ye ʻį gū da ne łǫ e yī ʻeʻ a γī ye ʻį lǫ
They were numerous because of that they did it.

8 k'a djō łe na ke tc'et dū sī dī γût dī e yī dûn ne e t'e zį ce tc'ū węʻ
Again, "We will have a foot-race," they said. That man was cooked,
"My son,"

ye dī kō la ce tc'ū węʻ ġwa xa l'e djī łe na wǫ ts'et dū sī dī tc'et dī
he said old man, "my son, now tomorrow 'We will have a foot-race' they
say.

10 dī dī ne dī e tceʻ e yī zōnʻ wōn lįʻ dûn neʻ ʻe' gûs te γa wō līʻ dûn ne
This your sister she only there is. Person I am going to bet it is. Person

e ya gûs ta ts'e ze xai γa me tc'ī ū wa ût djįʻ dī nī ba lī dī dût-
I bet they will kill his wife." He sang. This tent its pole

12 tcin xō t'ī e yī sa tsī e xûł ta tcį na tsût γût da xa ya γin tį wǫ jǫ
like this tipi poles he drummed on. A bird fell down, alive he took it out.
Well

ʻaʻ yin laʻ de t'a ya γin tį łeʻ wō γût te de sût ʻe yī es kai et dū
he fixed it. His sack he put it in. They had the foot-race. That young man
not

14 kį dī dī ʻaʻ mût taʻ dûn ne ʻeʻ łe de l'a ʻe daʻ ʻe a djaʻ kō la līʻ
he minded his father. With the people he raced. With the eagle he became
old man. Really

e yī dûn neʻ et dū yet dai wō tca ne ʻǫ lǫ a kō lįʻ a cō eʻ et dū
that man not ahead of him much he was. Because with old age not

16 na tcût a djaʻ e heʻ γū dai ne ʻǫ dûn ne k'e dût tca de ʻe de l'a
he was strong because he became ahead of them he was. Behind the people
with his legs he ran.

e yī ʻes kai ʻį ʻį yit dai kū ʻį ya wō tc'įʻ ta tcī t'a γin ya dûn ne k'e
That used to be young man ahead he was out of sight. There (bird) he went-
in. After the people

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[1] The interpreter took *t'a* with *a wō* to mean "weapons," *a wō t'a*, "kill with;" "he went among those who kill people" seems to be the proper rendering.

[2] The interpreter took it to be *na djût*, "he hunted."

de l'a et dū la dai e t'e dûn ne γa ū ja dûn ne ts'e dǫ nǫ dja
he ran. Not long time it was by the people he passed. Before the people
he came back.

2 e yī xa t'ī wōn t'e lǫ e yī 'e' a γût dī 'ū' a yī ec kai xa ts'e
That one just that kind he was. Then he used to do that. Then that
young man first

nō dja e tsûn nī dį 'ǫ e yī me tc'ī ū ę 'į 'į yō et de dlōtc lī gi
he came back. Meat he took down. That one had been his wife was laughing.
Another

4 tc'e ġe je ka a din dī ye dī a yī be tc'ī ū 'a xa dûn ne ne lǫ
woman, "Why did you say that?" she asked. That one his wife her relations
many.

a yī tc'e ġe dûn ne e lį
that woman people were.

6 a yī γa set da me tc'ī ū ą nǫ dja at tsûn ka ye dī 'į a tsûn ne dū e
That one she married his wife he came back. Meat he was looking for.
Meat was none.

me a ye 'į yū 'ǫ dûn ne nī ya 'į nī ye dį 'ǫ wō tcō nō dja e yī 'e'
"Who stole it?" "Over there man stole it. He took it. Good he came back.
Because of that

8 'a t'ī et dū lį ne ce dai ne 'ǫ a wǫ' et dū et dûc dī' e yī 'e' a cin-
he did it." "Nobody my equal but not I knew it, because of that he did it-
to me

la' 'e ǫn t'e na nī dûn ne 'e' na γin tį 'į 'į dûn ne tc'į' dī ya ye-
it was. You with the people I bet. To the man go," he said.

10 dī dûn ne a' djī me tc'ī ū ą yį lį ts'e ye de 'a' xa tūs la nī ya
Man before her husband was he sent her. To the door she came.

ye dī 'e xwa a wǫ' na wō te tcī na da wō' t'a cī da zō 'et dū ya-
"Above here close to camp let us go." Man not he spoke.

12 tcūt de me ta tc'į' te a me zą' xō tc'e is dûn ne e' cū wū me k'e
To his father, "Father, her mouth I hate. Anyway you wish

din dītc ġa me ta' ye ze xai e yī tc'e ġe ye ze xai
treat her." His father killed her. That woman he killed.

A Man Avenges his Son-in-law.

14 da ne' des bak mį ka a tca t'į ne ne dū we et dū γī ya 'į xō wa-
People were going to war. For them other people were not. Not
they saw them. They turned back.

nī del mī ġe ke na γa dī del ya γai mī ġe wōñ lį de ġac tc'ū ne'
Lake they came to. Over there lake was black spot. "Wolf

16 be djī ze xai kū γût dī be ya γa 'e' wō dai γat dī gī tc'į' le γǫ-
deer had killed," they thought. "Marrow we will eat," they said. To it
they ran.

de sût lī ġe dan ne ye xa l'a ya ġai nī l'a dûn ne tsī' e lī lǫ da-
One man ran by the others. To it he ran. Man's head it was. Cree

2 cī ne dûn ne γin wǫ 'on t'ī lǫ dûn na na djin ne e lį lǫ
men had killed it was. People's relative it was.

yī dī ġe wǫ tc'į' ta tc'et des deł dûn ne na łǫ' a yī ġa dût tc'ī
Up to it they started. People many there were sitting.

4 łī ġī me dī ûl lī a yī ma zį ġō ye' dûn ne 'e' a t'į ai t'e dûn ne'
One chief was. That one son-in-law with them people he was. All people

k'e γa ne t'e' ma jī' ne dū we tai l'a lǫ dī ke ne dū we ġot da cǫ'
they counted. Son-in-law was missing. He had run away. His moccasins were not. "Somewhere

6 me xa tûn e cį ye' dī' lǫ me tce' kōn mai' mį ka na ta kwōn mai
he froze," said his father-in-law. "Camp border for him look." Camp border

dū de xa l'a me k'e tc'e des deł at dū tǫ t'e t'e mût tûn ne'
this way he ran out. For him they went. Not far frozen

8 sa' 'ǫ me tce' xa t'e ya 'į 'et dū 'e' yī le' a yǫ ōn t'e ye tc'e le
it lay. His father-in-law just looked. Not he could do anything it was. He left him.

'e' yī de cin ne' me k'e tc'e des deł me t'a des deł na γain deł
Those Cree after they went. Near them they came. They came home.

10 gī ya 'į ǫñ ke dį kwą wōn łǫ ai yī me tce' me kwą wōn łǫ e dī-
They saw them. Two places tipis were many. That his father-in-law "Their tipis most numerous thither

xō tc'į' dū ca 'e' dī tin da wō tc'į' des ya ai t'e ye (γai) γain-
I will go," he said. Alone thither he started. All he killed.

12 wǫ ût dū īn ła t'ī γût da 'a' yīn la' ġwa' xō ût tc'ûk ġwa hwe'
Not one alive he made. Then he was crying. Now

mī de γe tc'e wōn lī' ī he' e dī' ła dį kwą da ne ne łǫ γǫ tc'į'
he was mad because he was. There other place camp people many thither

14 des deł 'e' dį djō' ai te ġī ye γain wǫ na γa des deł
they started. There too all they killed. They went home.

k'a djū mī ġe ke na γa dīt deł e dį' djō' de cin ne na dī 'e lǫ
Again lake they came down. There too Cree had been.

16 'e yī djō' na ba hī e lī lǫ gī ka dzįc (a yī t'a dzįs) a γa des ts'ī e' dū
Those too war party were. Their fish hooks by them they were sitting. Not

e da ġwa wût dī lǫ lī ġe et dū łū ġe ze xai ū' dōn t'e 'ōn t'e kū dī
they noticed. One not fish he was killing. And "Why is it?" he thought.

18 wō' dī l'a tse 'e' 'ōn t'e kū dī yī ts'e ka wōc ġet k'a djū kū dī
"Because it is shallow it is," he thought. "Further out I will punch the ice out again," he thought.

ġǫ des ya djō' dzįns e' sût da ce na djī ne e lįn kū dī de cin ne
He went there. There with hook he sat; "My relation it is," he thought. Cree

20 e lįn e lǫ wō' te na dzas 'e yī 'e he' yō' nai ya ła ce' łū ġe γe t'e
it was. Hard it was snowing. With that he came up to him. "My brother-in-law, fish soon

γain wǫ lǫ ye' dī'' djō' me ġa et tc'a kai se tǫ lǫ et dū me' wōt-
you will kill," he said. There beside him spear was lying. Not it showed

da t'į ye tǫ e tc'a kai 'į tcūt ca na djī ne 'e' dū a' t'į lǫ kū dī
it lay. Spear he took up. "My relation not it is," he thought

gwa' xō de' at dûn ne djū' 'e' dī 'e' ga tinł e yī 'e' ye ze xai
and also he too ice chisel he was carrying. With that he killed him.

e k'e tai ł'a me na djī ne e dū da a dī' a yī 'e' ai t'e me na-
He ran away. His relations not he told. Those all his relations

djin ne tc'eγin wǫ de cin ne yeγan wǫ a da ne jǫ .γa da nǫ dja
were killed. Cree killed them. Himself only he was alive. He came back

ma kwą'
his camp.

An Old Man Escapes a Plot only to be Killed in Revenge.

kō la in ła t'ī tī da wō t'ī ġa t'a djī' γût da mił 'e' me tc'ī-
Old man one alone was living. Rabbits with he was living, with snares.
His wife

ū 'a et t'e de e lį lǫ łī ġe' et tc'ū djī' dûn ne na de ta e yī ec-
girl was. One from another place people living that young man

kai a t'į lǫ des tcût ī he' ts'e ġū wǫ nai ya ec ke kō la mił ka-
was. When he was hunting woman he came to, young man. "Old man snares
after he is gone for

na des ya ł'ǫ zūs xai lį et dī e yī ec ke a dī ts'e ġū tc'į' 'e' dī lō
I will kill him," he told her. That young man said it. To the woman he said-
it.

ze xąį et de ne γa nū cai et dī ī he' wōt ł'ō 'e yiñ ka na des ya
"If I kill him I will marry you," he said, after that to him he went.

ġa mił ka na des datc a k'e he' yō nī e dja da' ja ze 'į 'e ġa
Rabbit snare the direction he went for he watched behind the hanging snow.[1]
Rabbit

es dlūł e yī kō la nī dī tī da tcin tǫ t'e djī' ġa na bał ī ai yī 'e'
was caught. That old man was taking it, tree far rabbit was hanging.
Then

da tcin sainł e yī γût tinł ī he' yī tcūt ū' wût te es kai ī yū-
wooden hook that he was carrying with it he caught it, then hard
young man he shot at him.

ne t'ōk kō la ya ī ła ye yū e e de t'ōk kō la e k'e yū n ł'a
The old man jumped up. Under him he shot. Old man on him jumped.

e ye es ke į ta na de ł'e sūn' a k'e t'e kō la yī tcūt ye ze xai
That young man ran away in vain he tried. Old man caught him.
He killed him

[1] Snow hanging on the bushes.

dûn ne me na djī ne ne łǫ e łį lǫ e yī ec kai kō la tai ł'a xa t'e
People his relation many were, that young man. Old man ran off
it was.

2 et dū ǫ xai dûn ne wō nī ya e yī et dū dûn ne e da yet dī e yī 'e'
Not soon people he came to. Those not people he knew. Then

e yī ec kai ze xai 'į 'į e yī me na djō ne lǫ hī ġa nī ya e yī 'e'
that young man he had killed those his relatives to them he came. Then

4 dûn ne 'e' wō tītc ai yī e xai 'e' me'a xai wōn ne ditc ī lī dī e cit-
with people he was telling. "That one is ours to us you are telling. Last
younger brother

le e lį 'į 'į nai la zin xai e lį lǫ da dja 'ǫn t'e ū dī dī į į me sų-
he was, you it was you killed him. What has happened? we wondered.
Who killed him?

6 ye ze xai ū dī dī nai lǫ a ne t'į lǫ ga γī ye ze xai xō te ko la tī-
we wondered. You it is. You did it." They killed him. Very old man miserable

sûn ne a won' γī ze xai e tc'it dī
but they killed him they say.

A Man Wins his Faithless Wives by Wrestling.

8 dûn ne kō la e lį dûn ne me kai e lį dûn ne tī ts'e t'į
Man old man he was. Man respected he was. Head man they had him.

me ts'ī ū 'a ōñ ke t'ī dō ye ze xai tca' ût tcût datc a wǫ'
His wives two famine was killing. Beaver he was chiseling but

10 ût dū tca' ze xai e yī 'e' da bût tc'e ġū ye łū kū dī e yī kō la
not beaver he killed. "Then they were starving, women were," he thought,
that old man.

da γin t'į wǫ 'a' ca γai 'į kū dī e yī 'e' tca' na tc'ūt lį zō' ze xai
"What is the matter they treat me so?" he thought. After that beaver small
only he killed.

12 in ła t'ī cat da γa a t'īs ġū ye dī' tōn da te na gō ye dītc tca'
"One for me cook," he told them. "Take it ashore," he would tell them.
Beaver

wǫ ne zǫ' ġī da γa nī tīntc e yī zǫ γa tsit kō la ca γa łū e nū-
shoulder only for him they would leave. That only he ate old man.
"They are starving me, I think,"

14 dlī kū dī
he thought.

e yī 'e' 'a'γût dja wōn lį (a γût dja ī ka) kū dī nes tį xa ł'e djī'
Then "What will happen is it?" he thought. He lay down. In the morning

16 nī γin 'atc tc'e ġū nī 'į ya ġwa' na wō dī a γa da ne t'e ōn t'e
they two got up, women. "Get up. Now what will happen? What is the-
matter with you is it?

et dū xa ne t'e e lī γût dī tc'e ġū ōñ ġī de tį ġī yī tcō tī 'atc sōn'
Not you do that before," they said. Women both went away from him.
In vain

nī ʻī ya ʻa' dī dlaʻ kō la wōn djō γût da a wōnʻ gō ye-
he got up he pretended, old man. Good was alive but "Their minds

2 ʻin dī ʻeʻ tc'e le e nū dlī kū dī
are bad I think," he thought.

e yī ʻeʻ yac k'e tį da xa gût daʻ wō gût din lût me tc'ī ū ʻa
Then winter alone he lived thus. The snow melted his wives

4 nī γa de ʻį ʻį ʻį wōñ ka des ya ōñ ke gût det t'e in ła t'ī da zō
they had passed out of sight thither he started. Both one man

γa nī γûn nī ʻac e lǫ ai yī djūʻ da zō na tc'ūt ʻį ʻį γa nes ke lǫ
they were married to. That one too man was strong they have married.

6 e ġe k'a wōc cįʻ et dī ī kō la et dō tōn t'e me ġeʻ a t'į ẏǫʻ
"My partner I will go and see," he said, the old man. Not far his co-husband
it was to him

nai ya iñ k'ai gût des t'atc a yī tc'e gū nī din la ʻį ʻį ye tc'ī tį
he came. Nevertheless they started to wrestle. That one women he had taken
he threw down.

8 me daʻ na tc'e tc'ût ʻį ʻeʻ xa tseʻ da zō na tc'ût ū ye e tc'et dī
He was stronger than he. First man strong was named they say.

gō djīʻ ma tc'ût lǫ dûn ne ʻeʻ de de sût ʻǫ me tc'a t'e ʻū cǫ
That one was strong man. he quit. "You wanted him,

10 a t'į me ġa sa kī yet dī ġwa gū ye' tc'e le xat da deʻ e' tcaʻ
it is marry him," he said. Then he left them. With moose horn beaver,

ʻeʻ tcet da ʻeʻ ʻa' t'į ġōt dō yī dō ī ne dū e dǫʻ a γût dī
he was chiseling for it was. That time white people were not then they did it.

The Rival Husbands.

12 in ła wō de t'e dûn neʻ djūʻ xwōn te e tc'et dī dûn ne
Once man too was hard they say. Man

tc'ûl laʻ e lį a wōnʻ na tc'ûl lǫ[1] kwōn sût dai et dū na tcût-
poor he was but he was strong. A married man not he was strong

14 eʻ yon xa wōn t'ī e yī eʻ tin daʻ des da dōn t'e et dū e zeʻ-
he was thus. Then alone he camped. "Why not he kills anything

xai e łe ne e lǫn t'e kū dī e yī mąʻ xa wō tc'įʻ tin ye zōn-
it seems" he thought. That one from him he took his wife. He stayed with
him,

16 a t'ī ces ke ġe t'a nū keł e cī kū dī ī heʻ et dū na djût e yī
"My children they will kill," because he thought. Not he hunted, that one

mōʻ xa wō tc'į tin ī ī a cī wōʻ te wōn lį ka cū det dī a wōnʻ
from him he had taken his wife away. Very it was he hunted, but

18 et dū ʻeʻ ze xai dûn neʻ γon xa wōn tī ī ġa lįʻ ts'ût dō dǫ k'e
not he killed, man he took his wife from him. Now children starvation

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[1] na tc'ûl lǫ from na tc'ût lǫ.

t'a ne ke' e yǫ a dǫ t'e a wōn' me ta' et dū kin dī dī 'a' ū'
was nearly killing them it was but their father not he minded. And

2 lī ġe kon sût dai ts'ûl la 'ị 'ị e yī zōn wō' te na djût a wōn'
the other the married one used to be poor that one only hard he hunted,
but

e dū lī ze' xai
none he killed.

4 e yī 'e' me tcōn da ne te nes ke ġe dōn kwa dōn k'e t'a ne-
Then his mother-in-law "Why your children (?) starvation is going to-
kill them

ke e yōn 'ǫn t'e et dū na γin da 'ǫn t'e ma' jī tc'ị' et dī
it appears, not you move it appears." To her son-in-law she said,

6 tc'ī ū a e lǫ ce t'ō 'e ca xa ne le et dī me tcūn yet dī tū-
old woman. "Well, my arrows for me get out," he said. His mother-in-law
he told. One side of the road

k'a ze de djût me djī wōn nī ya ai t'e ye γain wǫ wō te
he hunted. Caribou he came to. All he killed. Very

8 mec ke ġe ka et des γai ta wōn t'e djī nī wō cī le cī et dī 'ị 'ị
his children for he carried it. "Far I will camp," he had said,

me ġe tc'ûl la' e tûn ne wōñ ka des ya e tûn ne e k'ai nai ya
his partner poor. Road for he started. Road on it he came.

10 k'a nī da' lǫ et dū łat dai nī ya e t'e yit dai me kwą won le'
Already he had camped. Not long time he had traveled, suddenly ahead of-
him his camp was.

nī ya tc'e' xaił nī 'ǫ de zō xą kū γai ya e cǫn' yū ǫ'
He came there. Outside load he put down. Without a load he went in.
Mother-in-law, over there

12 k'a es k'ûl le' tc'ōn ne' ces ke ġe γa tū zûl le a wōn le' ū ka
white partridge dung my children for soup you make. That is why

nī la 'ị 'ị kū e ne 'a' et dī me tcōn' tc'ị' me ġe' e yī da'-
I brought it, inside bring it," he said, to his mother-in-law. His partner,
"That was lying on something,

14 sel la' a wōn' me tc'es le' 'ị 'ī ces ke ge ye nū de le e cī yū la'
but I left it. My children will choke. Do not do it."

et dī me ġe' tc'ī ū 'ą xaił kū 'e γin 'ǫ et tsûn' e lị me ġe'
he said, his partner. Old woman load inside she brought it. Meat it was.
His partner

16 wō' te mī nī' dī ġe' wōn lị et tsûn' γa 'ị 'e' e' γa de γût-
very much was pleased it was, meat because he saw. For it they started.
des deł

18 me ġe xa l'ī dǫ de tcût 'ị 'ị xa γa djī' nō dja ai t'e mes-
His partner in the morning had gone hunting. Evening he came back. All
his leggings

łe ġe 'e' da le da' ne tûn kwe na dja et dū lī et tsûn' na nī-
blood was frozen. He came in. None meat he brought.

20 'ǫ' xa l'e djī' ġū e t'e a γa da wō de lī et dī ġwût djī' γût-
"Tomorrow quickly for it we will go," he said. Over there they went.

des deł me djī ye tc'a tais deł lǫ e yī k'e mī wǫ' da le mi-
Caribou from him had run off. That on his nose blood, from his nose

2 wō' t'a da le e lį lǫ e yī 'e' lǫ mes le ġe' ût da le wōn lī 'ī 'ī
blood it was. Then his leggings his own blood had been.

γût la' k'et da yītc e yī 'e' dan wō de kin e yī be djī ze tse'
Pine brush he broke then he covered it with snow. "This caribou carcass

4 e lį kū tc'et dū dī kū dī e yī 'e' a ye 'į lǫ me ġe' da wō tc'e-
it is they will think," he thought. Then he did that, his partner. "What is-
the matter.

de ke γût e lį e dū lī me djī ze tse' wǫ lį lǫ e yī 'a' dī
pine it is. Nothing, 'Caribou carcass, it is,' that one said."

6 'ǫ γin deł e yī yō' xa wōn tį 'ī 'ī tc'e ġū yōn nī tī e tc'et dī
They went back. That one from him took his wife away woman he gave to-
him they say.

et dū wōñ ka kwą cec da e yǫ ac t'e lǫ kū dī 'e' xa dja'
"Not for it camp I am able to marry I am," he thought. He was this sort

8 e tc'et dī e t'a ze sǫ dǫ' a t'ī
they say. Leather breech cloth time it was.

A Young Man Tries to Escape the Responsibility of Parenthood.

wō te ya tc'e dī bût et dū dûn ne γût da e yō a gin t'e
Very they were hungry. Not people they could live it seemed.

10 dū ye' a' γin la 'į 'į e yī ka na γa deł e dū k'a tc'e 'į tc'e 'į
Cache they had made to that they were going. Not yet they saw it.
They saw it

e t'e lī ġī kō la me tcū 'e ec ke e lį te 'a tį da' wǫ t'a ji
immediately one old man his child boy was. "Father alone we will go-
somewhere."

12 e ye' dī a wōn' bût ta' ces ke ġe t'ō keł e cī e' dū xac de'-
he said; but his father, "My son we will die. Not I can do that

e yō 'a' wōn t'e bût ta' ye' dī e yī ec kai wō' te 'a' dī
it is," his father said. That young man very said,

14 tī da' wō t'a cī ye dī 'e' wǫ kon' lį da wǫn tse e cī 'e' xōn
"Alone we two will go," he said. "Fire you shove together because

a dīn dī de tcwę tc'ī' et dī lį da wū' se e cį' dōn t'a e dī
you say that?" to his son he said. "I will shove it together, whatever happens
(?)" he said.

16 me tcwę lǫ a' din dī tc'į' tį nī ya ye' dī bût ta'
his boy. "The direction you mean, go," he said, his father.

tī nī ya es kai tcût ne lǫ ne wō ne' tcį' et dū kį dī dī-
He started off young man. Wood much he made the camping sign. "Not
you mind it

18 'a 'ga ('a) ne t'e kwōn' lī da γō se' es cī din dī į' 'į da ne t'e
you are. Fire I shove together you were saying, what is the matter?"

mût ta' ye' dī kwōn' lī da wō se' es cī dōn t'a et dī kwōn'
his father said. "Fire I will push together, what is the matter?" he said. Fire

2 e lī dai ye des sī et dū dûn ne 'e' ne t'e e lǫ a xō lī' ces ke ġe
he shoved together. "Not man you look like, but my children

dū ye' γa tc'ū tcūt e cī lǫ a xō lī' dį dī 'e' xat t'e ce es ke ġe
cache they would be fed, but you were saying it; for no reason my children

4 t'a dū keł e nū dlį e' dī kō la
will die, I think," he said, old man.

mīł des la xat da mīł ǫ ke t'ī da se ł'ǫ et dū ła dai t'e
Snares he started away with; moose snares two he set. Not long time

6 γō djī' mįł na ze ts'ō xat da wōn ke t'į se lūt' kō la e yī ka
from there snare made a noise. Moose two were caught. Old man to them

nī γa ne da te 'a yī dai dûn ne k'e na wō cai' e' dī e yī ec kai
he moved camp, "Father, ahead after people I will go," he said, that
young man.

8 yū la'' yet dī bût ta' wō te a wōn' won dū cai et dī gōn
"Do not," he said, his father. Very but, "I will go there," he said. There

des ya dûn ne wō nai ya tc'e ġū ka tc'e de lī' a yī 'e' ġū-
he started. People he came to. Woman on account of they were scolding him.
Then soon

10 e t'e mût ta' ka na des ya yit dai kō la a t'ī bet djī'[1] tc'e ġū
his father he went to again. Ahead old man was. "From him woman

nī wō' nī tī e cī lǫ e cai' yīt dī' tc'e ġe nī wōn nī tį a xa t'a
has had a child, grandchild," she said woman. It was born. "With us

12 se ya me tcū ę' cōn on t'e ye' dī e yī ec ka e lį me tcū ę-
he caught up." "Whose child is it?" he said. "That young man it is,
his child probably

cōn ǫn t'e e' dī e yī kō la me tc'ī ū ą dōn t'a' da zō e lį la
it is," he said, that old man. His wife, "What kind, boy is it?"

14 yet dī 'a xa da zō e lį ye' dī
she asked. "Yes, boy it is," he said.

ġū e t'e mī ka na dīn da'' ye' dī tc'ī ū 'ą nū ce hī ce tcū-
"Quickly for it go back," she said, old woman. "I will raise it. My child

16 'ę į ła t'e 'į 'į ye k'ōñ ġe wōn lį ka cū dū dī et de' ū da' e cī
was one; a companion to him he will be. If he helps him hunt it will be well,"

yet dī yiñ ka na des ya kō la na ye nī tį γa lǫ dī lǫ ye ne cǫ
she said. After it he started back, old man. He brought it back. Really (?)
she reared it.

18 ya a wō' a dja' ye t'a djī' wōn djō γa da e tc'et dī tc'ī ū 'ą
For her he killed he became. Because of him well she lived they say.
Old woman

wōn jō e he' xa dja' e tc'et dī
because she was good it happened thus they say.

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[1] Also ma tcī'.

Torturing the Enemy.

dûn ne tį da γai yał de cin ne djū' yū' ōn tcī γa yał lǫ
Man alone was walking. Cree too from the other direction was walking.

2 łō' na γa t'ac ī γa' γa nes ke łą dai sa da' na kwa ce kwa
They met. Beside each other they two sat down. "Brother-in-law, how far
your camp? My camp
gwa et dī' de cin ne cain ce kwą tǫ t'e yet dī ī dûn ne
is close," he said. Cree. "Mine my camp is far," he said, the Beaver.

4 djō tca' a xût da γa me kį' nōn ġet' et dī xa ł'e djī' ne tc'į'
"Here beaver waiting for us; beaver house break open," he said. "In the-
morning to you
da wō deł e cī et dī lǫ be da γą 'e' a nō dzē lī ōn la' ī dûn ne
we will come," he said. Waiting for him fence he made, the Beaver.

6 yas k'e nī kį gū ye e tûn ne a wōn' dla' e yī 'e' nō dze lī
On the snow he beat. There a trail he made. Then fence
a yin lai ts'į' a t'į γût dail nī gûn nī deł dûn ne γa a nō dze lī
he had made to it it was they were going. They came there. For the man
fence

8 ka γa des deł
for they came.

e jī kō la dûn ne ġa sût da de tcin łe ye ġet sōn' a ye 'į
That old man by people he sat. Poles he was cutting in two. In vain
he tried to do it.

10 łą' k'e nī yīc ye' dī k'e yin yīc e t'e yes ġōt ye ze' xai yī-
"Brother-in-law, break it," he said. He broke it, just as, he stabbed him.
He killed him. Up
dī ġe des deł 'į 'į bût ta' xō de de tce dī ts'ûk e t'e na wō-
they had started. His father screaming, he heard immediately they started-
to run.

12 wût de sût na wō za sail a k'e he yū t'ū tas 'e' ai t'e ya γat-
As they were rushing along he was shooting with arrows. All he killed.
dī es xō et dū in la t'e e' wō lį γût da a yin la' ġū ma
Not one was there alive he made. His mother

14 γa dail djō' nes ke γe gī wōn et dū woñ ka dū' de 'e γin yał
was coming. "Here your children I killed. Not here this place you come
da' wōn lį yet dī a ma γai da yit t'ī wō' te da da sa 'a' ye kai
it is," he said. Slave he took her as. Very much she was suffering. Her skin

16 da de łût ai yī tc'ī ū 'ą djō' ze' xai a yī ł'ǫ a ye na da de he
he used to burn. That old woman too he killed. After that those who lived-
with them
e yī ne nī dī la
them he took.

18 e yī da zō djō xō xai dûn ne na de hī' et dū et da dī da'
That man "Here close people they are staying not you know about

wōn lį la yet dī ī 'e dį xwa dûn ne na de 'a kō la ǫñ ke t'ī
it is?" he said. "There close by people living old men two

2 mût dai ne dū we a yī mes ke ge na łǫ na ba hī e ne t'ī
his eyes none. Those his young men many war band enough

γin lį lǫ wō tc'ī' da wō de lī ġū yet dī e yī 'e' won γa des deł
there were. Thither we will go," he said. Then there they started.

4 mī k'e lū we a γa 'į djū ce djō cût da γa da' ts'ī me ka
Their winter trail they saw. (?) "Here, for me sit. To them

wō' cai kwą cet da γa a wō wa dle' et dī
I will go. Camp waiting for me make," he said.

6 e yī de cin ne ka des ya kō la ōñ ke t'e zǫ' se ke lǫ gō-
Those Cree he started to. Old men two only were sitting. Their hair

tsī' γa' in tcūt ye nī' ġet de łût djōn xac t'e cec ke ge na-
he caught. Their faces he burned. "Here I shall be this way my young men
until they come home,"

8 won deł e cį e ġa et dī łī ġī djō' cai djō xa wōc t'e e cī ġwa'
he said to him. The other one too, "I too I will be that way." Now

mec ke ge nō wī datc ye k'e de ł'a ya ġa nī ya ya wō łīn dō'
his boy came home. After him he ran. To him he came. He killed them.
Just

10 ai t'e ye γa de zō wō te dûn ne ne łǫ a wōn' ût dûn ne in-
all he killed. Very people many but himself was one

ła t'e a wōn' dûn ne a γain wǫ lǫ en da dī dla' e tc'et dī
but people he killed. He was powerful they say,

12 tca t'ī 'e e jī dûn ne
Beaver that man.

Two Brothers Escape the Enemy by Flight.

įn ła xō de t'e djō dûn ne ōñ ke t'ī 'in ła wō t'ī 'in tc'ī łe e le
Once too men two (once) to each other brothers they were.

14 xa tse dō' dū ye na tc'a de lū ût dū won djō ke he' na tc'e-
First time along here they were camping. Not good way they had dreamed.

tec 'į 'į et dū xa sī t'e dū djō ke wōn ne le 'a' sī t'e tca' dī t'es
"Not we do this way here it is fortunate we are. Beaver we will roast.

16 wōn djō tca' wō tsits e cī ū wat dī la dō' 'a γût dī
Well beaver we will eat, until the snow is melted," they said.

ma da γa k'e dōn ye t'įts lǫ djōn ke won ne lī 'a' sī t'e dįn dī ī
His older brother looked around. "'Here a good place we are,' you said,

18 dī ye 'ǫn t'e me k'ain ta yet dī me tc'ił łe tc'į' gǫ hwō k'ai ta-
this what is it look," he said, to his younger brother. There. He looked.

'į 'į de cin ne a t'ī gū ts'ī' γa 'ac lǫ da γō dī xa' γût dī a yī
Cree it was. Towards them they two were going. "What will we do?" he said,
that one,

ma da γa tca' dūc xain yet dī ta da wō ɬ'ai et dī in k'ai tca'
older brother. "Beaver I will carry," he said. "We will run away," he said.
"Never mind, beaver

2 yū la' 'on dī te et dī ma tc'ī łe e t'ī zō γai dai de' et sûn
do not; throw it away," he said, the younger brother. "Nevertheless if we live
meat

e dī a xa in da wō dū dla' e cī yit da dį wō tc'ī' dūc xain
without for us it will be hard. Over there toward it I will carry it,"

4 et dī ma da γa
he said, his elder brother.

ta γût de ɬ'a de cin ne ġū k'e de de ya' e dū de cin ne
They ran off. Cree after them came. Not Cree

6 e tc'ōn γût de łe ġwa de cin ne ġū ye ze xai γa nī wōn ts'ût
from they could run. Now Cree they would kill them they rushed up.

ma tc'ī łe xō te na ɬ'e e da tcet dī 'ị 'ị et dū de ɬ'a k'e t'ī ye ta'
His younger brother very he ran, he had known not he ran that way.

8 ma da γa ce ze' xai e yǫ a dja' tc'e la ǫ nī ya 'e' ōn t'e
His older brother, "I may be killed it happened. Clumsy because he was frightened he was,"

yū dī ma da γa yet ts'ûn ne ta da' e xał ǫ nī ya e' ǫn t'e lǫ
he thought, his older brother. Among his bones began to pound because he was frightened it was.

10 γa xût da k'e djī' de ɬ'a ye tc'ō de ɬ'e xa dja e yī 'e' dī
Now moose like he ran. From him he ran it was. Then, "This

tca' diñ γai et dī ma da γa 'in k'ai ǫ da' wō teł ī ye dī
beaver you carry," he said, his older brother. "Never mind, we will throw it away," he said

12 ma da γa 'in k'ai ū la' γin γaił ye' dī e yī 'e' tca' γa γaił
his older brother. "Never mind, do not; carry it," he said. Then beaver
he carried.

a wōn' de cin ne e tcǫ ta γa de ɬ'a ta t'ī γin le' k'e ta γa de ɬ'a
but Cree from them they ran away. Three (nights) it was they were running,

14 ġa hwe' kwą' a wō de dla γa nes tį a yī tca' 'ị 'ị ġī ye t'e
Then camp they made. They lay down. That beaver that was
they roasted.

wōn djō γī ya tset a yī 'e wōn djō γa γût da a na γût dja'
Happily they ate it. Then happily they lived, it was again.

16 wō te łį nī γin djī a wōn a γût tset a yī 'e' wōn djō' a na-
Very they were tired[1] but they ate it. Then happy they became again

γût dja ġū ye tc'et dī
they say.

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[1] "Out of wind," was suggested also.

A Man and his Wife Are Saved by Lightning.

dûn ne wǫ nai deł ʻa yī et dū et da tc'et dī ke t'e e yīʻ
People to they came. Those not they knew. Those

2 dûn ne ʻec ke kwōn sût da a yī wǫ gût dī wō te yū la γī-
people, young man was married, that one they asked him. Very much, "No,"
he told them,

yet dī a wǫʻ lī wō te a γī ye dī a yī ʻeʻ gū ye des deł ta wōʻ-
but very hard they asked him. After that he went with them. Far distant-
people

4 t'e djīʻ wō dûn ne e lį lǫ gū ye des deł dûn ne dī ġe tc'įʻ ta-
they were. He went with them. People to land far

wǫ t'e djīʻ dûn ne na γûn nī tį tį a wōn t'ī dûn ne dī ġe lǫ
people they brought him, it was, people's land

6 wō tc'įʻ a yī ec kai tį γa ne łū et dū ʻaʻ de ʻeʻ yǫ a djaʻ e yī
thither. That young man they began to starve him. Not he could do any-
thing it happened. That

ec kai ġwa et dū na tcût a djaʻ e tsûn e dī et dū gī ya in-
young man then not strong he became. Meat was not. Not because they-
gave him to eat

8 tcūt ʻeʻ ġwa et dū dûn ne tįn ya ma kū den dī dįʻ
then not man he could walk. To him it was not easy.

in k'ai t'ō ts'ī dī γī ye dī e heʻ mį ġe wōn tcaʻ na tc'e dū daʻ
"Never mind, he will die," they said. "Lake large we will move across.

10 wō te in tc'ī sûk k'ût dûn nī nīʻ tc'ī wō k'ûts ye zū xai leʻ
Very wind cold man's face wind cold will kill him,"

γût dī me tc'ī yū ʻaʻ nī daʻ wō teł kū γût dī lǫ et dū djųʻ
they were saying. "His wife we will take," they were thinking. "Not here

12 wōn daʻ ġū e t'e tį wōn yaʻ et dū me da γa wōn leʻ me da γa
stay. Quickly go away. Not for him wait. For him

ne lį ʻeʻ deʻ t'a na won ts'īt e cįʻ na nī djūʻ ūʻ me tc'ī ū ʻa
if you wait you will die you too." And his wife

14 da zū dût tcin dī de t'ī ka he ʻa γût dûs et dū ja tǫ tce ġe γa
man wood four inches they loaned. Not he kept it (?), woman

yin tǫʻ e tī zō wō la ʻaʻ won t'e et deʻ et dū daʻ wōn tcīt eʻ-
he gave it to. "All at once if anything happens not let it go," he told her,

16 dī lǫ da zō.
man.

tį tc'e nī daʻ mį ġe k'a dûn neʻ ʻeʻ da t'ī naʻ tûn ne dûn ne-
She moved away. On lake people were seen. Thunder among the people

18 k'e į ya yas et dū in ła t'ī sa ʻǫ da ne ne łǫ ʻį ʻį et dū
struck. Snow not one lay there. People had been many; not

in ła t'į de ġac ai t'e na tûn ne dûn ne γin γǫ łin ī ła t'ī
one black spot was. Thunder people killed. Just one

de ġac ˌ es tûn ne k'ai ʻe yī ec kai ye tc'į' des ya ġū et t'e
black spot on the ice. That young man toward it started. "Quickly

2 wac ʻį kū dī me' tc'ī ū ʻa ʻe' lį lǫ ʻe' djitc wō sûł le nī ye din tį
I will see," he thought. His wife it was she was breathing a little.
He took her up.

yī dī ġe me kwa tc'į' ye nū dja et dū γa γa γût dai e yǫ a γai-
Up the bank toward his camp he came back with her. Not they could live
they were.

4 t'e

ġū dī ġe tǫn t'e xōn t'e a wǫ' na da wō t'ac t'a ne sī sût-
Their country was far. "Nevertheless we two will go back until we die."

6 wǫ ka γût et dī da zō na γût des t'atc mī la zō' wōn lį ye he
he said, the man. They started back. Their hands only were. With

γût dai ne dū e ye he' da wō de xa tin a γa ne ts'ût γa de bût ʻe'
they would live was not. "With it what can we do?" They began to die.
When they were starving

8 ʻin t'ī zō tca' kin' ts'a ze sa ʻǫ na γin t'ate tū mįł da wōc-
suddenly beaver house old stood there. They two came to it. "Water net
I will set

l'ū e tca' wō' kū dī ġōt da' xwon da' ce da γa kwōn de-
for beaver," he thought. "Some place near by wait for me. Fire build."

10 wǫ k'ōñ yet dī tca' ʻǫñ ke t'ī se lūt e yī kį na γût de t'atc
he said. Beaver two he caught. That house they two went away from.

ta wǫ t'e djī' gī yī he' na γin t'atc
To a distant place with it they two came.

12 e yī tca' sûn ne dū we ġwa k'a djū γa de bût a yī'
That beaver meat was gone. Now again they were hungry. That

tca' tca lų cac djū ne tcai γin tį ū a yī kį' ġū dī ġe na-
at the end of the beaver meat bear too big lay. And that food their coun-
try they two came back.

14 γin t'atc ġū dī ġe k'e gū nōn dī ʻa da wǫ lį a yī kį' dū di ʻe
In their country its small birds were. That food now

dī ġe ʻe' na γa dī t'ac į da' wō de dla a wōn' γa γût da lǫ e yī
their own country they came back. It was hard but they lived. Those

16 dûn ne' k'e tc'į' ʻe da' lǫ yī se xe' kį' jō' ya γīt da dûn ne
like people they lived fox food only they were living on people

ʻe' lį lǫ e yīt dûn ne e yī yī se xe et dū et da tc'et dī e yī
they were. Those people those foxes not they knew. That

18 kį' ya γīt da ʻe' dûn ne γa ʻį da de dla' mût tsûn
food they were living on for people it was hard, its flesh.

A Man Saves his Parents-in-law from Starving.

in ła wō' de t'e ī e' dį djō' dǫ a wǫ' ta' wō' t'e djī'
Once there too hunger was killing them. Far away

dū ye wō lī e yī' ka tc'a dait ł̣į' ġī tc'ī γa nes da de bût' e
cache was. To it they were moving. One old woman sat down with hunger.

e yī 'e he' yī de ma jį γa dai dûn ne 'e' me' tc'ǫ nes da
That with behind her son-in-law was going with the people. His mother-in-law sat down

'e' da γō dī' tǫ k'e djī' me ła je' je a' t'į djō' cût da γe sin' da
he knew. Far his brother-in-law was. "Here for me you sit.

de tcin ta' nī ya et de' wōn lī din ts'ûk' et de' a wǫn 'e dū
Among the trees if I go, something is if you hear but not

cī dī da γǫn 'a' me ła je de tcin na ze ts'ǫ' 'e' wōñ et dū
pay any attention to me." His brother-in-law stick he heard (break) but not

ye ts'in de ja me' ła je k'a la jō' me γōt da t'į e' din na ze ts'ō
he went to him. His brother-in-law nearly he saw. There he heard a noise.

mes tin ł'ū le a dī xat da tc'e ǫ ke tį gin wōn lǫ ma tce' yī de'
His bowstring made the noise. Cow moose two he killed. His father-in-law over there

me' tc'ī yū wa nes da 'į 'į ka' ma jį et sûn 'e yįñ ka na-
his wife had been sitting to his son-in-law meat for it went back,

des ya me tce djū' cac ze xai' lǫ e yī djō' at sûn 'e' me tce
his father-in-law. Too bear he killed. That too meat his father-in-law

yiñ ka des ya lǫ 'į dī dī γa des 'atc
for it started back. They met.

γō djǫ ts'e des deł e γōn' da ne 'e' tc'a gûn ne le 'et dū
Well they traveled. Because people had left them not

dûn ne' k'e γai des 'atc et sûn wōn jō t'a djī' ga γût da 'e'
after people they two went. Meat good with they lived.

'et dū 'ǫ xe dûn ne k'e ġwa kwe' γût des 'atc dū ye' wōn
Not soon after the people now they two went. Cache to

na γa gint deł lǫ 'et dī djō ût 'e et ts'ûn ne dū e 'ū' a γa
they came. There too just meat was gone. And those

dûn ne' et ts'ûn a γai 'į 'a wǫn' dûn ne'' et dū γa γûn nī tcūt
people meat they had taken but people not they gave to.

dū ye t'a et sûn' sûl la 'e γǫn' yī ye' γa des da' ai yī ł'ō ī
In the cache meat lay but they ate it up. After that

wō t'e ya γa dit bût
very they were starving.

na dlī k'a djō' e yī yī dai γa des da 'e' wōn' 'e dū lį γa-
Again still those ahead they were moving but nothing they killed.

ze xai e yī 'e' k'a la' zōn t'a na gûn nes kį
Then nearly they died.

A Man, Frightened by his Wife, Kills Swimming Caribou.

in ła t'ī dûn ne djū' wō dītc e lį me djī nō de 'ōtc dī'
One man too his story it is. Caribou crossing place

2 γais ke me tc'ī ū 'ą yū dǫ k'e ût dū γa γût da e yōn a γin t'e
two were sitting, his wife too. There was famine. Not they could live it was.

be djī ne dū we e jī 'ī he' in t'ī zǫ bût djī ōñ ke t'ī na de 'eł
Caribou were not. Then suddenly caribou two were swimming across.

4 a la' ye dī se tǫ' e yī 'e' e ke a γin la ye tc'į' des kī et dū
Canoe there was. Then it float (?) he made. To it he started to paddle.
Not

łat dai e t'e yǫ' nai kį et dū ye ze' xai yū tc'ī na des kį
it was long to them he came. Not he killed them. Toward this way he paddled back.

6 da ke tce lī hwū a t'į ǫn t'e kū dī me tcī ū 'ą wō te de bût'
"Why has he left them he did is it?" she thought, his wife. Very she was-hungry.

e yī 'e' 'a dī djǫ xwą 'a na γa kił da t'ī a t'į t'a nī ts'īt e yǫ
Then she said (?) "Here close he is paddling back. What is it?
We should die

8 a wōn t'e 'į 'į gwa' et dū γīt da e yōn a wōn t'e kū dī 'a yī
it was happening. Now not we can live it is," she thought, that

tc'e ġe'
woman.

10 djǫ ya γa be djī ta dī tce tc'į' na γa ōł djō xwa 'a na-
There over there caribou in the middle of the lake were swimming. Here close he was paddling.

γa kił ye tc'į' 'ī k'e nī 'et' ye ne djit ye te'ō ta ne ts'į des kį
Toward him she spread her legs. He was scared. From her he paddled back.

12 lī dō ye tc'e le me djī 'į 'į γain wǫ be tc'į' ta ce tc'ī a yī 'e
Really he left her. Caribou he killed. To her they were being blown ashore.
Then

ta se 'eł ai ye kį' γa da tc'e ġe ne dū e e yī da zō ta tǫn-
they floated ashore. That food (?) woman. Was gone that man. Far,

14 t'e djū ī 'e dī sût da nat dū e da zō ġwa' 'ō ce de tį 'e ōn t'e
there she sat he was not man. Then "'He threw me away it is'

nū dlī kū dī 'a wōn' da ne et dū e da dī wōn lį e yī 'e'
I think," she thought. But people not knew it was. Then

16 e dū a γac da γa wōn lį kū dī a yī tc'e ġe 'in t'ī zō yō'
"Not I will live it is," she thought, that woman. Suddenly to her

nō wa dja'
he came back.

An Entire Band is Killed by the Cree.

dûn ne ya dī bût' ū' ts'a deł łū ġe tū tc'į' tc'a γûs xa-
People were starving. And they were traveling. Fish water toward, they-ran, "Tomorrow

2 ł'e djī wōn tc'e' dū deł tc'et dī xa ka dō wǫ tc'e des deł
there will come," he said. Evening there they came.

mį ge k'e tc'e dīn deł 'e dī de cin ne 'a' t'į e lǫ ta jǫ nī tc'in-
Lake they came down to. There Cree were. Clear place they came.

4 nī deł ts'ą 'į ût da ne djū dûn ne γa 'į 'e dū 'a' tc'e de 'e' yǫ
They saw them. They themselves too people they saw. Not they could do-anything

a wō dja' tį ła γin γǫ de cin ne na łǫ e yī 'e' dûn ne da'-
it was. They began to kill each other. Cree were many. Because people were stronger than

6 na γût tcût dûn ne γa γin γǫ ût dûn ne et dū īn ła t'ī ts'es-
people they killed them. Themselves not one they killed.

zes xai ai yī 'e' tc'e ġū gū k'e des deł e yī djū' γa γin γǫ
Then women after them came. Those too they killed,

8 de cin ne' ts'ût dō yū ai t'e ļį dō' ma lǫ a γō γin dla
Cree. Children too, all. Completely its end they made.

A Cree, Caught alone, is Killed by the Beaver.

be djī' dī ġe k'ai na tc'ût de mīł 'e' ec ke gō mīł ġū e t'e
Caribou country they were living, with snares. Young men snare early

10 na t'ītc e łe xat ł'ī dǫ' ec kī' gū dį e t'e xō djī na γa des deł
they used to visit. In the morning young men four after them they went.

dū ye zō' lī ġī dûn ne 'e' tcūs te 'e' nī ya lǫ dī de cin ne
This way only one man with snowshoes he had passed. "This Cree

12 a t'ī e cį zō wai lī γût dī gī k'e na des deł ġū kwą wǫ tc'į'
it must be. We will kill him," they said. After him they started. Their camp toward

a t'į mī ġe ke dī ya yit dai γa yał gī tc'ī' wō de sût γį yī tcūt
it was. Lake he came to. Ahead of them he was walking. After him they rushed. They caught hold of him.

14 ye ka din ya e 'a ne t'į γį ye dī e xai wǫ ne dītc γī ye d
"After what did you come are you?" they asked. "Tell us the news," they said.

γǫn dûn ne γa γǫ da' wōn lī la γī ye dī dûn ne γī wōn [1]
"Somewhere people you have killed has it been?" they asked. "People I have killed

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[1] Recorded γi kwōn.

a wōn' et dū dûn ne e t'ī me' tc'e le hī e yī jō γī wō' e yī
but not people like. Bad people those only I killed." Those
2 ec ke ġū me' na djin ne dǫ le lǫ e yī a' dī γī ya ka nī ġet
young men their relatives they were, those he meant. They stabbed him-
through.
te γī ye nī tį ġwa' γī ze xai e yī ec ke ġū ġī e t'ī ai ye 'į
They put him in the water. Then they killed him. Those young men it was
they did it.

A Man Scares off the Cree with a Gun.

4 na tc'e dī' hī ġī dûn ne dac t'e dûn ne da ûs t'e e le kes t'e
They were living. One man, "Something is the matter with me." Man.
"Something is going to happen I feel this way."
wōn djō xa γa da' et dī kō la xa l'e djī' de cin ne gū tc'į'
"Well watch," he said, old man. The next day Cree to them
6 wō de sût e yī kō la tī sō' e ła t'ī a 'į e t'ǫ dī e t'e zō'
they attacked. That old man gun one he had. Bullets four only
a' 'į a yī xais l'a be kwą' wōn lį ī 'e dī wō tc'į' wa seł
he had. That last his camp was. There to it they would rush,
8 de cin ne de tes ō' 'e' yū t'ūk' γa nī wō nī ǫ xa tse' γa l'e lī
Cree, with his gun he would shoot he planned. First was running
ze' xai kō la gū mī dī he' yī dī e ta na wō des sût' de cin ne
he killed, old man; their chief. Over there they ran off, Cree.
10 tes ō' 'ą 'į lǫ kū dī e yī 'e' nī ye djit e yī 'e' a t'į ai yī
"Gun he had," they thought. Then they were afraid. Then it was that
kō la en da de dla bût tsûn' 'e' xa γût da e tc'e dī
old man was hard his flesh because he lived through (the winter) they say.
12 dûn ne γan γǫ e yī 'e' te sō' tc'et da γan tcūt lǫ e yī
People had been killed. Then gun they left. That
yin tō' e t'ō dį e t'ī bûk ka sel la lǫ e yī djū nī de la dûn ne-
he found. Bullets four beside it were lying. Those too he took up.
People for
14 γa ya γût da et dū wōn lį ye ū t'ū' e yī ġa hwe' dûn ne
he kept them. Not it was he shot. That then man
ye he' ze' xai xō t'ī da γa ya γût da 'į 'į ġwa'
with it he killed, it was. For that he had kept it, then.

The Beaver, their Arrows Having Been Used on Buffalo, are Killed by the Cree.

16 xa k'ai k'e tc'a deł ai yī ai t'e tc'a γin wǫ xa γa dō de-
Buffalo after they went. Those all they killed. The day after Cree
cin ne tc'a 'į tc'e ġe ya 'į a wǫ' da zō γō ne tc'ī ġī ye dī
they saw. Woman saw them but men, "You are lying," they said to her.

e yī 'e' ai t'e e t'ō γa γût des la [1] xa k'ai wǫ gū yī la' zō
Then all arrows they had used buffalo on (?). Their hands only

da wōn lį xō te de cin ne gū tc'į' wō de sût gū tcō a' γût t'ī
there were. Very Cree toward they attacked. All right they were.

ai yī 'e' ne łǫ ne γa ze xai de cin ne de cin ne ła' djai t'e zǫ'
Then many they killed. Cree. Cree five only

γa ze' xai e lǫ
they killed.

A Man and his Wife alone Escape the Cree.

xa tsī' dûn ne ya γa dī bût lǫ ĺī ġī dûn ne γī ye łū e yī
At first people they were starving. One man they were starving. Those

łū ġe ka tc'a γis xa ł'e djī' łū ġe ka tc'e dū deł 'a γût dī ū'
fish they were running for. "Tomorrow fish for we will go," they said. And

dûn ne mī ġe ke dī deł de cin ne wǫ na γin da a yī ai t'e
people lake they came to. Cree there were living. Those all

γa ge ye wǫ ai yī dûn ne ts'ûl la 'į 'į zō γût da
they killed. That man poor only he lived.

ye dī e' me tc'ī ū 'ą ka na des ya k'ûl la zō' mī ġe ke dī ya
From there his wife after he started. Nearly lake he went to.

wō te jō' nō wût dja' yū tcit dī ya ye et dī ye tc'į' tī des ya
Very to her he caught up. "Come this way," he said to her. To him she came up.

xa wō γin kiñ ye dī γûn nes tīn kōn' e dī' dī e k'ī dze ne xe
They began shovel off a place. There they lay down, fire without four days

γa γin tetc ca tc'e nī ya ne' γin 'atc yī ts'ī mī ġe wō tc'į'
they lay there. Sun it came up they two got up. Over there lake to it

des ya da zō mī ġe' k'e wō de ne γac ai yī dûn ne tc'a γin wǫ
he started, man. On the lake was a black spot. That people were killed

e yī e lī e dū in ła t'ī γût da dûn ne zē' tca ta wō t'ī ne
that it was. Not one was alive, Beaver, Beaver people.

A Woman Hides Bear Meat from her Starving Husband.

dûn ne e ła' xō de t'e tc'a deł ya tc'e dī bût ĺī ġe dûn ne
People once were traveling They were starving. One man

tc'ûl la e lį et dū γī ya in tcūt ai yī 'e' ût dûn ne cac in ła
worthless was. Not they fed him. Then he himself bear one

me tc'ī ū ą na ye ne 'į lǫ da zō et dū et da ye dī yī dai 'ǫ nōn-
his wife had hid. Man not he knew it. Ahead he came back.

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[1] ta γût des la was first recorded.

dja me tc'ī ū ą ne dū e da dja ōn t'e kū dī yiñ ka na des ya
His wife was not. "What is the matter?" he thought. For her he went back.

2 ye tc'į' xwa na γût dał de cin ne djū' nū lį e' na zût ū ze-
Toward her close he came. Cree too he suspected. He stood there.
He listened.

ts'ō gū zō mes ke ġe a k'a et dī e zī ū da wōn t'e a γût dī
All at once his children "Fat," were saying, those. "Why do they say that?

4 tc'et dō kū dī da zō′ nōn dja cac k'a jǫ e da t'ī ǫ nī ya ke t'ī
children," he thought, man. He came back. Bear fat only was in sight.
He was frightened.

na ye ne 'į lǫ e yī 'e' et dū tǫ t'e dǫ 'a' ne dja dį wōn lį
She was hiding it. "Then not far you did it it is;

6 wōn djō na na wǫ 'į dûn ne ka γa a wō lį cac γa gûk dûk
well you hide it." By the people even bear they eat up

e da tc'et dī e dū łū ġe ze' xai e yī e' mes ke ġe dǫ k'e t'ai-
they know it. Not fish he killed. Then children famine they would die

8 ke e yǫ a' dǫ t'e e yī 'e' cac na ne 'į et dū ma tcin tcūt
it appeared. Then bear she hid. Not they were feeding

e yī da zō
that man.

10 e yī 'e' tc'e ġe a t'į łū ġe na łō dī nī tce nī da et dū a djī
Then woman it was fish many places they moved the camp. Not before

łū ġe ze' xai 'į 'į ġa hwe' łū ġe a hwō a dja' xōn djō dûn ne
fish they had killed, suddenly fish they killed in numbers, it became. Well people

12 'e' γût da ġwa' et dū lį ǫ t'e ū gût din lût' nī γa γûn nī da'
with he lived. Now nothing it was.[1] The snow melted they lived through.

Starving Beaver Visit the Rocky Mountains.

tca tc'ī dûn ne na łǫ ne' 'in ła' γa dīs da' yas k'e 'a wō dja'
Beaver Indians many together they were travelling. Winter became.

14 yas da tą 'a dja' bes na dū e tsinł djū na dū we tīs 'ō'
Snow deep became. Knife was not. Axe too was not. Gun

djū na dū we ġwa' 'a' a' da tc'al le' tsī' ī xe' tca' wō' 'e'
too was not. Then snowshoes they made with stones with beaver teeth

16 wa yū īn da dla a wō dja' dōñ k'e' dûn ne' 'a yin la' ġwa
too. Hard it became. Starvation people befell. Then

dûn ne dōñ k'e t'ais ke' ta tc'e' dē zū jǫ' ya yī da 'a dja'
people starvation they began to die. Three men only were alive it was.

18 ġwa dûn ne ka na γût dûs deł γa dûł ġwa 'in da dla ex-
Then people for they went. They traveled along. Then it was hard.
Porcupine

[1] Nothing was the matter.

tcic ye' γa zex xai ai ye kīn' γûn nes tetc gū sōn' ɬį ġe'
they killed, that food they slept. Really one

2 xō nat ye dûn ne 'a γat tc'in tc'ę' ġwa xa ɬ'ī e tce ġwa tcę'
dreamed people they were staying. Then the next day thither

[illegible] ye'k'e kį e γin deł ī 'e dje' 'īn da dla'
for they started. Rocky Mountains they climbed. There it was hard.

4 djin' γa deł 'īn tcīn jǫ'[1] kwōn e wō t'a tc'į' ġwa dûn ne ġa
They were traveling suddenly fire was seen. Then to people

nī γûn nī deł ai ye' ne dûn ne 'a ts'ûn na ɬǫ' a γa 'į ai ye'-
they arrived. Those people meat much they had. With that

6 t'a tc'į' ya γī da ī ne' ta tc'e' dûn ne' ai ye 'e' 'at t'ǫ le'
they lived, those three men. Then summer

'a dja' djį' tū' dī ye' gū dī ġe dję' na' γin deł
became this way to their country they came back.

The Escape of the Brothers from the Beaver Lodge.

8 es ke ġū ōñ ke dī ɬǫ da γa e kī yū 'e' kū γa γin 'atc tca'
Young men two brothers under a beaver lodge went in beaver

ū γa set ts'ō ka gū dī ġe xwą dan ne de cin ne je γin γǫ lǫ
for they were listening. Above them near Beaver Cree killed.

10 et dū et da wǫ wût dī es ke ġū da cin ne ye dī' ka wōñ kǫ
Not they knew it, young men. Cree there the hole

ye dī wa tc'į' dûn na γa 'į kwōn' da ts'ī da cût tsī nût ɬǫ
through that they saw the men. Fire limbs dry many

12 a γī yin la' ye dī e kī' yū 'e kū ke ye gīn la' gī ye kō dûn nī-
they fixed. There lodge under they put them in. They set it afire.

tsī' dûn ne kwę 'a t'į ma n da wō de ła ɬût 'e' et dū e-
Men were inside. For them it was hard. Smoke with not they could breathe

14 djītc e jō a dja' t'a γa ne ts'īt ī γa nī wōn ts'ût' e yī 'e' et dū
it became. They were about to die it was. Then not

a γût dī ye he yō gū ya 'a' won dja' te gûn ne 'atc yī tse ûs-
they could do anything for them it became. They two went in the water.
Down stream ice

16 tûn ne wō te wōn tca na ġet ût da wût dī wō tc'į' te gûn nī 'atc
very large was cut they knew. Thither they went under the water.

da ce wō te' ma da γa xain ya at dū' xût e a t'į nū dlį ma-
By chance (?) the older brother came out. Not without reason he did it
I presume. The younger brother

18 tcī dle me k'e ce ke da a won de ye dī' ye ke da a dja' yīñ ka
after him, "Behind me you will be," he said. Behind him it was. For him

[1] Usually in t'ī zō.

te det dītc ye ke' ī tcūt k'ûl la wō tes de ja xa γa γin 'atc
he was feeling in the water. His foot he caught. Nearly he went by. They two-came out.

2 tsīn γa γût de 'atc 'ū ya γī gū na t'ûn ne' ai t'e na cet cûl
They got away. Then on them their clothes all were wet

'a yī gū ye as tûn e cį a wōn' γa γût da
those with them froze but they lived.

4 de cī ne tc'a dûn ne te wōn sûn ne k'e wō γin letc yī dō'
On account of the Cree people were miserable they were. White people

ne dū et dǫ ût dū lį 'e' a γût de e yī 'e' k'es ła djį' de cī ne
when they were not with nothing they worked. Then revenge Cree

6 gū ya wǫ gū zōn' γin le' tc'et dī ût t'a ze ts'ōn' dō' ûl le
always killed them they were they say. When there were leather breech clothes it was

a yī'
this.

The Killing of the Children Avenged.[1]

8 xa k'ī ge xa des deł ġū tc'ī ū ą ġū k'e γût deł in ła t'į
Buffalo they started for. Their wives after them were moving camp. One

tc'ī ū a dûn ne ta γût da e yī a xat tc'ī' γût deł in tc'ī dū da
woman among the people was living. That one "After us they are coming. Winds-crossing-each-other.

10 nûl lī da' din dītc ai xe
when you were you used to say. Yes."

gū ł'ǫ ī djī' γū ōn na' tin des ya ton t'ī a e dū dje a tûn ne
After them side by side he turned off. Far from there road

12 a wō dī dla at dū nūt te ye kał e wū da t'į ū' wō te yī da tc'ī
he made for himself. Not he slept. It was daylight. One could see. Then very from over there

γût dail dût ye' tū γût des dǫ γût dī ye he' a tai tc'it dū 'a ci
they were coming young buffaloes. Water they drank up. Because they were-saying, all children,

14 an na tī a dū' dī 'el 'a an ne kwę et dī ī ye he' a tcū ne he'
"Mother, father here mothers camp," he said. Now strangers

dûn ne mī tc'e le a tai tc'it dū ya γin wų ī ye he' yī de ye-
people bad all children they have killed. Then upper (?) road

16 tûn ne ł'a[2] ai te mes ke γa' ya wa sił γa lį ya in sût łe cī tc'e-
all their children ran with him. Really they ran with him. They started.

des deł e cił ma da gō' ne' a' nī yin tį γa
For them a hole was there he put them in.

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[1] Told by Ike, but repeated by Louisçon, his son-in-law. The text is defective due in part to the difficulties in recording.

[2] This probably should have been, *a wō de dla*, as was suggested by an interpreter.

ū tc'į' de ɬ'a tc'ī gū 'a yī dai de ɬ'a xa k'ī ġa γin wǫ ġū-
From there she ran old woman. Ahead she ran. Buffalo they killed to them

yū na ɬ'a yat ye na xûs ke ge e he ɬe tc'e nas dītc xût ye' ke
she ran. "Come our children (?)" Just moccasins

e dī tū nī na wōs sûts ya ī tcī mûs ke ge tas γin wǫ in ɬa t'ī
without on the snow they rushed. They were crying. Their children were all-killed. One

es ke mût tcū ę ī ɬa te ai ye at dū kį dīn a kō le gū ya ī-
boy her son one that one not he cared. Old people all cried.

tc'ī a cī tca'

xût ɬ'e djī' a xat dje e wa ɬī xe cī e dī at dū kį dī 'a ye-
"Tomorrow you will do as you please," he said. Not he cared. From his-mouth (?)

sōn wō tc'į' a tc'īt dī e dī ût da 'a wō tc'ī' k'ûl la na wō din ką'
he pulled out (?). He knew about it. Nearly it was daylight

xain wǫ 'ǫ ye k'e da γin tcût ī ye he' γa dił djin' ait xai
he pulled out. After it he was dragging it because he ran. All

dōn gûc ɬ'ū ġī ġet des deł ye de γût deł djī a tai ya in kī dûn-
having cramps they went. Ahead they went all lay on the ground. People

ne γût dīl (gī k'e des deł gī yū nai deł) γa dī le de at xai ya ī tce'
after them went. They came to them. As they were coming along all were crying.

at hai ġū yes ke ġō γin wǫ a cī ne gī tcū γa' gī ye gût t'as
All their children were killed. Some of them their ears they cut off.

nai dī wō de ka yai γai dai dī gī ye tc'e le nai dī wūt de ka t'o-
They let them suffer still living, they left them "Let them suffer,"

ke le kū γit dī ye ōn djō at de gī dī dla'
they thought. Good he had revenge.

The Killing of the Women Avenged.

xa k'ai ka tc'e des deł tc'e ġū zǫ de ts'ī de cin ne' yō nai-
For buffalo they started. Women only were sitting. Cree came there.

deł ya γin wō da zō ne dū we in ɬa tc'ī tc'ī yū a da zū t'a-
They killed them. Men were none. One old woman men came to.

se ya 'e' yī da γai et da wō' tc'it dī da zō tc'e ġū ka na des deł
Because of her they knew it. Men to the women started back.

de cin ne ne dū e me k'e γin wōñ ka na des deł ye t'a se deł
Cree were gone. After them, for them they started. Near them they came.

tca ta.wō t'ī ne 'a yī ai t'e ye γin wǫ 'e' dū 'į ɬa t'ī γût da
Beaver those all they killed. Not one lived.

γū tc'ī yō γīn woñ ka 'a ye 'į'
Their wives on account of they did it.

A Man Finds Beaver in Small Places.

dûn ne łĭ ġe tca' γō nī ya łĭn' xût ye de tca sûz ze xai-
Man one beaver he went to. "Just small place beaver I will be able to-kill

2 yōn ōn t'e kū dī ōn des ya tca sōn tī a k'a mûk k'e na din da
it is," he thought. He went back. "Beaver rat after go.

mûk ġa nī na wōn 'ī le ye dī' ye k'e ne ġa yīt da tca' łĭn
With him we will hide," he said. "After him he is watching us. Beaver just

4 xût te de na dī e lǫ mī a wōt dai e dī γō tc'į' γût des deł
small place they will be living. We will eat it all up," he said. Thither they started.

ġī ye dī din deł te k'ai' ye tce dōn ī 'e dī k'a djū nōn dja tca'
They started after them muskrats. Ahead of them there again he came back. "Beaver

6 xût te dī dī e ts'ī' mī wōt dai' yet dī ōn ût da γai a wō dle
small place they were sitting. We will eat up all," he said. "Now his hole we will make.

ma dō' e' yū e a da γa a wat le kū we win sī yī dī ġe tǫn te zī'
His food under hole (?) made we will go in. Up there far

8 ł'a djin nī 'atc ī 'e dī min ka tsin na ta γa łĭn ne dū we dûn ne
they came to the end. There, for him they looked. Then he was not. Man

łĭ ġī t'a ł'e he e zis t'ain ya yet daγ γa wōn ka na ta ga xōt-
one mink skin he went in for him where he looked for him only then he found him.

10 da wōn 'ō ye k'e des ya ł'a djī' dī e tsī' da tcin xain tsī
After him he went behind they were sitting (?) trees they pushed out.

k'a djū xōn de ca
Again he went home.

12 γa lįn' dōn k'a' dûn ne γa in da dla dût tcin iñ ka na ta
Then starvation people was hard. "Wood look for,"

e dī miñ ka tc'ûn na ta dût tcin sīn tǫ' ī 'e dī miñ ka ye-
he said. For it they looked. Stick they found. There for it they looked.

14 ts'it dī 'į' gō tc'į' dī e ts'ī' ai te sûz ze xai dûn ne ī ne dī γe-
There they sat. All they killed. People were pleased.

wōn le

Putting the Enemy to Sleep by Magic.

16 dûn ne tī ōñ ke t'ī dûn ne ka ga des 'atc ût tûn ne γa 'ac
Men two people they two went after. Road they went along.

wō te dûn ne ne łǫ wǫ na γa γin 'ac e yī de ts'ī et dū gū-
Very people many they came to. Those sitting not they saw them.

18 ye 'į a γût dûn ne zǫ' dûn ne γa 'į' 'in k'ai me tc'e ne-
These people only people they saw. "Never mind, let us go from them."

wō dle he yet dī ma da γa xō γa nī t'atc in k'ai ū' wū t'ū hī
he said, his older brother. They turned back. "Never mind, let us shoot them,"

2 ye dī me tc'eł lī łin dûn ne ne łǫ et de γa de wō yec e cī yet dī
he said his younger brother. "Too people many; we will get caught," he said

ma da γa 'in k'ai ū wō t'ū he ye dī me tc'eł lī k'a djū gī tc'ī'
his older brother. "Never mind, let us shoot them," he said his younger brother.
Again to them

4 te sō et da γût dī tīc a wǫn' ma da γa yū la' łįn' dûn ne
gun he pointed, but his older brother, "Let them go. Too people

na łǫ et de ġa da wō yeł e cī yet dī ma da γa ne ne djit e de' xō-
many; we will get caught," he said, his older brother. "If you are afraid,
turn back,"

6 ne da' yet dī yī de na γût des t'atc
he said. Back they started.

nūc 'a' hī ye dī gī ye he' dûn ne ka cū γa det dī dī ge
"I will fool them," he said. Weapons people they were hunting after
ground

8 nī γa nī la gī tc'į' dec 'atc ai yī de ts'ī tōn t'e djī' wō dûn ne
they put down. To them they went. Those sitting distant people

e lī dûn ne γa 'į e t'e ye ka a ca ġa gū ye dī et dū cū tca k'e
they were. People saw them immediately. "For what are you looking?"
they asked. "Not foolish things

10 ī tac e 'a' sī t'ī γût dī yō xō' ca ġe wō t'ī ts'a deł ī 'e dī
we do we are," they said. "Over there river very (many) they are traveling.
There

wō tc'ī' a xa tc'et dûl lī' e yī 'e' k'e ts'ī ī 'ac 'e' a' sī t'ī γût dī
to it they were scolding us because we are walking around we are," they said.

12 wō tc'į' e xai ec ke gū dī en t'e ne e xai na γa dū de lī γût dī
"Thither with us young men four with us we will go," he said.

wōn na γa des deł ca ġe wō tī ke na γa dī deł sa ł'ǫ ī e dī
There they started. River very (large) they came down. After sunset
there

14 na γa nes tetc sųn' a' γī yī le' tc'ain t'e 'e' nī γī nes tatc in ła-
they went to bed. In vain he tried them, medicine with. They lay down. One

t'ī wō t'e tc'a din t'e e nū dlį e ōñ t'e et dū ǫn xai tc'į' gwa-
very (strong) medicine-man I think it is. Not soon suddenly

16 hwe' nes tin a γī yin la' tc'ain t'e 'e' ai t'e ōn ye dī ġwa
he slept, he caused with medicine, everyone. "Now," he said. Then

gū ye γan wō bec 'e a γī ye 'į
they killed them. With knife they did it.

A Blind Man's Attempt at Defence.

in ła wō de t'e djū' tc'e des bak tc'a dail 'ị 'ị dûn ne wōn
Once too they went to war. They had been traveling, to people

2 na tc'e γin deł miñ ka 'a' tc'et t'ị ī e lị e yī 'e' dûn ne' na'-
they came. For them they were looking they were. Then people after they-knew

yīc ł'ǫ e' wō lị 'e' mûk ka kū tc'e γin deł kō la ye' ka da-
they were there to them they went in. Old man, "Where are you going

4 deł 'e' a t'ị et dī xa t'e ke ī daitc 'e' at sī t'ī ġū ye γût dī
is it?" he said. "Just we are traveling we are," they said to him.

a wōn' a yī kō la' xût t'e a' tc'et dī kū dī e yī 'e' me'-
But that old man, "Just they say it," he thought. Then to his boy,

6 tc'et dō tc'ī' kwōn' e yī nī deł e cī mec ke ġe wō lị la 'et dī
"Is it those they came their children are?" he said.

bût tce' tc'ị' īn dū e et dī e yī tc'et dō ġa xa wōn t'e cī
To his grandfather, "No," he said, the boy. Now "That way it is,

8 kūs dī ī k'e tc'et dec da' tc'et dō wō lị e łe et dū xa t'e a tc'et-
I thought. If they are traveling children would be. Not just they are,"

t'ī e cī et dī e yī kō la e yī 'e' ya γa kū γain deł 'ī ne e ca'
he said, the old man. Then beside him those who had come in, "Grand-father,

10 da din dī e tc'ū 'a' k'e ne zō' wōn ne de 'a' din dī ye γī yet dī
what did you say? Foreign way only all the time you talk," they said to him.

xon t'e sût da bīc k'e de 'ets me dûn ne zūs xai lī kū-
This way he sat, on knife he had his foot. "With it people I will kill," because he thought

12 dī ī he' a ye 'ī ai yī kō la mût dai ne dū e ma γai łe' t'a na-
he did it. That old man his eyes were none. Behind his back he hunted.

net ta et sûn' ū djō xain 'ǫ ye t'e et dûn ne jō' ya tset
Meat good he took out. He roasted it. He himself only ate it.

14 līn dō' se ze dzûγ γa wō sī tsī kū dī 'e' a ye 'ī ai yī 'e' et dū
"Last time for my death I will eat," because he thought he did it. Then not

dûn ne γa nī tcût
people he gave to eat.

16 īn t'ī zō ma jī' na γût dał kwe na dja tū e ka ja' 'ị 'ị
Suddenly his son-in-law was coming back. He came in. "Water for I am thirsty.

et dū tū wōn lị e nū dlị et dī me' tc'ī ū 'ą tc'ị' e yī me tca'
Not water is I think," he said, to his wife. Then his father-in-law,

18 et dū cin djō' a wōn t'e tū ye din t'a' ye dī ū sa' nī dī 'ǫ
"Not old you are, water go for," he told him. Pail he took up.

tū ka des ya γō tc'ị' 'a' yū me t'ō yū dûn ne γa 'ị 'e'
Water for he went. Over there snowshoes his bow and arrows people because he saw

γōn nī yī la lǫ γō tc'į' ka 'a t'ī et dū a djī dûn ne γa 'į'
he had left. There for he did it. Not before people he saw

2 e lį e he' et dū xût t'e a tc'et 'į kū dī 'e' gō tc'į' de 'a xa'
because they were, "Not just they are doing it," because he thought there
his snowshoes

nī la lǫ ye' ta na de l'a ġi yī 'į a γa da ne de hwū' ta na-
he left with he ran away. They saw him. "My friend, what are you doing?
You are running away

4 din l'a a ne t'į γī ye dī ne γa' de sī ts'ī 'į 'į ġū yet dī da'-
you are," they said to him. "Beside you we were sitting," they said.
"What are you doing

de hwū zō' a t'ī xa ġū ye dī ġwa' dū ye na γût l'a dō' nī de 'į
coming that way?" they said to him. Now over there he ran; now he dis-
appeared.

6 e yī kō la bec yū tōn be ke ġa xain 'ai xōn t'e bec
The old man knife holding beside his foot sticking out just knife

ū tǫn lǫ xa dī' he cī ġi ye dī de cīn ne za γa me tcǫ ts'ût de
he was holding. "He will do something," they were saying, Cree language. Be-
tween them blanket

8 ge yǫ cī γin dī djī' gī tcōn se tsūz dûn nī e lį kū dū dī ġi ye-
folded between them he put. "A man it is he will think," they said.

dī 'e γa lǫ γût dī lǫ e yī ts'ût de se ġōt e yī kō la dûn ne
Truth they said. That blanket he stabbed, the old man. Man

10 e lī kū dī 'e' a ye 'į e t'e xō wût de γûs ya 'ǫ wa tc'į' ġī yū-
it was because he thought he did it; just then they ran out. Over there to it
they began to shoot.

t'ū γī ze xai ût dûn ne djū' e t'ō e' dûn ne ka et dīt tcitc
They killed him. He himself too he shot. People at he was shooting;

12 bût dai ne dū e ī he' et dū dûn ne' kai ta' a wōn' a t'ī a wōn
his eyes because none not people he saw nevertheless

k'ûl la dûn ne ze' xai bût dai wōñ lī e de' et dū γī zū xail
nearly man he killed. "His eyes if he had had not we would have killed him

14 e nū dlī e lǫ' γī ye dī tc'et dī
I think," they said they say.

ġwa' ai t'e me tc'į ū 'ą tc'a γain wǫ e yī da zō' ya γût dī-
Then all his wives they killed. That man after they were hunting

16 tcût ī l'ǫ ī a ġū ye 'ī e de wō tc'į' et dū ġū yō' tc'ec tetc ai yō
they did it from that time not good they could sleep.

dûn ne e γa 'a' a γût dja' a djī' djū' ġū ye tc'el le 'e' a γût t'ī
People they were bothering they were. Before too they were bad they were.

A Battle on an Island.

dûn ne ne ɬǫ des bat[1] tǫn t'e djį' k'e tc'et djaitc mīñ ka
People many went to war. Far distant they were traveling for them

a tc'et t'į 'į 'į et dū tc'e 'į' ca ġe' wōñ tca' ke tc'e dīn deł
they had been looking. Not they saw them. River large they came down to.

et dū dûn ne mī ka de sī deł ī et dū wō t'į nū dlī γût dī
Not people for they went. "Not we shall see them I think," they said.

ġī yī ka et djin 'į 'į et dū tōn t'e a t'ī ·tū k'e cī' me kwą
For them they sang. "Not far it is. Down stream their camp

wō lī ōn t'e et dū tōn t'e dī na dī e et dī kwōn tc'et des deł
is located it is. Not far they are living," he said. To them they went.

tc'a 'į' a wōn' et dū mū den nī' na de e lǫ dū k'e na de 'e
They saw them but not it was easy they were camped. On an island they were camped.

bût sa cī xa djec dain lį na tca' a yī 'e' et dū a tc'el le e yǫ
All around it there were rapids large. Then not they could do anything

ōn t'e a djī dûn ne e wǫ dûn ne e lī e wōn djō xa γût da
It was. Before people they killed, people they were well they took care of-themselves thus.

e yī 'e' et dū mū den dī et dū a sī dle hī e yǫ ōn t'e γût dī
Because of that not it was easy. "Not we can do anything it is," they said.

xa ka tc'in ġī tc'į' et djin a wōn' ɬī ġī dûn ne' ai t'e
Evening toward them they sang, but one man all

nes tetc a yin la' 'in ła t'ī dûn ne et dū 'a yī lī he yōn 'ōn t'e
they slept he made. One man not he could do anything it was.

īn da dī e dla' lǫ e yī 'e' ɬī ġī cai djō' nī nūc datc ī et dī
He was hard. Then another one, "I too I will try," he said.

ai yī ye tc'į' et djin ai yī ġwa' nes tin a yin la'
That one toward him he sang. That one now he slept he made.

bût tc'į' na tc'e dū de lī γût dī a wōn' ġū ya in da wa de dla'
"To them we will cross," they said. But for them it was difficult.

ca ġe' tū na tcūt e yī 'e' et dū ła dai t'e ġū tsī zōn' xa da-
River water was strong. Then not long their heads only were sticking up

se 'a a dja' ġū ye de lī he yōn a γût dja' īn ła t'ī dûn ne ca'-
it became. They were being carried downstream they became. One man "Take hold of me,

tcūt et dū ca da γût tcīt et dī 'e' ai t'e dûn ne ɬū tōn dûn ne
not let go of me," when he said all people held each other. People

na dec eł xa k'ai k'e tc'ī' a dī e yī 'e' dûn ne na se 'eł ta ses deł
were swimming across. Like buffalo he was calling. With that people got across. They went ashore.

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[1] Also, des bak'.

e yī dûn ne na de hī tc'ị' γût des deł in t'ī zōn γût dje'
Those people toward who lived there they started to go. Suddenly geese

2 de ts'ī lǫ na gū ye yīj wōt de' ke dja łī ġī dûn ne yū la'
were sitting they saw them. He was going to call it became, one man,
"Do not do it,"

yet dī et dū wōt de γût dje' 'ị 'ī e yī me tc'e' wō' tc'e des sût
he told him. Not he called, geese that were. Those to them they rushed.

4 ai t'e ġī ye γin wǫ dûn ne īn ła t'ī ai t'e bec 'e' ya gū γin ġet
All they killed. Man one all over with a knife he stabbed him

a wōn' k'a γût da te ł'a dǫ' nī de 'ī me ze dze' et dū tc'ị tị
but still he was alive. When he jumped in the water he disappeared. His body
not they found

6 e tc'et dī e dī en da wōt de dla' a wōn' γī ye γin wǫn et tc'et dī
they say. There it was hard but they killed them all they say.

e yī dûn ne et dū de cin ne e lị tsa' t'ū ū yī dûn ne e lị
Those people not Cree were. Tsat'ū called people were.

8 et dū yī dō ī e 'ị dûn ne e lị et tc'et dī e yī dûn ne
Not white people they saw, people they were they say those people.

A Dog-Rib Kills Some Men.

ī ła wō de t'e djō' dī e djī' 'a' na t'e yū ce da γa da' et dī
One time too, "Where you are there are fox holes." he told him.

10 łin tcǫ γa' a dī dûn ne da γa kwą a wōn dla' lǫ ye e dī [1]
Dog-rib said it. People for camps he was making ready. "There

dûn ne wōc xwōñ kū dī 'e' a dī dûn ne' kū e γin deł e t'e
people I will kill," because he thought he said it. People went in immediately

12 dûn ne ū' γût t'ū e yī 'e' dûn ne na łǫ γa ze' xai a wōn'
people were shooting. Then people many they killed but

da hûn ne ye' da nī deł na ta zǫ' γa wǫ me tc'a ta tc'e deł ł'ai
some got away, a few. They killed from them they ran away.

14 ai yī me ts'it le da tûn e tc'et dī de' cin ne tca' 'a γût t'ị
That his younger brother (?) they say. Cree on account of it was.

wōn djō me tca' te wō sûn ne a da tc'it t'e e lǫ xa tse yī dǫ-
Well on account of them they were miserable they were. First before the time-
of white people

16 'ị se dǫ lị ka cū tc'et det dī hwō k'e cī dûn ne ka cū det dī
for each other they were hunting. On account of that people for they were-
hunting.

dûn ne ze et zī' ka a t'ị et tc'et dī de cin ne 'ū' dū dûn ne
Man's life for it it was they say Cree. And now people

18 na djin ne e t'ī ī he' et dū lị a wǫ t'e dū
their friends they are because nothing happens now.

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[1] 'e dī, "there," probably.

The Killing the Trader at Fort St. John.—First Version.

yī dǫ ī e yī ec kai ye' 'a' a wō ye nac twą ta des ya lǫ
White man that young man he gave orders but without his knowledge he went back.

2 e yī 'e' me djī xa tsût me de hī yū 'e' ze' xai e da wō' wût di'
Then he was angry, the boss. With medicine he killed him. They knew about-it.

e yī 'e' ġū ye ka na des deł me dī he' γa ze' xai me ec ke ġū
Then to him they went. Boss they killed. His young men

4 tcûtc ka de eł lǫ e yī da γa 'e' γût de ts'ī na γa 'ół yī dǫ ī
wood for they went with a boat. Those for them they were sitting. They-came back. White men

tǫ ġwa 'eł wō te' γī yī t'ō ai t'e γī ye γain wǫ a la' γa γût da
came to the shore. Very they shot them. All they killed. Canoe he cares for

6 te ł'a ta wǫn t'e djī xain ya wī tc'į' ġū yī ne t'ōk' γī ze' xai
jumped in the water. Far out he came up. Toward him they shot. They killed-him.

e yī na t'ûn ne nī γa din la e yī 'e' ne łō yac k'e he' ya γa γīt-
The goods they took. Then many winters with it they lived.

8 da e yī ne dū e a γī yin la' wō tc'ī tac 'e' zō ya γa γīt da
That was none they made. After that with arrows only they lived.

e de wō tc'į' de tcet t'a djī' zǫ' a' γai t'ī et dū in ła t'e
From that time in woods only they were. Not one

10 yī dō ī kwą wō wa 'į ne γat djit ī he' gwōt dō wō tc'į' et dū
white man house they saw, because they were afraid. From that time not

e le tce' 'e' ya γai γit da łį tûc 'e' zō' łe γa ne' yō tc'et dī
with powder they lived. Just with arrows only they increased they say.

The Killing of the Trader at Fort St. John.—Second Version.[1]

12 ġût kwę[2] xa ts'ī 'e' cǫ nit dō 'e a ta xa tc'e ī kwę 'a wō dla'
Pine house at first I believe white man trading house built.

ū mī dī a ta xa tc'e 'ī γa k'a was sût dī cǫ'' dûn ne tsa tc'ī
Then the boss, store was in charge I believe people Beaver

14 gī ze' xai mī ac kī ġū in tc'it din dī gī ze' xai 'a tai 'ī wa tc'e'
killed. His young men eight they killed, all. After that

nit dō wę kī gût tc'ī ī le ai ye kwę' dûn ne tca' tc'į ī e γa-
white people they left. That house people Beaver (?) they feared.

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[1] Told by John Bourassa.

[2] In other places recorded as γût kwę.

nī djit ǫ dies wa tc'e' nit dō wę at dū ġwa tcį' wō ga 'į
Long time after that white people not there they saw the place.

2 ġa tcū' a xa dja zū xel kū γa de ai ye 'e' wa l'ǫ ġa tcū kwą
Again they will kill us they thought. Then after that again house

'a γin la ġwût dǫ' wa tc'e' ġwa tce' a γa t'į dū tī ne wa tc'į''
they built. Since that time over there they are until the present.

Childbirth Customs.[1]

4 tc'ī ġū ma tcwę' nī ya γa ōn le' da' k'ī ma' dje' tc'e dje'
Woman her child will be born when it will be at one side out of doors

wes ġōn k'e ma tcwę nī ya wa dīe k'ats wa yū wa dī a za le
by a fire her child is born. Cold weather too, warm weather

6 wa yū k'e' łe wǫn t'ī e a wǫ t'īe de
too just the same it is.

γa tc'it dō nī le' ī łą dī sa k'e tī da na dī e 'at dū kwǫ
The child is born one month alone she stays. Not camp

8 kwe ya 'at dū īn k'e lū k'e tce' γai yał
she goes in. Not on the winter trail she goes.

tū k'a je jų γai yał at da at tûn ne a wō dle' 'at dū
By the trail only she walks. For herself trail she makes. Not

10 dē zū tûn ne a k'ī ût tûc dai ya xat da tsī' 'at dū yet tsits
man trail on she crosses. Moose head not she eats.

'ai yī 'e' ī łą tī e sa l'ǫ' dje' ġwa kwe' da kwe' kwī ya
Then one after month then her own tipi she goes in.

A Description of Primitive Life.

12 ye dī' ō' tc'ī te wō' sa' ya' ts'e wa' gīn da' yī dō' e e dū
Since then pitiful way they were living. White people not

k'a e da tc'e yī dǫ te wō' sa ne ya tc'e γa γin da mīł 'e' ja tc'e-
yet when they knew pitiful way they were living. With snares they were living.

14 γī da γwō dǫ' de yī 'e' dûn ne' ya γīt da 'e' t'ō 'e' zǫ' ja γa'-
then. With these people were living. With arrows only they were living.

γin da' gwōt dǫ ūt dī ye' tsa γa wō' te te wō' sûn ne 'a' da-
then. Horn beaver teeth very pitifully they were working.

16 tc'e t'į'e e yī 'e' e dū tsa tc'ō ne et dū e lį 'e' dī ye xa da-
Then not iron not was. Chisel moose horn

[1] Told by John Bourassa.

dī ye‘ ‘e‘ jī et ‘a‘ da ‘a‘ da tc’e le‘ ‘e‘ yī tc’a me‘ ‘e‘
that they were using they made. That beaver with it

2 tce‘ tc’ū daitc ō‘ ka ‘a‘ da tc’e le‘ ‘e‘ es tan ne jū ‘e‘ me‘
they chiseled for. For it they were making. Ice under with

miñ k’a tce‘ n de ta ka ‘a tc’e ‘īn me‘ ka ke hī a yī me‘ a ts’e-
for them they look, for they could see shovel for that they made.

4 le‘ hī ‘e‘ yī ‘e‘ ‘a ts’e ‘į tca γō‘ ‘e yī ‘e ‘a tc’e le‘ tca tcōn ne‘
Then they had it, beaver teeth, then they made it iron

ne dū e dǫ‘ wǫ lį dǫ ‘e‘ dį dī ġe ‘a‘ wō dlį xa wō t’ī ‘e‘ a xai dī
then it was none, when it was. There world who made it this way he told us.

6 e yī ‘e‘ ‘a‘ sī t’e lǫ
Then we were so.

ts’e dī kwō ī tse‘ ɬe tc’e le ɬ’ōk’ wō‘ djō tc’e yīc ‘e‘ yī ‘e
For making fire stones they rub together, hay well rubbed up with that

8 kwon de dī k’ą‘ ‘e‘ jī ‘e ya tc’e γa γin da kwa ‘a‘ wō‘ tc’e dī-
fire they kindle, with that they lived. House they made.

dlę da nī ī la‘ ‘e‘ des tcûtc ‘a‘ da tc’e le‘ bec da tc’e t’į‘ ī tse
With people's hands dry wood they made. Knife they were using stones

10 xat da ts’e cōc ‘e‘ yī ‘e‘ ‘e tsûn‘ ‘e tc’e da tc’et dī xwǫ‘ t’e
rubbed sharp with that meat they ate, they say. That way

‘e‘ yī ‘e‘ dǫ ‘e‘ da ne tī sûn ne da‘ ne ze tc’in xwa ya tc’e gī da
then with hunger people were pitiful. Close to dead people they were living

12 γį le‘ da ne bût t’a ‘e‘ tsûn n de dū e ‘e‘ yī ‘e‘ djō ûl
they were. In people's stomachs meat was none then here fir brush

da tc’e ɬa‘ da ne bût t’a et dū lį γō lį‘ ī he‘ dûn ne γa dī tc’a
they put; in people's stomachs nothing because there was. People could bend

14 xō t’e zǫ‘ wō djǫ tc’et djitc ‘e jī ‘e‘ ‘a‘ tc’e ‘į xa tse‘ mił ‘e‘
thus only well they breathed. Then they did that. First time with snares

ya tc’e γī da dǫ‘ de‘ tc’in k’e ts’e tsīs ‘e‘ mį ka da wō lį ‘a k’e e-
when they were living trees they put in a row passage was there along there

16 xe‘ gū le‘ xa da de gwōt ˊ ī dlūtc ‘e yī ‘e‘ djū ya tc’e γa γin da
there was. Moose passed through were snared. With that too they lived.

γō tcī ka tcī ne‘ dū e e he‘ ‘a tc’et t’ī ûl da ts’ī ‘a tc’e le‘
Comb was none because they used fir brush they made.

18 da ne tsī‘ me‘ ‘a‘ tc’e le‘ γa wō tsī‘ γa‘ ka tcī ‘e yī ûl da ts’e
People's heads. they used, head hair comb that fir brush

‘e yī ‘e‘ dą ne tsī γa‘ ‘a tc’e le
with that people's head hair they fixed.

Hunting Experiences.— Dunvegan Dialect.

I

dē zût dje ne a dûz ze a djūn lī ke wō wûs ī a łin lǫ'
I was hunting day all none track I saw. At last

xa k'a tsī se a wa da djił ġwa ye γût e wa da tcin gǫ de ya gǫ
sunset it was approaching pines far to I started. There

was tc'ī ka a łin lǫ' se' wō zûn a wō da' djił xa gō' ta de ya
I followed the track. At last dusk was approaching bluff I went

ġwa a ye da xût da ke wō was 'į kō nō dje nē da na ke
then there moose track I saw. I wish daytime your track

wō was 'į kōs djī' ōn tce na tc'ī łį lō'
I saw I thought. Strong wind was.

mûk k'e de ya dī γût ma γûs yał xa ya de mûk k'as ta
After it I started. Those pines I would go behind ahead I looked.

xût da γût djī' nī 'a 'ī mût tcįn' e gûs dał xa łin lǫ' mûk ga'
Moose by pine was standing. To it I went. Thus to it

nī ya ġwa tce sō nī dī tǫ ġwa tces ō mût tc'in xas la a djū
I came. Now gun I took up. Now gun to it I pointed. Not

ōn lį sa' me da tc'ī tce 'e sût da djī xa ł'e γe yac djī
it was to me it appeared. My father told me night-time snow this

tcez ō lō' nī la k'a hwe' xac 'ī yū e tc'e ġwa' a tcū ma djī-
end of gun I put. Then I looked low now not anything appeared.

djī k'e djū xas 'ī k'a djū a djū ma djī yū e dje' xas 'į
Up I raised it. Again not it appeared. Down I brought it.

ġwa k'ū la ūs djī da a de t'ōk cûz zī k'a djū dje djī te ł'a k'a-
Then I thought right I shot. Beside me this way it ran. Again

djū wa k'as ta xa k'a ī ła djī na zût k'a djū da t'ō dûn nī la
I looked for it west another place stood. Again I loaded the gun.

mûk k'a ya ġûc 'īnł a djū n lį sa e wa da djį k'a djū yac 'e'
I was looking again. Nothing to me appeared. Again with snow

mûk k'e mûl lō tc'e nī la djī k'e dje' nī tǫ ye dje' xas 'į
on it its end I put. Up I put it, up I raised it,

ġwa k'ū la ūs djī da' k'a djū a de t'ōk k'a djū ū djī te ł'a
where I think is right again I shot. Again same side it ran.

ġwa mûk k'e de ya wût dûn ne kac ye' ōn tce wōs djī
Now after it I went. There was something dark What it is I thought.

de ġac ī nī dī 'ǫ sa gûs tō ye ōn tc'e kūc djī kwa sa gac tǫ
The black I took up. I put it in my mouth. What is it I thought then
I put it in my mouth.

sûz za' nī 'ǫ xa łin lō' dûl ōn tc'e ġwa xût da ze xai
In my mouth I put it, finally blood it was. Then moose I killed

kūc djī mûk k'e de ya yī da γût nī 'a yū 'e wō da ġac
I thought. After it I started. Ahead pine standing under it was dark.

2 mût ts'it de ya mûk ġa nī ya dût tcin nī dī tǫ me as kis
I went toward it. To it I came. Stick I took up. I stabbed it

mût tsī' yū ū e xōn dje ġwa ze xai kūc djī ġwa ai ye da
its head under good. Now I killed it I thought. Now there

4 ze xai
I killed it.

II

a tûn ne a wō sī ł'e yī de e djût tce γī γeł nī nī ye he
Road we made. Ahead traps we carried (?).

6 e djōt tce nī nac 'a ła ce' yī de dez ya cût daγ γa yī de
Traps I was setting. My brother-in-law ahead started. My older brother ahead

des ya e djōt tce nī 'ǫ mûk k'e de ya yī de wō ne ts'ū za
started. Trap I set. After them I started. Ahead by little creek

8 sût da dlō k'e nai ye zûγ γe mûk ġa nī ya ye γǫ a din dji
was sitting. Laughing was killing him (?). To him I came. "Why you saying that?"

e sī yī dī k'ain ta is t'e 'a' im ba yū łe k'e na γī γī t'ac xōn-
I asked. "Ahead look." Martin weasel too were fighting each other. Nevertheless

10 tc'e γǫ im ba na wût' mût ts'ûł łe wō' ai ye da' sī ke mûk-
weasel is smart small although. There we sat. We looked at them.

k'a nit ta ō wō tc'ō he is t'e a ze wō γaił łe k'a djū łī k'e na-
We will fire at them, martin we will kill, again they started to fight.

12 γe t'ats ła ce' a da din tc'e ye djī ta na γût de ł'a łin lō'
My brother-in-law, "Fight hard," he said. They ran off. At last

a djūn dlį zûs sī γin
nothing we killed.

III

14 in ła dī xa cin la' cûn ne ac ke ac łį dǫ' cûn ne cac tc'ī
Once it happened to me. I boy when I was I to a bear

e de ła djī djin dje ca k'e k'e sa ze kwa ca ġa nī ła ca tce sō
I was after. Behind me after me he was coming. Then beside me he came. My gun

16 a djū a de djū ōn de xûł sīn la zǫ' ġwa na zō k'e ġwa hwe'
not went off I threw it away. My hands only now I fled. Then

ca bī ze' nī dī 'ǫ ġwa nez tō yū e nac ł'īc ma tûs na dûc-
my knife I took out. Then a leaning tree under I ran over it I jumped.

18 ł'īc gwa' a din ne djū se 'į' in t'a mût tûc da sī ł'a xa tc'e lǫ-
Then he himself too he did it. Toward each other over we jumped. He struck out with his fore-legs.

da dēs tc'ītc a tc'it dǫ' bec me k'a ōn lį a t'ī ma tcō' nī la
already knife two edged was it was I disemboweled him.

IV

in ɬa tc'ī ne ʻai tce sō ai yī ʻe dle jī me da γe ɬin za' ōñ ke-
Single barrel gun with that grizzly his den dogs two

tc'e yō ya tc'itc xa se tc'e sō tce sō a djū a de tcū za se ō
were barking. He ran out after them. Gun not would go off. Gun-cap

xō na zûts ai yī ʻe wōn ɬō djeʻ se de sō ġwa hweʻ a zaʻ se ʻō
came off. Then many places he chased me. Then cap

mī ɬin nī at' gō tc'e a dje t'ōk' mûn ne ts'ûn neʻ ɬi tc'ō eʻ dō
I bit together, then it went off. Its backbone was broken. Then

da gin le ʻe me tsī ya γī tc'ō ca ne dū we tce sō me tce le
when I loaded (?) its head I smashed. For me was not gun bad.

a da ɬa tc'e mût ts'ū nī t'ōk
Hard time its back I shot.

V

xa ɬ'ī dǫʻ ɬin za a heʻ īt da jē ya xût da k'e nī ya ɬin za
Early morning dogs with I went. Moose I went after. Dogs

yī k'e de de ya yō ya tcįtc in ɬa dī na zût lį za na dûz yets'
after it went. They barked after him. One place it stood. Dogs it ran after.

mût tc'it de ya ɬin za des sō cût tc'it deɬ ɬ'a caʻ a haʻ k'e ī ɬ'a
I went toward it. Dogs it ran after. It ran after me. My snowshoes it stepped-on.

tces ō nût dǫ ī tcūt yū ne t'ōk mût djeʻ na zût sûn xwa e heʻ
Gun its end I held. I shot it. Its heart I heard beat so close

yī ī ts'ût ta des ɬ'a ca a haʻ me dī ets mût tc'a djeʻ ʻaʻ ma-
it fell. It jumped off. My snowshoe I took off; its leg snowshoe it was-sticking in.

da ʻǫ ī dlǫ we ya γī dats ō dec ya ca kwę na na ja
After that I skinned it. I went home. My tipi I came back to.

VI

sûn ne dī ne sûk k'e γin le a tai a cī ɬe γin le xa k'ai
I this person after me was all my youngest brothers were buffalo

na dū we a dū we da wa t'ī set se dǫ a tai xa k'ai na dū we
none not we knew. Before my time all buffalo were gone.

djī ziɬ ī sō ōn lį it dī a da wōs t'ī ɬin tcūk na lǫ e dī sût sī dǫ
Elk all were, those I knew. Horses many here before my time

na ɬǫ gō dōʻ sûn ne ac lį dī dût tcin na ɬǫ gū dōʻ sûn ne
many at that time I I was. These trees many then I

as lį dī dat tcin na ts'ût lī ī zǫ̨ ōn lį dī nûn gō dōʻ a dū
I was. This tree small only it was this earth then not

a da wōs t'ī
I knew.

VII

xût da ze xai ai yī ka kwon de sī k'ōn ac ke ġū ī łe in-
Moose I killed for that fire we built. Boys we were, six

tcī ta djī ī dûs sī ts'ī e it da īn t'ī zō xût da a xût ta nō-
we were sitting. We were eating, suddenly moose among us ran.

γût ł'a łī t'a din da cit tc'ị ġwa djōn dje da tcin me a dī tc'e zī
(?) we were sitting. Then here stick for roasting meat

ġwa ya dō ne ta γût de gûz ai yī da tcin nī 'a djō' ma yiñ kai
then across it ran. That stick standing here stuck through him.

djō' dje xain 'a' k'a la zō' yī ze xai ma tc'a ta da sī ł'ai ai yī
Here it stuck out. Nearly I killed it. From it we ran away that one

djū' ze xai
too I killed.

VIII

łin tcōk ġa sī ke yū djī xa k'ai γût dail ta da cī ł'a da tcin
Beside a horse we sat. Over there buffalo was coming we ran away. Tree

ī yū e nes tin cûn ne ġwa dûn ne yī k'e γût ł'eł ġwa ye k'e
under I lay, I. Then man behind it was running. Then behind it

γû leł djin dje ze xai xa k'ī
he was running, four he killed buffalo.

IX

cac dle je kwe cût da xa yī de sō xai γait la yū ne t'ōk
Bear, grizzly, in (?) I chased him out. He jumped out. I shot him.

gī gō ne k'e ne tcō a ye yī tc'ī yū ne t'ōk ya ī ts'ût
His fore-leg I broke. That I shot down. He fell down.

Dispersion of the Tribes.— Dunvegan Dialect.

tc'e ġū e t'ō' ị' ta sûl lûts ai yī dûn ne me t'ō yīn ị
Woman, arrows, dog urinated on. That man his arrows they were

ị ye ta sûl lûts mût dī ûs dī he mût tcił le sûn ne se t'ō k'ûl-
dog urinated on. I will clean. His younger brother I, my arrows if you did -
that to

la lai de' dai sais (da sai wa zī lī) se dō' k'ûl la lai de' dai sais cọ
how soon (?) me "if you did that how soon

ya a wọn ts'ī dûs ī mûl le' yī lī ī la lī a yī ma tcit le mī la lī
you would fall over." His dog it is he is there, that his younger -
brother his dog.

mes tį' k'e de sûk' a yī łin za yū nī t'ōk ye ze xai ī dū we tc'ī
Bow he took. That dog he shot. He killed it. After that

2 nī gin deł ła γa kǫ' a tai dûn ne łe ze xai ī dū we tc'į da xûn ne
they got up. They began killing each other. All men killed each other. After-that some

ta de xûs a yī la me ts'ûγ γa ûs ł'ų ī la tōn te djī de xûs
fled in different directions. Those his hair braided those far fled.

BEAVER DIALECT.

By Pliny Earle Goddard.

CONTENTS.

	Page.
Introduction	403
Phonetics	404
Morphology	405
Nouns	405
Monosyllabic Nouns	405
Nouns with Prefixes	409
Parts of the Body including Articles of Intimate Possession	409
Terms of Relationship	414
Nouns with Suffixes	418
Compound Nouns	421
Unanalyzed Nouns	422
Pronouns	428
Personal Pronouns	428
Demonstrative Pronouns	430
Plural Prefix	432
Articles	432
Adjective Pronouns	433
Interrogative Pronouns and Adverbs	434
Indefinite Pronouns	436
Numerals	437
Adverbs	439
Place	439
Time	444
Manner	447
Degree	449
Assent and Negation	449
Conjunctions	451
Postpositions	453
Interjections and Exclamations	461
Verbs	462
Adverbial Prefixes	462
Objective Prefixes	469
Deictic Prefix	470
First Modal Prefixes	470
Second Modal Prefixes	472
Subjective Prefixes	473
Third Modal Prefixes	477
Stems	477
Variations in Stems	507
Suffixes	509
Tracings	517

INTRODUCTION.

Of all the Athapascan languages of the north that of the Beaver Indians has been most neglected. Father Petitot was not among them himself nor did he include material from them in his great work on the northern Athapascan. Father Morice's personal contact with the Indians has been chiefly west of the Rocky Mountains and therefore he has not been able to furnish examples from the language of the Beaver.

The text material on which the following grammatical sketch is based is somewhat wanting both in extent and quality, but it is, however, sufficient to furnish the main characteristics of the Beaver dialect, both as to phonetics and morphology. While the lexical material is rather limited it is probable that the more important elements forming the nouns and verbs are represented.

Both the order and the form of treatment employed for the Chipewyan has in the main been retained to facilitate comparison. Citations of comparative material in special instances have been made to Chipewyan, Hupa, Kato, Jicarilla, and Navajo. When the citation has the form of double numerals, the works referred to are the published texts of these languages,[1] and the references are to the pages and lines. The citations with single numerals on the other hand refer to the grammatical sketches of the various languages.[2] There is much additional material for comparison in Petitot's large comparative grammar[3] and in Father Morice's various papers.[4]

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[1] Goddard, Pliny Earle, "Texts and Analysis of Cold Lake Dialect, Chipewyan." *Anthro. Papers, Am. Mus. of Nat. Hist.*, Vol. X, Parts I and II, 1912.

Goddard, Pliny Earle, "Hupa Texts." *Univ. of Calif. Publ., Am. Arch. and Ethn.*, Vol. 1, No. 2, 1904.

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Goddard, Pliny Earle, "Jicarilla Apache Texts." *Anthro. Papers, Am. Mus. of Nat. Hist.*, Vol. VIII, 1911.

[2] Goddard, Pliny Earle, "Texts and Analysis of Cold Lake Dialect, Chipewyan." *Anthro. Papers, Am. Mus. of Nat. Hist.*, Vol. X, Parts I and II, 1912.

Goddard, Pliny Earle, "The Morphology of the Hupa Language." *Univ. of Calif. Pub., Am. Arch. and Ethn.*, Vol. 3, 1905.

Goddard, Pliny Earle, "Elements of the Kato Language." *Univ. of Calif. Publ., Am. Arch. and Ethn.*, Vol. 11, No. 1, 1912.

"Vocabulary of the Navaho Languages," Vol. I, II, Franciscan Fathers, Saint Michaels, Arizona, 1912.

[3] "Dictionnaire de la langue Dêné-Dindjié," *Bibliothèque de linguistique et d'ethnographie américaines*, Vol. II, 1876.

[4] Morice, A. G., "The Western Dêné, their Manners and Customs." *Proceedings of the Canadian Institute*, 3d ser., VII, 109–174. Toronto, 1890.

"The Dêné Languages." *Transactions of the Canadian Institute*, I, 170–212. Toronto, 1891.

"The History of the Northern Interior of British Columbia," Toronto, 1904.

PHONETICS.

The dialect of the Beaver stands off distinctly from the other Athapascan languages of the Mackenzie river drainage in the matter of one phonetic shift. In Beaver the sibilants *s* and *z* are found where in Chipewyan and the related dialects interdental continuants, *θ* and *ð*, appear. Since the sibilants appear to be the original sounds, being found in all other localities, there is this much evidence of Beaver relationship across the Rocky mountains rather than toward the north and east.

A very interesting oscillation takes place in Athapascan languages between the bilabial nasal *m* and a bilabial stop *b*. As far as material now at hand indicates the distribution is not one of geographical grouping. In Beaver both *m* and *b* appear. This is also true of Navajo but in that case *m* can usually be explained by the presence of *n* in close proximity which seems to have produced a nasal assimilation. It has not been possible to explain all such occurrences of *m* in Beaver. There is good reason to suppose that *b* is not original in Athapascan since both aspirated and glottally affected stops found in the other series are wanting in this. The original Athapascan sound probably was a continuant, either a nasal *m*, or a bilabial spirant such as is found among the Tena on the Yukon.

In many cases final *n* has produced a nasalization of the preceding vowel and has then disappeared. In the actual recording of the texts the same words or word parts appear sometimes with the final *n*, at other times with a final nasal vowel, and in still other instances with an oral vowel, both the nasalization and the nasal stop being lacking. It seems probable that the latter instances have resulted from faulty hearing during the transcription.

The vowel *a* when followed by *n* tends to become *o*. Comparison with other Athapascan dialects indicates that *a* was probably the original vowel. There are also a number of instances of *e* becoming *i* upon nasalization.

Considerable confusion exists in the texts between *a* and *e*. This may be due in some instances to a coloring of *a* in certain settings. For instance a demonstrative has been recorded as: a yī, ai yī, and e yī. The following *y* may have influenced the quality of the *a* in this instance. In general it is believed however that differences in vowel quality are traceable in some way to accent as will be seen below (page 507). There are regular shifts in verbal stems which seem only explainable as being due to accent, similar apparently to Indo-Germanic ablaut. All the variations in recording have been scrupulously maintained in the published text to make certain that any evidence of this sort should be preserved.

MORPHOLOGY.

Nouns.

The Athapascan nouns fall into a number of classes, some of which appear to belong to an old period and are common to most of the dialects. These are the monosyllabic nouns and nouns with prefixes which are in themselves mostly monosyllabic. Other classes which consist of compounds have many nouns of more recent derivation.

MONOSYLLABIC NOUNS.

'a', *snowshoes*, 380, 15.
  ca'a xa', *my snowshoes*, 332, 18.
  da 'a xa', *his own snowshoes*, 333, 2.
ûl, *fir brush*, 392, 12.
ya, *sky*, 301, 6.
ya', *head louse*.
yas, *snow*, 328, 15.
  yac, 340, 2.
  yas k'e, *winter*, 303, 17. (Fig. 28.)
ma', *edge*, 302, 1.
  mai', 338, 12.
mîł, *snares*, 357, 12.
  mînł, *snares*, 303, 7. (Fig. 23.)
  ne mî le', *your snares*, 357, 8.
  da mî le', *his snare*, 303, 15. (Fig. 27.)
nûn, *ground*, 332, 13.
ɬį', *dog*, 331, 1; 351, 9.[1]
  ɬį, *dog*, 396, 13.
  ɬį zî', *proper dog*, 351, 10.
  ne le', *your dog*, 351, 11.
ɬût, *smoke*, 381, 13.
ł'ec, *grease*.
  ł'ais, *grease*, 326, 11.
  î ł'îc, *grease*, 326, 16.

[1] P. 89.

łec, *grease*, 329, 4.
ye ł'e je', *its grease*, 304, 4. (Fig. 41.)
ł'ōk', *grass, hay*, 392, 7.
ł'ōk, 311, 9.
ł'ō ke, 311, 8.
ł'ūł, *lines, ropes*, 305, 7; 355, 6. (Fig. 77.)
ł'ūl, 305, 7.
ne ł'ū le, *your line*, 305, 13. (Fig. 83.)
zīs, *skin*, 305, 7. (Fig. 7.)
sainł, *hook*, 364, 14.
sōn', *breech cloth*, 354, 5.
sǫ, 368, 8.
sûn', *stars*.
ca', *sun, moon, month*.
ca', *sun*, 303, 16. (Figs. 32, 36.)
ca, *sun*, 301, 12; *moon*, 356, 3.
sa, *sun*, 302, 3.
sa ł'ǫ, *after sunset*, 385, 13.
sa ł'ǫ' dje', *after month*, 391, 11.
cac, *bear*, 326, 14.
ce', *belt, sash* (the sort worn by Canadian French), D.[1]
cīs, *mountain*, 359, 7.[2]
cis k'e, *on mountain*, 357, 10.
cīc, *mountain*, 350, 9.
See xīs, below.
cōn, *old age*,[3] 349, 13.
cǫz, *medicine lodge*, 354, 14.
γût, *pine*, 368, 5.
xai, *spruce roots* (used in making birchbark vessels).
xaił, *load*, 367, 11.
xaił 'e, 334, 2.
da γûl le', *his sack*, 328, 2.
xał, *club*, 323, 16.
ya γa le', *his club*, 327, 18.
xas, *crooked knife*, Ft. St. J.[4]
xīs, *mountain*, 302, 6.

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[1] Dunvegan.
[2] The initial sound of this word is a prepalatal surd spirant sometimes heard *c* and sometimes *x*, and in one setting γ, the prepalatal sonant spirant.
[3] As an abstraction, or perhaps personified, see bûł, *sleep*.
[4] Ft. St. John.

xic, *mountain*, 301, 15.
See cis, above.
xon, *fire*, 315, 10.
See kon', below.
xwōs, *rose bush*, Ft. St. J.
xōs, *rose bush*, D.
bûł, *sleep*, 359, 6.
baił 'e', *with sleep*, 342, 15.
bes, *knife*, 380, 14.
bec, *knife*, 394, 19.
bīc k'e, *on knife*, 386, 11.
da bī ze', *her knife*, 305, 9. (Fig. 72.)
dī', a generic term for birds raised in broods.
dī', *partridges*, 358, 10.
dī, *partridge*, 350, 17.
dǫ', *hunger, famine.*[1]
dǫ', *famine*, 317, 7.
dōn', *famine*, 324, 6.
dǫ 'e', *with hunger*, 392, 11.
dǫ', *hunger*, 353, 13.
dǫ, *spring.*
dǫ 'e', *in the spring*, 351, 3.
dûl, *blood*, 393, 19.
dûl 'e', *with blood*, 340, 2.
da le, *blood*, 368, 1.
ût da le, *his own blood*, 368, 2.
dū, *island.*
dū k'e, *on an island*, 388, 6.
dzīns, *hook*, 357, 14.
dzįns e', *with hook*, 363, 19.
dzin ze, *by the hook*, 357, 14.
dzīs ze, *by hook*, 357, 2.
dje', *pitch*, 309, 8.
tac, *arrows*, 334, 4.
tac 'e', *with arrows*, 390, 8.
tac 'e he', *with arrows*, 324, 15.
ta sī, *arrow*, 315, 15.
tûc 'e', *with arrows*, 390, 11.
et da tas se', *his arrow*, 304, 15. (Fig. 59.)
gū tac e, *his arrows*, 319, 7.
tū, *lake, water*, 301, 2, 6. (Fig. 137.)

[1] Compare this word with cōn, *old age*, and bûł, *sleep, sleepiness.*

tū, *snow*, 353, 8.
tûs, *crutches*.
ma tī ze', *his crutches*, Ft. St. J.
t'a, *feathers*, 308, 6. (Fig. 149.)
dī t'a, *his feather*, 324, 18.
t'ec, *coal*.
tsa', *dish*, Ft. St. J.
tse', *stones*, 392, 7.
tsī 'e, *with stones*, 307, 7. (Fig. 151.)
tsinł, *axe*, 380, 14.
tsûn', *meat*, 312, 14.
ts'ał, *moss* (from swamp), D.
ts'e', *sinew*, 308, 12.
ts'ī', *mosquitoes*, 356, 9.
tca', *beaver*, 311, 15.
tsa', *beaver*, 323, 15.
tcītc, *ducks*.
tcǫ', *rain*, 305, 21.
tcûtc, *wood, firewood*, 313, 11.
tcût, *wood*, 368, 17.
tcwą, *birds*, 341, 5.
tcwą e cī, *birds it was*, 341, 10.
tc'ōs, *fine feathers*, D.
me·tcōc ye', *his feathers*, 322, 8.
ġa', *rabbits*, 357, 13.
ke, *moccasin, footprint, track*.
ke, *moccasins*, 304, 12. (Fig. 55.)
ke, *track*, 393, 1.
kį'', *food*, 350, 6.
kį', 374, 13.
kīn', 381, 1.
kon', *fire*, 315, 14.
kōn γa, *by the fire*, 323, 14.
kwōn, *fire*, 318, 17.
k'a, *fat*, 314, 5.
k'ī', *saskatoon*, 307, 7. (Fig. 119.)
k'ōs, *cloud*.
k'ûs, *alder*.
kwę, *lodge, tipi, camp, cage*.
kwę, *camp*, 303, 20.
kwą, *the cage*, 322, 1.
k'ût, *willows*, 323, 12.

NOUNS WITH PREFIXES.

There are two main classes of nouns of such intimate relation to the individual that they do not occur without a possessive prefix or as a member of a possessive compound. These are mainly parts of the body and terms of relationship.

Parts of the Body, including Articles of Intimate Possession.

-ye, *name.*
ū ye, *his name,* 303, 1; 355, 9.

-ye, *a joint* (?).
cût ts'ûn ye, *my knees,* Ft. St. J.
ca ǥwō n ye, *my elbow,* Ft. St. J.

-ye da', *lips.*
ca ye da', *my lips,* Ft. St. J.
cai ye da, *my chin,* V.[1]

-wō', *teeth.*
ma wō', *his teeth,* 349, 1.
ca wō', *my teeth,* 349, 9.
tca γō', *beaver teeth,* 392, 4.

-wǫ ne, *shoulder.*
tca wǫ ne, *beaver shoulder,* 365, 13.

-wōs, *thigh,* upper portion of hind leg of an animal.
ca wōs, *my thigh,* V.
ma wōs, *its hind leg,* D.

-ne ts'ûn ne', *backbone.*
mûn ne ts'ûn ne', *its backbone,* 395, 4.
xa k'ai ne ts'ûn ne, *buffalo backbone,* 330, 6.
et ts'ûn ne, *bones* (detached) 336, 5.

-nī', *face.*
ye nī', *their faces,* 371, 7.
ca nī', *my face,* V.

-n wǫ', *nose.*
yin wō', *their noses,* 315, 18.
mī wǫ', *his nose,* 368, 1.
mį wǫ', *its nose,* Ft. St. J.

[1] Vermilion.

cin wǫ, *my nose,* Ft. St. J.
me wǫn tc'ī de, *their nose veins,* 336, 6.

-n la', *hand, forefoot.*
cīn la', *my hand,* V.
sīn la, *my hands,* 394, 16.
mī la', *its forepaw* (of dog), D.
da nī ī la' 'e', *with people's hands,* 392, 9.

-l'a, *palm of hand, sole of foot.*
me l'ą, *his palm,* V.
mûk ke' l'e hī, *sole of dog's foot,* Ft. St. J.

-za', *mouth.*
ca za', *my mouth,* V.
sûz za', *in my mouth,* 393, 19.
me zą', *her mouth,* 362, 12.
ye sōn wō tc'į', *from his mouth,* 383, 6.

-ze *mouth.*
me [illegible] k'e *(on) his mouth,* 321, 3.
yī ze yī γe, *in his mouth,* 310, 1[illegible]. (Fig. 190.)

-ze ge', *throat.*
ma ze ge', *its throat,* D.

-zis, *skin.*
me zis, *its skin,* 322, 13.

-zût', *liver.*
a zût', *liver,* 352, 2.
ma zût', *its liver,* D.

-jī, *body.*
ma jī t'a, *in their bodies,* 306, 18.
me jį, *her body,* 334, 16.
Cf. Navajo, cī yi'.

-jī, *second stomach of ruminants* (?)
ye' jī t'a, *in its stomach,* 333, 15.

γa', *hair, fur.*
ya γa', *his hair* (of animal) 309, 3.
dą ne tsī γa', *people's head hair,* 392, 19.
a γa, *hairs,* 311, 3.

-bat, -bût', *belly, stomach.*
me bat, *his belly,* 333, 14.
sa bût', *my belly,* 310, 9. (Fig. 169.)
ma bût, *her belly,* 321, 16.
ma bût', *its belly,* D.
da ne bût t'a, *in people's stomachs,* 392, 12.

-da γe, *den.*
me da γe, *his den,* 395, 1.

-dai', *eye.*
na dai', *your eyes,* 314, 16.
mût dai, *his eyes,* 371, 2.
cût dai', *my eye,* Ft. St. J.

-da γa', *mustache, beard.*
ma da γa', *its* (cat's) *mustache,* D.
mût dō γa', *its* (dog's) *mustache,* Ft. St. J.

-de', *horn.*
xat da de' e', *with moose horn,* 366, 10.

-dī 'e, *food.*
ma dī 'e, *their food,* 358, 10.

-dje', *heart.*
mût dje', *its heart,* 395, 10.
ca dje', *my heart,* V.

-djō', *chest, trunk of body.*
me' djō', *her chest,* 334, 13.
ca djō', *my breast,* Ft. St. J.

-t'a, *fold of a blanket, sack, pocket.*
bût t'a, *his blanket,* 313, 18.
de t'a, *his sack,* 361, 13.

-t'ai, *wings.*
bût t'ai, *their wings,* 337, 4.
See t'a, *feather.*

-t'ō, *leaf.*
ût t'ō, *leaves,* 308, 19.
'a t'ǫ le', *summer, "leaves are,"* V.

-tsī', *head.*
dûn ne tsī', *man's head,* 363, 1.

bût tsī', *his head*, 338, 12.
ût sī', *head* (detached) 342, 2.
dût sī', *their heads* (of arrows) 313, 15.
be zī tsī', *owl head*, 342, 1.

-tsûn', *flesh, meat.*
ût tsûn', *meat*, 317, 13.
bût tsûn', *his flesh*, 378, 11.
mût tsûn, *his flesh*, 356, 1.

-tsū dī, *tongue.*
et tsū dī la', *end of tongue*, 351, 14.
ca tsū dī, *my tongue*, V.
ma tcū dī, *its tongue*, D.

-tsût, (?).
yet sût t'a, *below the shoulder*, 309, 2.

-ts'ū, *back* (?).
mût ts'ū, *its back*, 395, 6.

-ts'ûn ne', *bone.*
ma ts'ûn ne', *her bones*, 356, 13.
ye ts'ûn ne ta, *among his bones*, 372, 9.
tsī' ts'ûn nai, *skull*, 310, 10. (Fig. 178.)
mûn ne ts'ûn ne', *its backbone*, 395, 4.

-ts'ûn ne', *leg* (probably bone, cf. similar use of German *Bein*).
ca ts'ûn ne', *my leg*, V.

-tca de, *leg.*[1]
See also -ts'ûn ne'.
dût tca de 'e, *with his legs*, 361, 16.
mût tc'a dje', *its leg*, 395, 11.

-tce', *tail.*
ma tce', *their* (beaver) *tails*, 324, 4.
mût tce', *its* (dog) *tail*, Ft. St. J.

-tcōñ ge', *ribs.*
ma tcōñ ge', *its ribs*, D.
ye tcǫ γe, *his ribs*, 352, 6.
e tcōn ts'ûn ne, *rib bones*, 336, 9.

[1] Almost certainly misrecorded for -djat, -dja de.

-tcûg ge', *ear.*
ca tcûg ge', *my ear,* V.
mût tcûg ge', *its ears,* Ft. St. J.
me tce ge', *its ear,* D.
gī tcū γa', *their ears,* 383, 11.
Also, cût djûg ge', *my ear,* Ft. St. J.
ya djī e, *his ear,* 302, 8.

-tc'ûs dī le', *mesentery* (?).
tca tc'ûs dī le', *beaver mesentery,* 312, 17.

-ġō ne', *upper arm, shoulder, foreleg.*
ca ġō ne', *my arm,* V.
mûk ġwon ne', *its* (dog's) *upper foreleg,* Ft. St. J.
gī gō ne, *his foreleg,* 396, 11.

-ġō ne', *nail.*
cin la ġō ne', *my finger nail,* V.
cī la ġō ne', *my finger nail,* V.
mī la ġō ne, *its nails,* D.
cin la ġwon ne t'a, *in my finger nails,* 344, 11.

-kai *skin* (?)
ye kai, *her skin,* 370, 15.

-ke', *foot, moccasin, track.*
ye ke', *his foot,* 382, 1.
dûn ne ke', *man's moccasins,* 304, 8. (Fig. 46.)
dûn ne ke, *person's tracks,* 333, 3.

-kin', -kį', -kī', *house, lodge of beaver.*
tca' kin', *beaver house,* 374, 8.
me kį', *beaver house,* 370, 4.
e kī', *lodge,* 381, 12.

-k'a, *fat.*
a k'a, *fat,* 380, 3.
xa k'ī k'a, *buffalo fat,* 313, 18.

-k'a sī, *throat.*
mą̊ k'a sī, *his throat,* 347, 14.
mûk k'a je', *its throat,* Ft. St. J.
ye k'a ce' k'e, *on his throat,* 348, 1.

-k'ōs, *neck.*
me' k'ōs, *her neck,* 334, 16.
ye k'ōs, *their necks,* 343, 17.

Terms of Relationship.

-ma, *mother.*
ġū ma, *his mother.*
ma, *his mother,* 306, 5. (Fig. 91.)
nōn, *your mother,* 332, 3.
nō', *your mother,* 305, 20. (Fig. 85.)

-na, vocative.
an na, *mother,* 382, 14.
ûn na, *mother,* 306, 1.
ûn nai, *mother,* 354, 2.

-na djī ne, *relatives,*
nûn na djī ne, *your relatives,* 302, 15. (Fig. 2.)
łe na djī ne, *friends of each other,* 347, 9.

-ła ce', *brother-in-law.*
me ła ce' yū, *his brothers-in-law too,* 360, 3.
mût ła ce, *his brothers-in-law,* 337, 11.
me' ła je, *his brother-in-law,* 357, 7.
ne ł'a je, *your brother-in-law,* 342, 1.
ła ce', *my brother-in-law,* 394, 6.

-łą', vocative.
łą', *brother-in-law,* 370, 10.
łą, *brother-in-law,* 329, 14.

-ze, *uncle, nephew,* (reciprocal).
se ze, *my uncle,* 328, 12.
sis ze, *my uncle,* 327, 1.
ca ze 'į 'į, *my former nephews,* 329, 3.
ne ze, *your uncle,* 328, 10.

-ze' e me, *nephew.*
mai ze' e me, *her nephews,* 312, 6.

-zī, *son-in-law.*
ca zī, *my son-in-law,* 341, 4.
ma zī, *his son-in-law,* 341, 17.
See -ji.

-se, *uncle.*
nai se, *your uncle,* 325, 14.
See -ze.

-jī, *son-in-law.*
ca jī, *my son-in-law,* 309, 15.
ma' jī tc'į', *to her son-in-law,* 367, 5.
ma jį, *his son-in-law,* 375, 3, 9.
See -zī.

-cai, -cą, -ca', *grandchild.*[1]
a cai, *grandchild,* 308, 8. (Fig. 151.)
û cai', *grandchild,* 306, 16. (Figs. 108, 113.)
a cą, *my grandchild,* 304, 2.
e cai', *grandchild,* 369, 11.

-γa, *friend* (?).
a γa, *my friend,* 387, 3.

xwōn ne, xō ne, *brother,* 1st person only.
xwōn ne, *my brother,* 328, 16.
xō na, *my brother,* 302, 17. (Fig. 8.)
xō ne, *my brother,* 327, 6.
xwōn na', *brother,* 343, 10.
hwa 'e, *brother,* 327, 12.

-be' *aunt.*
na be' yū, *your aunt,* 326, 14.

-detc, -dī e tce', *sister.*
ûs detc, *my sister,* 302, 15. (Fig. 2.)
ne dī e tce', *your sister,* 361, 10.
ûs dī etc, *my sister,* 301, 8.
as de djī, *my sister,* 301, 9.

-dûγ γa, *older brother.*
ī łō dûγ γa ī ī, *brothers of each other,* 310, 18. (Fig. 175.)
nō dûγ γa, *your older brothers,* 327, 1.
nō dûγ γe, *your brother,* 302, 18. (Fig. 5.)
cût daγ γa, *my older brother,* 394, 6.
łǫ da γa, *brothers* (of each other) 381, 8.
łū dûγ γū, *brothers,* 301, 1.
nō dûγ γa ne, *your brothers,* 326, 5.
See xō na, *my brother,* 302, 17. (Fig. 8.)

-ta', *father.*
ma ta', *her father,* 323, 9.

[1] Was only recorded as vocative.

na ta' tc'ī', *to your father*, 309, 5.
bût ta', *his father*.

te 'a', tī 'a', vocative.
te 'a', *father*, 328, 17.
tī 'a', *father*, 328, 8.
tī a, *father*, 326, 1; 382, 14.

-tū e, tū we, *daughter*.
me tū e, *his daughter*, 321, 14.
me tū we, *his daughter*, 360, 14.
mût tū e ke, *his daughters*, 309, 14.

-tca', -tce', *grandfather*.
mût tca', *his grandfather*, 314, 5.
dût tca γa, *for his grandfather*, 313, 19.
bût tce' tc'į', *to his grandfather*, 386, 7.

-ca, -cą, -ce, vocative.
a ca, *grandfather*, 313, 19.
a cą, *grandfather*, 318, 3.
e cą, *grandfather*, 320, 9.
a ce, *grandfather*, 319, 14.
'e ce', *my grandfather*, 321, 4.

-tce', *father-in-law*.
ma tce', *his father-in-law*, 375, 8.
bût tce', *his father-in-law*, 341, 9.
me tce', *his father-in-law*, 342, 2.
me tca', *his father-in-law*, 386, 17.

-tcił le, -tc'ił le, *younger brother*.
dût tcił le, *her younger brother*, 324, 2.
me tc'ił le, *the younger brother*, 328, 15.
me tc'ił lū, (from me tc'ił le yū) *his younger brothers*, 340, 15.
mût tcił le ī', *his younger brother*, 310, 16. (Fig. 173.)

-cī łe, 1st person.
a cī łe, *my youngest brothers*, 395, 13.
e cit le, *younger brother*, 365, 4.

-tcōn, -tcǫ, *mother-in-law*.
me tcōn, *his mother-in-law*, 367, 4.
me tcūn, *his mother-in-law*, 367, 6.

ne tcǫ, *your mother-in-law*, 341, 17.
me' tc'ǫ, *his mother-in-law*, 375, 3.

-cǫn', vocative.
e cǫn', *mother-in-law*, 367, 11.

-tcū 'a, -tcwę', *child, son.*
cût tcū 'a, *my boy*, 327, 1.
me tcū ę' cōn, *his child probably*, 369, 12.
ca tcū we, *my child*, 360, 15.
sa tcwę', *my son*, 350, 5.
ma tcwę', *her child*, 391, 4.
cût tc'ū ą, *my son*, 358, 4.

-tcwų, -tcų a, *grandmother.*
mût tcwų, *his grandmother*, 317, 16.
mût tcwą ī, *his grandmother*, 316, 6.
mût tcų a, *his grandmother*, 308, 13.
mût tcū a, *his grandmother*, 308, 8.
dût tca ī, *his grandmother*, 307, 12. (Fig. 131.)

-cūn, -cōn, -cū, vocative.
û cū'n, *grandmother*, 308, 14.
'a cǫn', *my grandmother*, 319, 1.
a cū, *grandmother*, 307, 3. (Fig. 114.)
a sûn, *grandmother*, 305, 13. (Fig. 83.)

-tc'ī ū ą, *wife, husband* (?).
ġū tc'ī ū ą, *their wives*, 382, 8.
dût tc'ī ū ą, *his wife*, 310, 2. (Fig. 155.)
me' tc'ī yū wą', *his wife*, 333, 9.
me tc'ī ū a, *her husband*, 323, 5.
ma tc'ī' yū 'ę, *her husband*, 356, 13.
me ts'ī ū a, *his wife*, 308, 2. (Fig. 2.)

-ġe', *partner, co-husband.*
me ġe', *his partner*, 347, 16.
me ġe', *his co-husband*, 366, 6.
me ġe 'į 'į ts'ī', *to his former partner*, 340, 13.
e ġe, *my partner*, 366, 6.

NOUNS WITH SUFFIXES.

A variety of suffixes are used with nouns. Some of these merely limit the nouns in a temporary manner as inflections by indicating number, gender, mode or tense; others are word forming suffixes making nouns of other parts of speech or of other nouns. Several of the suffixes are also used with verbs, especially those expressing mode and tense.

While nouns in general are singular or plural without any change in form, the names of classes of individuals, such as age classes, have a plural suffix.

-ġū, -gū, -gō.
ec ke ġū, *young men*, 326, 9; 378, 2.
mī ac kī ġū, *his young men*, 390, 14.
mûs kī ġū, *his children*, 351, 1.
kō le gū, *old people*, 383, 4.
ec ke gō, *young men*, 377, 9.
xō nū, *my brothers*, 329, 7.
me tc'iɬ lū, *his younger brothers*, 340, 12, 15.
me ɬa zū, *his brothers-in-law*, 360, 4.
ɬū dûγ γū, *brothers*, 301, 1.

-ye, may possibly be a plural suffix.
me ġe ye, *co-husbands*, 334, 14.
mût tce yī', *his father-in-law*, 316, 5.

-ke, occurring but once, seems to be a plural suffix.
mût tū e ke, *his daughters*, 309, 14.

-tc'e, suffix denoting feminine gender.
xat da tc'e, *cow moose*, 375, 8.

There are a few limiting and qualifying suffixes, adjective in nature but not in form.

-tī, -tį, superlative suffix, *very*.
da tcin tī γa, *by the large tree*, 341, 6.
dûn ne tī, *headman*, 365, 8.
dûn ne tī, (*grown*) *men*, 328, 7; 384, 16.
dûn nai tį, *headman*, 321, 13.

-zē', -ze', zī', *real, primitive* as opposed to *imaginary* or *introduced*.
dûn ne zē', *Beaver* (Indian), 379, 14; 338, 17; 339, 15; dûn ne, *person*.
xût da ze', *real moose*, 342, 5.

ɬį zī', *proper dog*, 351, 10.
dûn ne zī', *Beaver*, 341, 8.

-tcōk', augmentative suffix, *large*.
xa k'ī tcōk', *large buffalo*, 308, 15.
te ka tce tcōk', *large frog*, 320, 11.
tū tcōk', *ocean*, 333, 10; tū, *lake, body of water*.
tse' tcōk', *large stones*, 354, 9.
ɬin tcōk ġa, *beside a horse*, 396, 7; ɬin, *a pet, domestic animal*.

A corresponding diminutive was not recognized in Beaver but an interpreter who rendered xa k'a, *young buffalo*, said it was phonetically different from xa k'ī', *buffalo*, indicating that a suffix has disappeared by contraction.

The two words listed below appear to begin with me-, *by means of, with*. It is probably accidental that more instances of names of instruments so constructed do not occur.

me' a zīɬ, *stone*, 308, 4.
me' ka ke hī, *shovel*, 392, 3.

There are several modo-temporal suffixes frequently used with nouns.

-'į 'į, denotes that the object has actually ceased to exist or that the particular phase mentioned has terminated.

ya je 'į 'į, *young one*, 322, 2.
me tc'ī ū ę 'į 'į, *had been his wife*, 362, 3.
me kwą 'į 'į, *his camp had been*, 329, 10.
γût dje' 'į 'į, *geese that were*, 389, 3.
dûn ne 'į 'į, *man*, 338, 14; 342, 15.
tca' 'į 'į, *beaver that was*, 372, 14.
kō la 'į 'į, *old man had been*, 349, 9.

-e cī, a modal suffix of present indicative force with an implied statement on the authority of the speaker.

ne jī ne e cī, *your songs*, 343, 11.
nō dûγ γa e cī, *your brother you say*, 302, 17.
xût da' e cī, *moose it was*, 341, 10.
gū ye t'ō e e cī, *their arrows*, 314, 3.
tc'it dū 'a cī, *children*, 382, 13.

-cōn, -cǫ, a modo-temporal suffix indicating a degree of doubt as to the statement of possession or relation implied in the composite substantive.

me tcū ę cōn, *his child probably*, 369, 12.

me tcū ę' cōn, *whose child,* 369, 12.
ma tc'ī yū 'e cǫ, *her husband,* 356, 10.

-le', -la, a suffix probably identical with the verbal stem, *to be.*
'at t'ǫ le', *summer,* "leaves are," 381, 6.
a tcū ne la, *stranger* (is), 308, 2.

-lǫ, a suffix common in verbs is used to designate an act or fact as discovered from evidence observed.
me tcwę lǫ, *his boy,* 368, 16.
xa k'ī lǫ, *buffalo,* 317, 6.

Locative suffixes in some cases seem to form new nouns rather than transform substantives into temporary adverbial expressions.

da tcûn ta, *timber, forest.*
de tcin ta', *among the trees,* 375, 5.
dûn ne ta, *among the people,* 317, 9; 339, 11.

In one or two cases it is difficult to decide whether the second element of certain combinations is to be considered a noun or a locative suffix.

-lo, -lǫ, *the end.*
e dō wō lō, *the end,* 318, 9.
ī cī ne lō', *end of stump,* 304, 18.
'ī cī ne lō', *on the end of a stump,* 304, 16.
yet ye lō, *on the ends of his horns,* 308, 16.
ma lǫ, *its end,* 377, 8.
dī ġe lǫ, *land,* 373, 5.
dī ġe xō lō dǫ', *this world's end,* 355, 5.
tca' tca lų, *at the end of the beaver meat,* 374, 13.
tcez ō lō', *end of gun,* 393, 10.

-la', *end.*
et tsū dī la', *end of tongue,* 351, 14.
γût la', *pine brush,* 368, 3.

-mai', *border, edge.*
ma mai', *its shore,* 301, 3.
da t'ōł mai, *her nest's edge,* 306, 6. (Fig. 97.)
tū mai, *shore,* 333, 11.
kōn mai', *camp border,* 363, 6.

A suffix -hī, probably in origin an enclitic article, makes a noun of an adjective.

me' tc'e le hī, "mean the," *bad people*, 378, 1.
xais ł'a hī, *the youngest*, 326, 5.
de ġac ī, *the black*, 393, 18.

-ne, a suffix meaning *person* used with demonstrative pronouns and adverbs.

a tca t'į ne, *other people*, 362, 14.
et dū lį ne, *nobody*, 362, 8.
et ts'ûn ne, *a stranger*, 347, 2.
dī ne, *this person*, 395, 13.
djō ne', *these people*, 319, 2.
ta de na, *three persons*, 326, 4.
kū γain deł 'i ne, *those who had come in*, 386, 9.
kwōn' t'e ne, *that kind of person*, 350, 12.

COMPOUND NOUNS.

The nouns compounded with other nouns fall into several categories.

The first noun names the possessor of the second. Compounds of this sort are quite numerous in Beaver. The Athapascan languages of the Pacific Coast and the south generally employ a pronoun with the second element, rendering it less immediately dependent on the first element.

an ne kwę, *mothers camp*, 382, 14.
xat da de' e', *with moose horn*, 366, 10.
xat da tsī', *moosehead*, 391, 10.
xa k'ai zis, *buffalo skin*, 330, 3.
xa k'ī γa', *buffalo hairs*, 316, 19.
tsa' zis, *beaver skins*, 330, 4.
ma tsī' ts'ûn ne, *her head bone*, 356, 9.
gō tsī' γa', *their head hair*, 371, 6.

The first noun qualifies the second by describing it, the idea of possession being slight or entirely wanting.

a ta xa tc'e 'ī, *store*, 390, 13.
a ta xa tc'e ī kwę, *trading house*, 390, 12.
e la tûn ne, *its hand trail*, 342, 11.
e zis nī ba lī, *skin tents*, 337, 14.
łût sa ġa, *Smoky river*.
be zī na tū', *owl eye water*, 342, 3.
de cīn ne za γa, *Cree language*, 387, 7.
dûn nī nī' tc'ī, *man's face wind*, 373, 10.

tsa γa, *beaver teeth*, 391, 15.
tsī djic, *stone mittens*, 309, 9.
tsī' kwę, *Ft. Vermilion*, "Red paint fort."
tca' ī le', *beaver dam*, 301, 7.
tca tū, *beaver lake*, 312, 8.
ġa mīł, *rabbit snares*, 357, 11.
ġût kwę [1] *pine house*, 390, 12.
ke ł'ūł, *shoestring*, 326, 7.

Descriptive substantives are formed by a noun which names the object followed by an adjective which describes and limits the noun.

es da dlōk, *grassy point*, 309, 16.
'es da tc'ił e, *a sharp point*, 360, 8.
dûn ne tc'ûl la', *bad man*, 323, 3.
tse k'as, *perpendicular cliff*, 359, 7.
tse k'ac 'ị 'ị, *cliff had been*, 359, 9.

Certain complexes, treated and used as nouns, are really substantive clauses consisting of or containing a verb.

e dai ǫ', *for a door*, "it is across," 335, 17.
ye dai 'ǫ e, *his door*, 336, 3.
γût dai, *animal*, "that which is alive," 306, 5; 316, 15; 323, 2.
mûg γût dai', *his animals*, 317, 12.
xa γût dai, *that kind of a being*, 322, 15.
kwōn sût dai, *a married man*, 366, 13.
a za' se 'ō, (gun) *cap*, "its mouth it is on," 395, 3.
in ła tc'ī ne 'ai, *single barrel*, "one projects" (?), 395, 1.
ye wō 'a, *his servants* (?); "ones sent" (?), 308, 16.
nez tō, *a leaning tree*, 394, 17.
nō de 'ōtc dī' *crossing place*; contains the verbal stem -'ōtc, *to travel*, used of animals only, 376, 1.
ce dai ne 'ǫ, *my equal*; has the appearance of a verb, 362, 8.
tses dī lị, *rapid*.

UNANALYZED NOUNS.

A large number of nouns consisting of two or more syllables and therefore presumably derived, do not readily yield to attempts to analyze them.

a ma γai, *slave*, 370, 15.
a nō dze lī, *fence*, 370, 7.

[1] In other places recorded as γūt kwę.

a la', *canoe*, 332, 1; 333, 7; 338, 6; 376, 4; 390, 5.
e la', *canoe*, 332, 3; 338, 9.
me' a lī', *his canoe*, 338, 9.
a ził, *the scraper*, 307, 11. (Fig. 124.)
ac ka, *boy*, 318, 16; 320, 3.
a dje kai, *spear*, 354, 1.
a tca kai, *spears*, 326, 13.
a t'a, *young woman*, 323, 9.
a t'a zī', *leather*, 316, 3.
e le tce' 'e', *with powder*, 390, 11.
es lī, *leggings*, 307, 7. (Fig. 115.)
mes le ġe', *his leggings*, 368, 2.
es tûn ne, *ice*, 337, 12; 357, 5.
es ġō ne, *with the hair on*, 330, 3.
es kai, *young man*, 337, 8.
es ke, *young men*, 310, 17. (Fig. 174.)
ex tcic ye', *porcupine*, 380, 18.
e da, *eagle*, 305, 15.
et da xa, *as a trade*, 346, 9.
'e' dī ye, *chisel*, 391, 16.
'ē dje', *small hill*.
'e' djī ce, *porcupine*, 358, 12.
e djût tce, *traps*, 394, 5.
e t'a ī, *girl*, 360, 15.
'e t'a ze, *leather*, 348, 6.
e't'e de, *girl*, 359, 18.
e gai, *spoon*, 339, 8.
ī ye ił, *beaver dam*, 302, 5.
im ba, *weasel*, 394, 10.
īn dī, *minds*, 338, 5.
in tc'ī, *wind*, 305, 20; 373, 10.
'īn tc'ī da, *orphan*, 351, 2.
in ġe lū, *track*, 326, 18.
in ke lū, *track*, 326, 7.
īn k'e lū k'e, *on the winter trail*, 391, 8.
mī k'e lū we, *their winter trail*, 371, 4.
ī le', *beaver dam*, 302, 1.
ail k'e, *on the dam*, 302, 10.
is t'e 'a', *martin*, 394, 9.
ī de, *chisel*, 312, 9.
ûl la'', *canoe*, 355, 10. See a la', and e la'.

ū sa', *pail*, 386, 18.
ûs tûn ne, *ice*, 323, 11.
ya ya ze, *young one*, 318, 4.
ya dje, *young ones*, 321, 18.
ye da, *eagle's*, 305; 12. (Fig. 82.)
yī se xe', *foxes*, 374, 16.
yī dǫ į, *white men*, 348, 4.
yū da tcī, *jackfish*, 338, 13.
wes ōñ ġa, *fireplace*, 313, 10.
wō dītc, *his story*, 376, 1.
wō dī tce, *story*, 355, 5.
wō t'ō tcī, *pelican*, 310, 5.
mai ya tce, *calf*, 354, 1.
mais tcą', *his bow*, 313, 13.
me wō dī tce, *his story*, 354, 13.
me zī, *owl*, 316, 13.
mes tį', *bow*, 397, 1.
mes tīn, *bow*, 324, 18.
me dī, *chief*, 363, 4.
me djī, *caribou*, 333,14; 358, 6.
miñ ġo, *lake*, 329, 11; 345, 3.
mį ġe, *lake*, 327, 8.
mī dī, *the boss*, 390, 13.
mût dai yī dje', *a bull*, 354, 3.
mût djī, *caribou*, 305, 4, 7. (Figs. 68, 71.)
mût tse, *sleigh*, 303, 18. (Fig. 29.)
mût t'ō tcī, *pelican*, 310, 9. (Fig. 167.)
nac 'ī, *fence*, 318, 11.
na ba hī, *war band*, 371, 2; *war party*, 363, 16.
na bī 'e', *otter*, 339, 10.
na bī' e, *otters*, 339, 12; 340, 3.
na dū zī, *snakes*, 307, 5.
na djin ne, *relative*, 340, 6.
na tûn ne, *thunderbirds*, 321, 18; 322, 2.
na tûn ne, *thunder*, 373, 19.
na t'ûn ne, *goods*, 390, 7.
na tcût dī, *rawhide*, 305, 9. (Fig. 80.)
na tc'ī, *wind*, 393, 5.
nī ba lī, *tent*, 361, 11.
nit do wę, *white people*, 390, 15; 391, 1.
nō da, *lynx*, 303, 18, 20.

nō de, *birds*, 343, 9; 358, 10.
nō dū zī, *snakes*, 307, 8. (Fig. 137.)
nō dze lī, *fence*, 370, 6.
łe je, *she bear*, 326, 14.
łū ġe, *fish*, 306, 9.
ł'ō gī, *grass*, 317, 2.
ze nī he', *day*, 318, 12.
ze tse', *carcass*, 368, 5.
me ze dze', *his body*, 389, 5.
sa tsī, *tipi poles*, 361, 12.
sa ġe, *river*, 306, 8.
sōn tī a k'a, *rat*, 384, 2.
ca ġe', *river*, 331, 5.
γa de, *sign*, 322, 4.
γût dje', *geese*, 389, 1.
γût tce, *geese*, 332, 1.
xai sis t'a, *in a sack*, 348, 7.
xa tūs la, *to the door*, 362, 10.
xat da', *moose*, 349, 16.
xa gō' ta, *bluff*, 393, 3.
xa k'ai, *buffalo*, 316, 18; 318, 10.
xa k'ī, *buffalo*, 308, 17; 311, 12; 317, 10.
xō lis, *dust*, 335, 10.
xō dlic, *ashes, mud.*
xût ł'e, *at night*, 318, 2.
xût da, *moose*, 316, 2.
bes zī, *owls*, 341, 13.
be djī, *caribou*, 376, 3; *deer*, 362, 16.
da ya je, *female with young*, 333, 3.
da ne, *people*, 376, 15.
da zō, *man*, 376, 14.
da cin ne, *Cree*, 331, 10.
da ts'e, *brush*, 392, 18.
da ts'ī, *brush*, 392, 17; *limbs*, 381, 11; *knots*, 337, 2; 343, 4.
da tcin, *trees*, 384, 10; *stick*, 396, 3.
des dle he, *squirrel*, 343, 1.
de dī hī, *sickness*, 348, 14.
de tcin, *tree*, 343, 5.
dī ġe', *world*, 302, 12.
dī ġe, *ground*, 305, 8. (Fig. 79.)
dū ye', *cache*, 368, 10; 375, 14.

dûn ne, *man*, 384, 8; 301, 9. (Fig. 1.)
dûn ne', *people*, 350, 1.
dūs da, *snipes*, 310, 9. (Fig. 169.)
dūs dai, *birds*, 308, 16.
ī dūz dai, *snipes*, 310, 9. (Fig. 167.)
dūs de, *birds*, 308, 18.
dût ye', *young buffaloes*, 382, 13.
dle je, *grizzly bear*, 309, 15.
dlų e, *mouse*, 309, 1.
dlū 'e, *mouse*, 303, 14. (Fig. 34.)
dze ne', *daytime*, 337, 1.
dje zīł, *elk*, 307, 13.
djī zīł, *elk*, 395, 15.
djūs dai, *snipes*, (?), 310, 7. (Fig. 176.)
ta wōn lū, *hail*, 305, 19. (Fig. 189.)
ta jōn ġe, *open place*, 325, 3.
ta jō ġe, *a glade*, 331, 3.
ta tcį, *a bird*, 361, 12.
tes ō', *guns*, 318, 10; 378, 10.
te ka tce, *frog*, 320, 14; 321, 3; 338, 2.
te k'ai', *muskrats*, 384, 5.
tį a tca', *black water bug*, 310, 10. (Fig. 178.)
tī sō', *gun*, 378, 6.
tûn ne, *trail*, 358, 8.
  ût tûn ne, *road*, 303, 6. (Fig. 20.)
tū zûl le, *soup*, 367, 12.
t'a l'e he, *mink*, 384, 9.
t'ōł te', *nest*, 305, 12. (Fig. 82.)
tsī a łe, *pillow*, 315, 10.
tsī ya', *young moose*, 350, 4.
ts'it dō, *child*, 316, 18, 19.
ts'ût de, *blanket*, 387, 7, 9.
tca k'a le', *white poplar*.
tces ō, *gun*, 395, 10, D.
tcī ye', *little moose*, 353, 8.
tcūs te 'e', *with snowshoes*, 377, 11.
tc'ain t'e, *supernatural doings*, 347, 12.
tc'e le γa, *creek*.
tc'e ġe, *woman*, 362, 4; 376, 16.
tc'e ġū, *woman*, 308, 3; 340, 5. (Fig. 136.)
tc'ī a łe', *pillow*, 315, 12.

tc'ī ū ą, *old woman*, 311, 4.
ī tc'ī ū 'ą, *old woman*, 305, 7. (Fig. 71.)
tc'ī ya ze', *crow*, 336, 9.
tc'ī ya je, *crow*, 335, 4.
tc'ī yac ī, *crow*, 335, 17.
tc'ī yū ne', *wolf*, 351, 5.
tc'in dī, *medicine*, 314, 18.
tc'it dō, *child*, 351, 4.
tc'ō nai, *coyote*,
tc'ōn ne', *dung*, 367, 12.
tc'ū yū na, *wolves*, 318, 4.
tc'ū na', *wolves*, 315, 16.
tc'ū na, *wolves*, 315, 17.
tc'ū ne', *wolves*, 313, 19; *wolf*, 333, 12.
tc'ūł ī, *cutbank*, 307, 13. (Fig. 139.)
tc'ût de, *blanket*, 337, 7.
tc'ût dō, *boy*, 318, 12.
gī ye, *pegs*, 355, 7.
ġǫ ze, *jack pine.*
kas γa, branch of Paddle river coming from Caribou Mts. "Ptarmigan."
ka tcī, *comb*, 392, 18.
kō la, *old man*, 318, 3; 320, 3; 346, 9.
kų e he', *camp*, 302, 14.
k'ûs dū e, *dress*, 322, 14.
k'ût dai', *willow*, 315, 15.

Pronouns.

PERSONAL PRONOUNS.

There are personal pronouns for the first and second persons, singular and plural. The pronouns in the third person are also demonstrative. The personal pronouns have a longer form when used independently and occur also with a suffix -ne. The form with the possessive and postposition is shorter or weaker and has the vowel influenced by the sounds which follow it.

First person, singular.

sai, *I*, 316, 9.
sûn ne, *I*, 395, 13.
cai, *I*, 325, 8.
caị, *I*, 354, 15.
cąị, *I*, 356, 6.
cąị, *me*, 339, 18.
cąin, *I*, 328, 16.
cain, *mine*, 370, 3.
cûn ne, *I*, 394, 14.

ca-, sa-, se-, are the forms used as a possessive prefix and with postpositions making adverbial place and directional phrases.

ca wō', *my teeth*, 349, 9.
ca ze 'ị 'ị, *my former nephew*, 329, 3.
ca zī, *my son-in-law*, 341, 4.
sa bût', *my belly*, 310, 9.
se ze, *my uncle*, 328, 12.
ca yū e, *under me*, 317, 2.
ca ġa, *beside me*, 394, 15.
ca k'e, *after me*, 394, 15.
ce tc'ị', *to me*, 329, 17; 346, 3.
ce ġa, *to me*, 336, 17.
ce ke da, *behind me*, 381, 18.

A weakened form with the vowel û followed by a consonant determined by the following syllable occurs. In two cases where *n* follows, the vowel is probably nasalized.

sīn la, *my hands*, 394, 16.
cin wō', *my nose*, Ft. St. J.

cin la ġwon ne t'a, *in my finger nails*, 344, 11.
cût daγ γa, *my older brother*, 394, 6.
cût tcū ʻa, *my boy*, 327, 1.
sûk k'e, *after me*, 395, 13.
cût da γa, *for me*, 301, 16; 371, 4.

Second person singular.

nai, *you*, 329, 17; 346, 5.
na nī, *you*, 362, 9; 373, 13.
nī, *you*, 327, 15.
nûn e, *you*, 329, 17; 330, 1.
nûn nai, *you*, 320, 12.
nûn ne, *you*, 320, 10.
ne mī leʻ, *your snares*, 357, 8.
na dûγ γa, *for you*, 302, 15.
ne tc'ī, *from you*, 336, 16.
ne k'e, *after you*, 338, 1.
nī ka ts'ī, *to you*, 319, 18.
nī k'e, *on you*, 317, 17.

First person plural.

The expected form would be *na hī* or *nū xī*. The possessive form has *na xa* but other forms have the *n* missing.

na xa gût dai, *our animals*, 314, 12.
na xûs ke ġe, *our children*, 310, 2.
na hī se a cī, *our uncle*, 326, 1.
a xa, *for us*, 328, 13; 343, 12.
a xat tc'īʻ, *after us*, 382, 9.
a xa t'a, *with us*, 369, 11.
a xa ġaʻ la, *by us*, 316, 2.
a xût ta, *among us*, 339, 12; 396, 2.

Second person plural.

As is the case in some other Athapascan languages the first and second persons of the plural are not differentiated in Beaver.

ʻaʻ xa, *you*, 341, 18.
na xai t'ō e, *your arrows*, 314, 10.
na xa γût dai, *your animals*, 313, 16; 318, 1.
a xa, *for you*, 343, 14.
a xain kaʻ, *after you*, 358, 16.
a xai dīʻ, *without you*, 359, 2.

A reflexive pronoun occurs in Beaver, chiefly but not exclusively in the third person. The possessive forms are without the initial syllable *a*.

a da ne, *himself*, 364, 5.
at da, *for herself*, 391, 9.
at dai, *himself*, 304, 10. (Fig. 52.)
at dûn ne, *he himself*, 318, 16.
'at dûn nī, *he*, 320, 17.
ût dain, *I myself*, 314, 11.
ût dain, *himself*, 313, 2.
ût da ne', *he himself*, 352, 9.
'ût dûn ne, *himself*, 338, 17; *but himself*, 359, 16.
da 'a xa', *his own snowshoes*, 333, 2.
da mī le', *his snare*, 303, 15. (Fig. 27.)
da bī ze', *her knife*, 305, 9. (Fig. 72.)
dī t'a, *his feather*, 324, 18.
dût ł'ū le, *her line*, 305, 14. (Fig. 94.)
dût tca ī, *his grandmother*, 307, 12. (Fig. 131.)
dûtc tcī zē', *her mitten*, 311, 5.
dûk ke', *his own moccasins*, 304, 13. (Fig. 60.)

DEMONSTRATIVE PRONOUNS.

For the third person demonstrative pronouns are generally employed. There is a complementary pair *ye-* and *me-* both with variations as to vowels due to following consonants. These seem to be used with some regularity in distinguishing the individuals involved in a narrative or dialogue. The principle on which the assignment of these is made is not apparent. It is not sex but may be rank.

ma, *for him*, 320, 8; *to them*, 329, 4.
ma tc'a, *from it*, 396, 5.
me', *with*, 347, 6; 392, 2.
me da γa, *for him*, 373, 12.
me tcǫ, *between them*, 387, 7.
me t'a, *near them*, 363, 9.
me ts'ī ū a, *his wife*, 308, 2. (Fig. 142.)
me ġa, *for him*, 349, 2.
miñ ka, *after them*, 317, 8.
mō', *for him*, 335, 16.
mō tc'ī, *to him*, 333, 5.
mût ł'ī se', *its grease*, 304, 2. (Fig. 31.)

mût dûġ ġa, *for him*, 304, 1.
mût ts'į', *to it*, 332, 9.
mûk ġa, *to it*, 394, 2.

Forms with *b* apparently varying phonetically with *m* appear.

bet djī',[1] *from him*, 369, 10.
be tc'ī', *to him*, 355, 1; *to her*, 376, 12.
be k'e', *after him*, 352, 14.
bût tc'į', *to him*, 346, 5.
bûk ka, *beside it*, 378, 13.
ya, *for him*, 305, 9; 320, 8; *to him*, 304, 3. (Figs. 31, 78.)
ya l'ǫ e, *behind her*, 314, 17.
ye l'e je', *its grease*, 304, 4. (Fig. 41.)
ye γa, *its hair*, 322, 14.
ye ta, *among them*, 307, 8. (Fig. 120.)
ye ts'į', *toward him*, 321, 1.
ye tc'a', *from it*, 342, 12.
ye tc'į', *to him*, 346, 16.
ye tc'ō, *from him*, 372, 10.
ye ġa, *beside him*, 329, 16.
ye k'e, *after him*, 303, 19; 358, 7; 384, 10.
yį ka, *for it*, 334, 3.
yǫ, *to him*, 324, 17.
yûk k'e, *on her*, 324, 2.
yū ġa', *by them*, 316, 2.

There is a frequently used demonstrative appearing in different forms, ai yī, a yī, e yī, 'e yī, 'ī e, ī. With a suffix an adverb or conjunction is formed, 'e jī 'e', *then*, which occurs at the beginning of sentences in stories.

ai yī, *she*, 316, 6.
e yī ne, *them*, 370, 17.
'e' yī ne, *those people*, 350, 10.
'ī e ne, *those*, 350, 11.
ī ne', *those*, 381, 6.
in ne, *those*, 309, 14.

Referring to the person or object nearer than others with which the comparison is made is dī.

dī, *this*, 301, 10; 304, 2; 317, 13; 331, 10. (Figs. 83, 108.)

[1] Also ma tcī'

dī ġī, *this*, 336, 11.
de yī 'e', *with these*, 391, 14.

gī-, gū-, (ġī-) is found rather infrequently as a demonstrative; its definite force as yet undetermined. It has perhaps been confused with gī-, gū-, the plural prefix.

ġī da γa, *for him*, 365, 13.
gī t'a, *in it*.
gī tc'į', *to it*, 362, 16.
gī k'e, *after him*, 335, 6.
gū tac e, *his arrows*, 319, 7.

PLURAL PREFIX.

A prefix ġū- (gū-) indicates the plural with reference to the limiting rather than the limited noun. In character it resembles the possessive forms of the personal pronouns.

gū ye t'ō e e cī, *their arrows*, 314, 3.
gū ǐ'ǫ ī djī', *after them*, 382, 11.
gū dī ġe, *above them*, 381, 9.
ġī yī ka, *for them*, 354, 7; 388, 4.
ġī k'e, *on them*, 354, 10.
ġō ye', *with them*, 363, 4.
ġū ya, *for them*, 316, 10; 388, 14.
ġū ye tc'ǫ', *from them*, 315, 10.
ġū yū, *to them*, 383, 1.
ġū ġa', *with them*, 316, 5.
ġū k'e, *after them*, 372, 5; 382, 8.

Compare the suffix -ġū used with certain nouns to form a plural, p. 418 above.

ARTICLES.

There is a proclitic ī, which seems to be a weak demonstrative or an article.

ī de cin ne, *the Cree*, 331, 11.
ī dûn ne, *the man*, 327, 17.
ī dûn ne, *the Beaver*, 370, 3.
ī tse, *stones*, 392, 9.
ī tc'e ġe, *that woman*, 334, 16.
ī kō la, *that old man*, 346, 12.

ADJECTIVE PRONOUNS.

There are a few rather descriptive pronouns which are listed below. One or two of these might have been considered demonstrative pronouns as well.

ai ta, *all*, 302, 11.
ai tai, *all*, 310, 11. (Fig. 190.)
ai te, *all*, 317, 11; 318, 7; 324, 4.
ai t'e, *all*, 331, 7.
ai t'e hī, *all*, 344, 1.
'ai k'e, *all*, 318, 14.
a djī, *those*, 326, 11.
a djī, *before*, 380, 10; 387, 1.
a djūn lī, *none*, 393, 1.
a djū n lį, *nothing*, 393, 14.
a djūn dlį, *nothing*, 394, 13.
a tai, *all*, 310, 12. (Fig. 179.)
a tai jī', *everything*, 306, 17.
at dū lī, *none*, 318, 2.
at dū lī, *nothing*, 316, 3.
at dū lį, *nothing*, 311, 4.
e yī, *the one*, 346, 16; *that one*, 362, 2, 3.
e yī', *those*, 343, 4.
e dū lī, *none*, 367, 3.
e dū lį, *none*, 318, 1.
ōn t'ai, *all kinds*, 343, 9.
'ût da ze', *all*, 322, 16.
ya γī, *that*, 335, 4; *those*, 358, 10.
na ɬǫ, *many*, 305, 7.
na ɬǫ ne, *were many*, 328, 6; *many of them*, 348, 13.
na ɬū, *many*, 316, 11.
na ta zǫ', *a few*, 389, 13.
ɬī dī, *last*, 365, 4.
ɬī ġe, *the other one*, 304, 5.
ɬī ġī, *one*, 304, 14. (Fig. 57.)
γǭ dji, *that*, 324, 10.
xais ɬa, *last*, 335, 8.
xais ɬ'a *last time*, 334, 18; *last*, 378, 7.
xais ɬ'a djī', *the last*, 303, 13.
xa tse', *first*, 307, 16; 327, 15; 330, 1; 378, 8.
xa t'ī, *that kind*, 347, 17; *just that kind*, 362, 2.

xa t'ī zō, *only that*, 311, 10.
xōn tī a zōn la, *only that*, 304, 3.
xō djī, *after them*, 377, 10.
xō te, *some kind*, 321, 11.
xō t'e, *such*, 321, 12.
hai yī, *that*, 328, 1.
da xa ne, *some of them*, 348, 12.
da xûn ne, *some of them*, 344, 4.
da hûn ne, *some of them*, 335, 12; 340, 15; *some*, 389, 13.
ts'a ze, *old*, 374, 8.
tc'e la, *clumsy*, 372, 8.
tc'ûl la, *worthless*, 379, 16.
tc'ûl la', *poor*, 366, 13; 367, 9.
tc'ûl lai, *bad*, 328, 10.

INTERROGATIVE PRONOUNS AND ADVERBS.

For convenience's sake and in order to group similar forms together the interrogatives of all classes are listed here.

e yī je, *what*, 343, 10.
ī e xa', *why*.
ū da ye, *what*, 320, 13.
ū da wōn t'e, *why*, 380, 3.
'ū da was t'e, *what am I*, 320, 15.
ye a t'ī, *what is it*, 336, 13.
ye γǫ, *why*, 394, 8.
ye tc'ī, *from whom*, 321, 17.
ye ka, *for what*, 337, 8; 385, 9.
ye ka, *what*, 325, 9.
ye ka, *why*, 319, 1, 17.
yī a t'ī, *where*, 308, 14.
ye wō, *why*, 313, 12.
yī wō', *for what*, 301, 9.
ye γa, *why*, 314, 8.
ne dį'', *where is it*, 341, 9.
je ka, *why*, 362, 4.
xō tc'į', *where*, 337, 10.
dai sais, *how soon*, 396, 14.
dai sais cǫ, *how soon*, 396, 14.
dai sa da', *how far*, 370, 2.

dai sa dǫ', *what time*, 356, 2.
da wōn t'e, *what time*, 305, 19. (Fig. 96.)
da ne te, *why*, 367, 4.
da jē de, *how*, 331, 7.
da t'ī, *what*, 313, 2; 317, 4.
da k'ī, *how*, 306, 16. (Fig. 113.)
de djī', *where*, 339, 3.
dī a tca', *where*.
dī e ū ye, *what is his name*, 302, 18.
dī e djī', *when*, 301, 14.
dī e djī', *where*, 328, 1.
dī e djī', *where*, 389, 9.
dōn t'a, *what is the matter*, 369, 1.
dōn t'e, *how is it*, 336, 15.
dōn t'e, *why*, 363, 17; 366, 14.
dōn t'ī, *how did it happen*, 321, 16.
dǫ t'e, *why*, 335, 5; 357, 7.
dǫ t'ǫ t'e, *what is the matter*, 358, 4.

There are several interrogative prefixes and particles associated with verbs.

ye-, prefixed to verbs, asks *what*.
ye ōn tc'e, *what is it*, 393, 18.
ye 'ǫn t'e, *what is it*, 371, 18.
ye da' dī, *what did you (plu.) say?*
me- with verbs inquires *who*.
me 'a lī', *who is it*, 310, 16. (Fig. 183.)
me' a ce dī, *who says it of me?* 317, 18.
da- with verbs inquires *how* or *what*.
da 'ō wûn ne da, *how did you live*, 321, 4.
da wac ta, *what shall I do*, 325, 1.
da wōc t'e, *how shall I live*, 352, 16.
da wō tc'e de ke, *what is the matter*, 368, 4.
da na da, *what is the matter*, 317, 17.
da na dja, *how did it happen*, 351, 4.
da na t'ū, *what are you doing*, 301, 8.
da ne de hwū', *what are you doing*, 387, 3.
da ne t'e, *how is it*, 320, 15; *what is the matter*, 368, 18.
da ne t'e, *what are you*, 320, 4; *what is the matter with you*, 365, 16.
da nūc łe, *what can I do to you*, 329, 18.
dan net dī he ka, *what you going to do with it*, 346, 2.

da ce a ne t'e e, *how you will do,* 337, 9.
dac ła lǫ, *what did I do to,* 313, 17.
da γin t'į wǫ, *what is the matter,* 365, 11.
da γō t'a, *what shall we do,* 324, 11.
da γût dja, *what has happened to,* 327, 1.
da dja ōn t'e, *what is the matter,* 380, 1.
da dja 'ǫn t'e, *what has happened,* 365, 5.
dī dō' dī a t'ī, *what does he mean,* 307, 3.
dī dǫ t'e, *who is this,* 361, 2.

ġon-, kǫ-, loosely connected with the verb phonetically, marks the statement of the verb interrogative as to the fact. That is, it is used with direct questions where in English the order is reversed, or the inflection of the voice is changed.

ġon nī tį', *are you lying down?*
kǫ tī da a na t'į, *are you alone?*

INDEFINITE PRONOUNS.

The interrogative elements may express uncertainty although but few examples of this appear.

da ûs t'e e łe, *something is going to happen,* 378, 4.
da ce wō te, *how exactly,* 351, 13.
dac t'e, *something is the matter with me,* 378, 4.
dōn t'a, *whatever happens,* 368, 15.
dū' da, *somewhere,* 310, 10. (Fig. 178.)

Numerals.

The numerals of Athapascan as far as five are the same or phonetically related in practically all dialects. A considerable variety exists above five. In Beaver, six has "three" for its last component and eight has "four." They must mean then "twice three" and "twice four" or "another three" and "another four," although the first component is not recognizable. Nine appears to mean "nearly ten."

The suffixes used with the numeral may be locative in origin; -dį, and -djī at least seems to be, while -tc'e has not been even tentatively identified.

As obtained in series.

ī ła tc'e', *one.*
ōñ kī tc'e', *two.*
ta tc'e', *three.*
dī ye tc'e', *four.*
ła tc'e dī, *five.*
ę tc'į ta tc'e', *six.*
ta yū djī, *seven.*
ę tc'it dį tc'e', *eight.*
k'al lûk k'ī tc'e', *nine.*
k'i nī tc'i', *ten.*
ī ła dį ma ta', *eleven.*
ła tc'ū dį ma ta', *fifteen.*
ōñ kī k'e dį, *twenty.*
k'i we ne de ke tc'i', *one hundred.*
k'in ne tc'e tcōk', *one thousand* (big ten).

As they occur in the texts.

īn ła dje', *one,* 350, 1.
īn ła tc'e', *one,* 350, 2.
ī ła t'ī, *one,* 301, 2.
īn ła de tcū yī', *one at a time,* 311, 3.
ōñ ke, *twice,* 335, 11; 347, 14.
ōñ ke dī, *two,* 301, 1; 305, 17.
ōñ ke t'e, *two,* 329, 5.
ǫ ke t'e, *two,* 339, 16.
ōñ ke t'ī, *two,* 304, 13; 342, 5. (Fig. 60.)
ōñ ke tc'e, *two,* 395, 1.
ōñ ke k'ī, *two,* 319, 8.

ǫñ ke t'e ne, *two men*, 338, 9.
ǫñ ke t'ī he t'e, *both of them*, 339, 16.
ōñ ke γût de t'e, *both of them*, 358, 16.
oñ ke γût de t'e, *the two*, 338, 18.
ōñ ke gût det t'e, *both*, 366, 4.
ǫ ke γût de t'e, *two of them*, 322, 14; 347, 9.
ta de, *three*, 306, 17; 309, 14. (Fig. 162.)
ta dē da, *three*, 315, 18.
ta dē de, *three of them*, 310, 1.
ta dī, *three*, 305, 15; 309, 17.
ta tc'e', *three*, 380, 17.
dī an t'e, *four*, 312, 12.
dī an t'ī, *four*, 312, 11.
dī en t'e ne, *four*, 385, 12.
dį e t'e, *four*, 377, 10.
djin dje, *four*, 396, 9.
ła' djai t'e, *five*, 379, 3.
in tcī ta djī, *six*, 396, 1.
in tc'it din dī, *eight*, 390, 14.

Adverbs.

Place.

The adverbs in any way relating to position or order in space are listed together. Their variety and number indicate a trait of Indian habit of thinking and speech, the precise localization of objects and happenings.

ai ye da', *there*, 394, 10.
ai ye dī, *there*, 301, 7.
ai yī dī', *there*.
a ye da, *there*, 393, 4.
a ye dī, *right there*, 327, 15.
a yī ġa, *there*, 363, 3.
e dī wī tc'į', *thither*, 325, 2.
e dī wō tc'į', *from there*, 323, 14.
e dįn, *there*, 318, 18.
e' din, *there*, 375, 7.
e dī zō, *only there*, 311, 5.
e dī sūn t'e, *right there*, 341, 16.
e dī xō tc'į', *thither*, 363, 10.
e dō we ts'e', *from there*, 316, 18.
e dō wō t'e he', *there*, 301, 12.
e dū we tc'e', *from there*, 310, 14. (Fig. 172.)
et de, *there*, 325, 4.
ī 'e, *there*, 308, 4.
ī 'e dī, *there*, 376, 14; 384, 5, 8. (Figs. 79, 151.)
ī e dī wō, *there*, 333, 7.
ī e dī wō tc'į', *from there*, 311, 2.
ī 'e dje', *there*, 381, 3.
ī yī he', *from there*, 304, 18.
ī wa tcį', *there*, 353, 15.
'i wa tc'į', *from there*, 356, 15.
in da dje', *on either side*, 301, 6.
'in da djī, *on each side*, 301, 2.
ī dī', *there*, 351, 3.
ī' dī zō', *only there*, 309, 8.
ī dō ne'', *across*.
ī tse, *below*, 308, 2. (Fig. 142.)
ī ts'ī, *down there*, 312, 12.

ī k'e djī', *along there*, 301, 7.
ǫ̃ñ ka, *in that direction*, 319, 11.
ōñ ka, *toward*, 350, 3.
ǫ xai, *nearby*, 345, 2.
ût ts'ī, *toward*, 318, 6.
ū tc'į', *from there*, 383, 1.
ya γa, *over there*, 301, 14; 303, 11; 318, 18; 337, 7; 343, 2.
ya γai, *over there*, 337, 5; 362, 15.
ya γī, *over there*, 301, 15.
ya xai, *over there*, 349, 5.
ya dō ne, *across*, 396, 4.
ya ġī, *over there*, 310, 8.
ya gō zǫn', *over there*, 332, 9.
ye yī dī ġe, *up there*, 343, 3.
ye yū e, *under*, 327, 16.
ye γe, *over there*, 309, 17. (Fig. 162.)
ye de, *there*, 358, 9.
ye' dī, *there*, 307, 5.
ye dī' e, *back there*, 321, 4.
ye dī 'e, *above here*, 362, 11.
ye dī wa tc'į', *through that*, 381, 11.
ye dī wō tc'į', *from there*, 311, 12.
ye dī ġe, *up*, 305, 14.
ye dī ġī, *up*, 341, 13.
ye dje', *up*, 393, 15.
ye tǫ t'e djī', *far from there*, 346, 14.
ye tcī, *below*, 308, 3. (Fig. 136.)
yī da, *ahead*, 302, 14.
yī dai, *forward*, 306, 14; *ahead*, 307, 19. (Fig. 140.)
yī da ne, *ahead*, 327, 6.
yī de, *back*, 317, 15.
yī de, *behind*, 375, 3.
yī de', *over there*, 375, 8.
yī de' ye, *behind*, 303, 10. (Fig. 17.)
yī dī, *behind*, 356, 3.
yī dī ye, *back*, 326, 18.
yī dī zō, *just back there*, 317, 15.
yī dī ġe, *up*, 305, 2; 327, 15; 360, 9. (Fig. 63.)
yī dī ġe, *up there*, 384, 7.
yī dī ġe, *up the bank*, 374, 3.
yī dī ġī, *up*, 330, 10.

yī dûγ γet de, *up on shore*, 323, 13.
yī dûk, *one side*, 306, 2. (Fig. 86.)
yīt da', *ahead*, 312, 16.
yit dai, *there ahead*, 346, 2. (Fig. 37.)
yīt dai 'e, *way over*.
yīt dai xe t'ī e, *ahead*, 313, 17.
yit da dį, *over there*, 372, 3.
yit da tce, *up*, 304, 1.
yī ts'e, *further out*, 363, 18.
yī tse', *out there*, 345, 9.
yī ts'ī', *down*, 313, 1.
yī ts'ī, *down there*, 360, 10.
yī ts'ī gū, *down the bank*, 307, 17. (Figs. 129, 130.)
yī tcī, *down*, 307, 19.
yō 'ǫ, *over there*, 360, 13.
yō xō', *over there*, 385, 10.
yū 'e, *under*, 330, 8.
yū e dje', *down*, 393, 11.
yū e djī', *under that*, 311, 13.
yū e tc'e, *low*, 393, 10.
yū ǫ', *over there*, 367, 11.
yū' ǫn, *over there*, 360, 14.
yū 'ōn, *over there*, 306, 15.
yū' 'ǫn, *over there*, 360, 17.
yū ō ne, *over there*, 355, 6.
yū on ne', *over there*, 327, 9.
yū ū e, *under*, 394, 3.
yū djī, *over there*, 396, 7.
wa tc'į', *from*, 356, 9.
wa k'ûts ts'īs ûn ne', *north*.
wǫ, *there*, 360, 15.
wōn, *here*, 322, 6.
wōn ł'ōn dje', *far*, 333, 2.
wō ts'it, *thither*, 323, 15.
wō tc'į', *toward it*, 311, 4.
wō tc'į', *there*, 305, 3. (Fig. 70.)
wō tc'ī', *through it*, 317, 5.
wō tc'ī', *thither*, 333, 7.
na wō dje', *on top*, 301, 15.
na sa, *ahead of me*, 332, 3.
na γai, *over there*, 306, 9. (Fig. 110.)

łą tį ye, *from one to the other* (?), 343, 2.
łin ta tī djī, *right half way*, 301, 12.
ł'a dai, *on the bank*, 307, 14.
ł'a djī', *the back*, 326, 13; *behind*, 384, 10.
zī t'a la, *inside*, 355, 11.
zī t'a ġī, *inside*, 355, 12.
je da γa, *below*, 360, 8.
jū 'e', *under*, 392, 2.
ca dī dj', *in the sunshine.*
γa de, *across*, 333, 8.
γōn, *there*, 341, 5.
γō' djį', *thence*, 334, 2.
γō djī', *from there*, 369, 6.
γō tc'į', *there*, 387, 1.
γǫ tc'į', *thither*, 363, 13.
γū ye, *along there*, 310, 12. (Fig. 179.)
xa is łą', *behind.*
xa la de, *ahead*, 323, 2; 337, 12, 16.
xa la dį, *in front.*
xa lat de, *ahead*, 338, 4.
xût dût dī, *this place*, 305, 5. (Fig. 76.)
xa k'a, *west*, 393, 13.
xō xai, *close*, 370, 18.
xō ta tcin, *by the fire*, 327, 2.
xwa, *near*, 347, 1.
xwą, *close*, 327, 11.
xwą 'a, *close*, 376, 7.
xwa a wǫ', *close*, 362, 11.
xwa e, *close by*, 325, 14.
xwa e he', *so close*, 395, 10.
xwą xa, *close*, 328, 8.
xwa he', *close by*, 328, 10.
xwon da', *near by*, 374, 9.
hwa, *close*, 305, 1.
dain de e djī', *across*, 329, 11.
dain dī e' djī', *across*, 327, 8.
dąį n dī ye', *other side.*
da mas dī, *around it*, 307, 14.
da ł'a dje, *backwards*, 354, 1.
da ts'į 'e, *south.*
dī ġe, *up*, 330, 7.

dī ǧe dje', *up river.*
dū e, *along there,* 303, 18. (Fig. 29.)
dū ye, *along there,* 303, 6; 306, 14; 310, 15. (Fig. 20.)
dū yī de 'e, *here behind,* 331, 3.
dū' da, *somewhere,* 310, 10.
dū' de e, *here,* 329, 15.
dū' dī 'el 'a, *here,* 382, 14.
dū djō, *here,* 371, 15.
djī djin dje, *behind me,* 394, 15.
djī k'e, *up,* 393, 11.
djī k'e dje', *up,* 393, 15.
djǫ', *here,* 332, 15.
djo', *here,* 314, 8; 328, 10; 396, 4.
djō, *here,* 301, 16.
djǫ, *here,* 301, 10; 303, 18. (Fig. 38.)
djǫ, *here.*
djōn, *here,* 371, 7.
djōn dje, *here,* 396, 3.
djō ła, *here,* 312, 8.
djō' dje, *here,* 396, 5.
djū, *here,* 303, 19. (Fig. 30.)
djūn, *here,* 306, 15; 325, 14. (Fig. 104.)
ta wōn t'e djī', *far away,* 345, 10.
ta wō t'e djī', *far,* 344, 10.
ta na ł'ai djī, *in the water,* 357, 14.
ta na ł'ai djī', *under the ground,* 346, 11.
te γe, *in the water,* 310, 6. (Fig. 170.)
tǫ e tc'e'', *far,* 349, 15.
tǫn te zī', *far,* 384, 7.
ton te djī', *far,* 355, 10.
tōn tī a tc'e, *far,* 316, 14.
tōn t'e, *far,* 305, 15; 338, 8.
tōn t'e djī', *far,* 310, 14. (Fig. 180.)
tōn t'e k'ī, *far,* 359, 20.
ton t'ī a, *far,* 382, 11.
ton t'ī e djī', *far,* 332, 12.
tōn k'e, *far,* 359, 19.
tǫ t'e dī, *far,* 342, 14.
tǫ t'e dǫ, *far,* 380, 5.
tǫ t'e djī, *far,* 343, 4.
tǫ k'e djī', *far,* 375, 4.

tū' da' djį', *up current.*
tū k'e cī', *downstream,* 388, 4.
tū k'e djį', *down current.*
tse a tcī', *down,* 302, 9.
ts'e, *outside,* 322, 3.
tc'e', *outside,* 367; 11.
ts'e djī', *outside,* 329, 2.
gǫ, *there,* 393, 2.
gō ye, *there,* 345, 11.
gǫ hwō, *there,* 371, 18.
gō tc'į', *there,* 387, 2.
gū e xa k'a he', *along there,* 301, 6.
gū we, *along there,* 307, 19. (Fig. 135.)
gwa, *is close,* 370, 3.
gwa tc'į', *thither,* 319, 13.
ġot da cǫ', *somewhere,* 363, 5.
ġwa tcę', *thither,* 381, 2.
ġwa dję'', *over there,* 349, 16.
ġwa tce', *over there,* 391, 3.
ġwa tcį', *there,* 391, 1.
ġwût djī', *over there,* 367, 20.
kōn, *there,* 361, 1.
kū e, *inside,* 347, 2; 367, 13.

TIME.

'ai ye', *then,* 356, 11.
ai ye' hwa, *then,* 353, 15.
ai yī 'e', *then,* 303, 3; 346, 8, 11.
'a yī 'e', *then.*
a yī ł'ǫ a, *after that,* 370, 16.
a wō tc'e, *after,* 305, 6.
'a daj e, *all the time,* 356, 10.
a dûz ze, *all through,* 356, 6.
at da ze, *all through,* 357, 17.
a tc'it dǫ', *already,* 394, 19.
e yī 'e', *then,* 362, 2; 376, 15.
e wō t'e, *since,* 336, 17.
'en t'ī jǫ, *suddenly,* 325, 4.
e he', *then,* 306, 8.
e dī zō, *only then,* 301, 10.
e' dō, *then,* 395, 4.

e dū tc'į', *thereafter*, 311, 7.
e t'ai, *immediately*, 314, 10.
e t'e, *as soon as*, 307, 8.
e t'e, *suddenly*, 339, 15.
ī ye he', *then*, 301, 11.
'ī wa tc'e', *after that*, 390, 14.
ī wō, *then*, 307, 3; 326, 6.
īn da lin, *then*, 312, 6.
in t'ī zō, *suddenly*, 303, 7. (Figs. 21, 58, 71.)
ī la, *then*, 310, 18. (Fig. 175.)
ī l'ą', *after that*, 309, 11.
ī dō we tce, *thereafter*, 311, 8.
ī dū we tc'ī, *after that*, 397, 1.
ī dlǫ we, *after that*, 395, 12.
ī t'ī zō, *suddenly*, 304, 8. (Fig. 46.)
'ō, *then*, 308, 10.
ōn, *now*, 384, 6; *then*, 305, 11. (Fig. 81.)
ǫn xai tc'į', *soon*, 385, 15.
ǫ xai, *soon*, 365, 2.
'ǫ xe, *soon*, 375, 14.
ǫ dīes, *long time*, 391, 1.
'ū', *then*, 312, 2; 319, 11; 362, 2. (Fig. 5.)
ût de jō, *only then*, 312, 3.
ût t'e', *immediately*, 304, 12. (Fig. 54.)
ût t'e ġa, *just then*, 304, 11. (Fig. 49.)
ût' ye, *immediately*, 315, 6.
ye l'ǫ ī, *after that*, 330, 13.
ye dī' ō' tc'ī, *since then*, 391, 12.
wa l'ōn dję', *some time after*, 356, 12.
wa tc'e', *after that*, 391, 1.
wōn l'ō e, *after that*, 336, 15.
won de zą, *long*, 354, 14.
wōt l'o 'e, *after that*, 364, 11.
wō ts'et dǫ', *before that*, 337, 6.
ła dai, *awhile*, 303, 3 (Fig. 11); *a short time*, 305, 5 (Fig. 67): *long time*, 362, 1.
ła dai t'e, *long time*, 369, 5; *long*, 388, 15.
ła de, *long*, 315, 20.
łat dai e t'e, *it was long*, 376, 5.
lin lō', *at last*, 394, 12.
lin dō, *then*, 313, 4.

łin dō', *at once*, 321, 3.
łīn dō', *last time*, 386, 14.
ł'ǫ dje, *after that*, 351, 7.
γa, *now*, 372, 10.
γa łį, *then*, 305, 2. (Fig. 65.)
γa łīn, *then*, 305, 2. (Fig. 75.)
γa łin, *then*, 384, 8. (Fig. 15.)
γa łī lō, *finally*, 325, 12.
γa hwe', *now*, 345, 4.
γe t'e, *soon*, 363, 20.
γō ł'ǫ, *after that*, 334, 12.
xa', *then*, 306, 10. (Fig. 101.)
xa łin lō', *finally*, 393, 19.
xa tse dǫ, *at first*, 342, 10.
xa tse' dō', *at first*, 344, 3.
xa tsī', *at first*, 379, 5.
xa ts'e, *first*, 362, 2.
xa ts'e', *first*, 320, 10.
xa ts'ī 'e', *at first*, 390, 12.
xût ł'e ġe, *it was night*, 303, 11. (Fig. 25.)
xût ł'ī dǫ, *in the morning*, 304, 9. (Fig. 50.)
da', *then*, 318, 10.
de wō tc'į', *as long as*, 306, 12.
dō', *then*, 340, 11.
dǫ, *then*, 344, 10.
dǫ', *then*, 366, 11.
dū, *recently*, 359, 17.
dū, *now*, 336, 10; 340, 11.
dū tī ne wa tc'į', *until the present*, 391, 3.
ton t'e tc'į', *long*, 332, 4.
tǫ t'e, *long*, 338, 4.
tǫ' t'e dǫ, *long ago*, 325, 1.
tsē dō, *before*, 348, 14.
ga, *now*, 303, 10.
ga cōn', *then*, 324, 1.
gō tc'e, *then*, 395, 4.
gū zō', *then*, 344, 12.
gū sō, *then*, 305, 15.
gū sǫ', *once*, 356, 10.
gū dō', *then*, 395, 16.
gū tse dō, *formerly*, 316, 9; *before*, 316, 10.

gwōt dǫ, *then*, 391, 15.
ġa, *then*, 302, 14. (Figs. 1, 74.)
ġa łin, *then*, 310, 6. (Fig. 166.)
ġa łin lō, *then*, 312, 5.
ġa hwe', *then*, 313, 3; 331, 13.
ġa djū', *again*, 350, 4.
ġa tcū, *again*, 350, 5.
ġa k'a, *yet*, 335, 8.
ġū e t'e, *quickly*, 304, 10; 314, 17; 317, 2. (Fig. 52.)
ġū e t'e, *early*, 377, 9.
ġwa', *then*, 302, 4; 346, 12; 376, 14. (Fig. 37.)
ġwa łī, *then*, 303, 13. (Fig. 33.)
ġwa ł'ǫ 'e', *after that*, 334, 15.
ġwa hwe', *then*, 310, 19. (Figs. 185, 186.)
ġwa k'a, *still*, 319, 5.
ġwe de, *quickly*, 316, 15.
ġwe tc'ī a, *soon*, 350, 3.
gwōt dō wō tc'į', *from that time*, 390, 10.
k'a djū, *again*, 301, 5; 384, 5. (Figs. 29, 90.)
k'a tcū, *again*, 320, 8.
k'ō', *first*, 336, 11.
k'ût djō, *again*, 359, 12.

MANNER.

ai yī k'e, *the same way*, 330, 14.
in ła zō', *all together*, 317, 8.
in da wō de dla', *hard*, 335, 1.
'in t'ī zō, *suddenly*, 376, 16.
ī t'ī zō, *suddenly*, 304, 8. (Fig. 46.)
ōn djō, *well*, 304, 6. (Fig. 43.)
ōn djōn, *well*, 311, 14.
ōn tce, *strong*, 393, 5.
ōn tcǫ, *plainly*, 354, 2.
ū djō, *good*, 353, 2.
ū djū, *good*, 304, 5. (Fig. 42.)
ū tcō', *good*, 351, 9; *well*, 320, 18.
wōn djō, *well*, 336, 14.
wōn djō, *right*, 328, 8.
wōn djū', *good*, 330, 2.
wōn tcō, *well*, 324, 7.
wǫ jǫ, *well*, 361, 12.

wō tca, *much*, 361, 15.
wǫ tcō, *well*, 331, 6.
na dlī, *again*, 336, 6.
na k'a ce, *so short*, 347, 6.
łe wǫn t'ī e, *just the same*, 391, 6.
sōn', *in vain*, 344, 11.
sų', *in vain*, 341, 15.
sūn', *in vain*, 347, 14; 364, 16.
cū', *hardly*, 320, 16.
cū', *in vain*, 303, 13. (Fig. 33.)
γō djǫ, *well*, 375, 12.
xa łin lǫ', *thus*, 393, 7.
xa da, *just*, 315, 15.
xat tī 'a, *just*, 327, 5.
xat t'e, *just*, 341, 9; *for no reason*, 369, 3.
xa t'e, *thus*, 320, 5.
xōn dje, *good*, 394, 3.
xōn djō, *well*, 380, 11.
xō tcō, *good*, 322, 14.
xōn t'e, *thus*, 322, 3.
tēn da', *alone*, 352, 16.
tī da', *alone*, 328, 7.
tį da, *alone*, 318, 16; 333, 9.
tī da zō, *alone*, 325, 12.
ts'ī' ōn tcī, *straight*, 324, 17.
ts'ī' ōñ gī, *straight*, 324, 14.
ga xût ye', *just*, 302, 5.
gū djō', *safely*, 337, 1.
ġa gū la, *nearly*, 355, 2.
ġū et de, *quickly*, 345, 17.
ġū e t'ī, *quickly*, 311, 7.
ġū yō', *good*, 387, 16.
ke tsį, *slyly*, 324, 12.
ke tsī', *slyly*, 324, 13.
k'a la zǫ, *nearly*, 332, 5.
k'a la zō', *nearly*, 335, 9.
k'a la' zōn, *nearly*, 375, 20.
k'a la jō', *nearly*, 375, 7.
k'al la, *nearly*, 348, 10.
k'ûl la, *nearly*, 336, 15.

DEGREE.

a γa xût te ye, *just*, 302, 6.
e wō' ī zų', *only*, 303, 11.
ī zǫ', *only*, 315, 4.
'ō zō', *only*, 310, 15. (Fig. 165.)
ût 'e, *just*, 375, 15.
wa yū, *too*, 380, 16; 391, 5.
wa yū k'e', *too*, 391, 6.
wō te, *right*, 302, 3.
wō te, *just*, 302, 3.
wōt ye, *very*, 310, 11. (Fig. 190.)
łī, *very*, 307, 2. (Fig. 109.)
łī', *really*, 361, 14.
łį, *too*, 305, 1.
łį, *right*, 331, 9.
łin, *exactly*, 360, 17.
łin, *just*, 326, 13.
łin dō, *very*, 303, 8.
łīn dō, *just*, 307, 9. (Fig. 121.)
łīn dō, *altogether*, 335, 11.
łį dō', *completely*, 377, 8.
zō, *only*, 302, 3. (Fig. 104.)
zō', *only*, 317, 4.
zō', *only*, 305, 4. (Figs. 30, 68.)
zǫ', *only*, 317, 3.
zōn', *only*, 388, 15.
jō, *only*, 325, 13.
jō', *only*, 352, 14.
jǫ', *only*, 341, 9.
xa t'e, *just*, 313, 8.
xût t'e, *just*, 352, 4; 357, 5; 387, 2; *for nothing*, 352, 8.
hwō ye, *more*, 348, 5.
da tą, *deep*, 380, 14.
djō, *too*, 304, 10. (Fig. 52.)
gwon djō, *very*, 334, 3.

ASSENT AND NEGATION.

ai xe, *yes*.
a xa', *yes*, 306, 12. (Fig. 93.)
'a xa, *yes*, 369, 14.

a dū, *not*, 302, 16. (Fig. 4.)
e dū, *not*, 376, 16. (Fig. 10.)
ĭn dū e, *no*, 325, 14; 386, 7.
ĭ he', *well*, 328, 14, 17.
ĭ he', *yes*, 323, 13.
į he', *all right*, 357, 4.
yū la, *do not*, 319, 15.
yū la', *do not*, 352, 9.
yū la'', *do not*, 369, 8.
yū la', *do not*, 372, 2.
dō wa, *no*, 307, 17.

Conjunctions.

'a' yī da γa, *by that means*, 334, 2.
a yī k'e, *by means of that*, 329, 5.
a wō', *but*, 303, 9; 309, 10. (Fig. 66.)
a wōn', *but*, 346, 10.
'a wōn', *but*, 376, 15.
a wōn' a t'ī a wōn, *nevertheless*, 387, 12.
a wō ne', *but*, 316, 20.
a wō lį, *even*, 380, 6.
a xō lī', *but*, 369, 2.
a xwōn k'e wǫ', *never mind*, 346, 8.
a kō lį', *because*, 361, 15.
'e', *because*, 329, 17; 330, 13; 338, 3.
e wōn, *but*, 348, 12.
'e γǫn', *but*, 375, 17.
e γōn', *because*, 375, 12.
'e' xōn, *because*, 368, 14.
e he', *that was why*, 305, 17.
ī e he', *that is why*, 307, 1.
ī ye xa', *and*, 327, 13.
ī wō, *because*, 311, 8; 314, 5.
ī wō, *because of that*, 325, 15.
ī wō', *but*, 307, 7. (Fig. 115.)
ī wō', *nevertheless*, 307, 9.
ī wōn la, *that is why*, 327, 15.
ī wō la, *that is why*, 316, 17.
iñ ka, *for*, 317, 17.
iñ k'ai, *never mind*, 359, 9.
'in k'ai, *nevertheless*, 319, 15.
ī γa da, *by that*, 314, 6.
ī he', *because*, 314, 17.
'į k'ai, *nevertheless*, 320, 9.
ō', *and*, 303, 13.
'ǫ, *well*, 320, 2.
ōn, *and*, 305, 7.
ū, *and*, 305, 20. (Fig. 85.)
ū ka, *because of which*, 320, 13; *that is why*, 367, 12.
'ū ka, *because of which*, 320, 15.

ût ye, *without cause*, 308, 18.
yī da γai, *because of her*, 383, 16.
wō', *although*, 394, 10.
wō', *but*, 302, 7.
wǫ', *but*, 327, 14.
xōn dī a wō', *nevertheless*, 326, 2.
xōn te wǫ', *nevertheless*, 304, 13.
xōn t'e a wōn', *nevertheless*, 328, 12; 359, 1.
xōn t'e e wōn', *nevertheless*, 324, 11.
xon t'e wōn', *nevertheless*, 329, 15.
xon t'ō wō', *that is why*, 315, 6.
xōn tc'e γǫ, *nevertheless*, 394, 9.
xōn tc'ī a wō', *nevertheless*, 307, 17. (Fig. 130.)
xō de', *also*, 364, 3.
xǫ dī wō', *nevertheless*, 326, 1.
xō t'ī wǫ, *nevertheless*, 306, 4.
hwō k'e cī, *on account of that*, 389, 16.
da γa, *for that*, 378, 15.
djū', *too*, 328, 16; 396, 6.
tcū, *too*, 313, 2.
ġa (k'a), *why*, 329, 14; *then*, 306, 6. (Fig. 92.)
ġwa', *then*, 307, 6. (Fig. 120.)
ġwa hwe', *then*, 310, 17. (Figs. 185, 186.)

-yū, one conjunction is enclitic.
'a' yū, *snowshoes*, 386, 19.
ts'ût dō yū, *children too*, 377, 8.
da ne yū, *man and*, 352, 7.
im ba yū, *weasel too*, 394, 9.
ɬī za yū, *dog and*, 352, 7.

Postpositions.

The usual number of postpositions which occur in other Athapascan dialects are found in Beaver and in almost every instance the identical particles. With the nouns and pronouns with which they are joined they are nearly equivalent to compound nouns or a possessive complex. Those have been listed here which have no independent substantive use.

-a, *for, to,* with force of dative case.
ya, *to him,* 304, 3; *for him,* 305, 9; 320, 8. (Figs. 31, 71, 78.)
ma, *for him,* 320, 8; *to them,* 329, 4.
ġū ya, *for them,* 316, 10; 388, 14.
sa, *for me,* 308, 6. (Fig. 149.)

-e he', -he', -'e', *with* (instrumental not accompaniment), *because.*
tac 'e he', *with arrows,* 324, 15.
'e yī 'e, he, *because,* 350, 13.
e yī e he', *because of that,* 321, 13.
ī xe', *with,* 354, 1.
yī he, *with it,* 330, 6.
gī yī he', *with it,* 374, 11.
yac 'e', *with snow,* 393, 14.
yū 'e', *with medicine,* 390, 2.
ĥī 'e', *with dog,* 352, 1.
me' 'e', *with it,* 392, 1.
tac 'e', *with arrows,* 390, 8.
me, *with that,* 336, 8.
be, *with,* 343, 13.
Jicarilla, be, *with,* 15, 15.

-yū e, -yū'e', *under, beneath.*
ye yū e, *under him,* 317, 3; 364, 15.
yī yū e, *under it,* 305, 8; 337, 13. (Fig. 78.)
na yū e, *under the ground,* 333, 17.
ca yū e, *under me,* 317, 2.
e kī yū 'e', *under a beaver lodge,* 381, 8.
Hupa, mī ye, *under it,* 175, 6.
Kato, ō ye', *under,* 79, 14.

-wō, -wō', *for, after.*
ġa wō, *for rabbits,* 357, 7.
tca wō', *for beaver,* 313, 1.

-wōn, *for* (?), *for the purpose* (?).
e yī wōn, *for that*, 345, 7.

-nī', -nī, *in front of*. Cf. -nī', *face*, p. 409 above.
ya nī', *in front of them*, 327, 11.
ya nī', *in front of them*, 327, 11.

-nûs tō we, -nûs twą, -nac twą, *without the knowledge of*.
yûn nûs tō we, *without his knowledge*, 308, 15.
mûn nûs twą, *without his knowledge*, 307, 15. (Fig. 126.)
ye nac twą, *without his knowledge*, 390, 1.
ye nûc twą', *without their knowledge*, 343, 17.
yûn es tō ī, *his knowledge*, 308, 16.

-ɬ'ō, -ɬ'ǫ e, *after, in the absence of*, that is, after one has left.
wa ɬ'ǫ, *after that*, 391, 2.
ye ɬ'ō, *in his absence*, 303, 19.
me ɬ'ō wa, *in his absence*, 360, 1.
sa ɬ'ǫ, *after sunset*, 385, 13.
tca' ɬ'ǫ ī, *after beaver*, 345, 9.
gū ɬ'ǫ ī djī', *after them*, 382, 11.
ya ɬ'ǫ e, *behind her*, 314, 17.
wō ɬ'ǫ e, *afterward*, 341, 9.
dûn ne ɬ'ǫ e, *after the people left*, 313, 18.
Chip., ne L'a Gai, *in your absence*, 23, 8.

-ɣa, *by, beside*.
ī ɣa', *beside each other*, 370, 2.
ya ɣa, *beside him*, 386, 9.
ye ɣa, *beside her*, 355, 3.
ne ɣa', *beside you*, 387, 4.
kōn ɣa, *by the fire*, 323, 14.
Chip., se Ga, *by me*, 33, 16.
Hupa, xō wûn, *to him*, 97, 1.
Jicarilla, yī Ga, *beside it*, 42, 10.
Nav., bī'ghă'gi, *along side of*, p. 26.

-ɣa, *because of, by means of*.
e yī ɣa, *because of that*, 348, 1.
'e yī ɣa, *with that*, 333, 15.

[1] While collecting word lists e k'ûz ze was given for *between*. The confusion resulting from the various transcriptions is unfortunate.

-γa za, -ġa je,[1] *between.*
ī ġa ze djī', *between,* 309, 8.
xic γa za, *between mountains,* 301, 5.
de tcin ġa je, *between sticks,* 341, 15.

-dai, -da, *ahead, in front of.*
ye na dai, *in front of him,* 339, 15.
yet dai, *ahead of him,* 361, 15.
lī wō dai, *one ahead of the other,* 310, 1.
γū dai, *ahead of them,* 361, 16.
yet da, *before him,* 340, 1.
yet da, *in front of them,* 335, 15.
yī da e, *in front of them,* 352, 14.
ce na da, *in front of me,* 335, 10.
Jicarilla, yī da', *in front of it,* 13, 9.

-da cī xa.
gū da cī xa, *around them,* 359, 11.

-da γa, -daγ γa, -dûγ γa, *for,* in the sense of waiting for.
cet da γa, *waiting for me,* 371, 5.
cût da γe, *for me,* 375, 4.
be da γa 'e', *waiting for him,* 370, 5.
yet daγ γa, *for him,* 384, 9.
mût dûγ γa, *for him,* 303, 20; 313, 10.
na dûγ γa, *for you,* 302, 15.

-dī, *without.*
a xai dī', *without you,* 359, 2.
e dį, *without,* 360, 7.
e dī, *without,* 304, 12.
Chip., ye dī, *without him,* 20, 1.

-dī ġe, *above.*[1]
gū dī ġe, *above them,* 381, 9.

-do na.
ye dō na, *opposite side,* 327, 8.

-djī', *place at, there* (?).
ai yī lǫ djī', *the end of it,* 324, 16.
'į da djī', *on each side,* 347, 4.

[1] See, yī dī ġe, *up there,* an adverb of place, p. 440.

ma tûn ne djī', *his road*, 307, 19.
da kwe e djī', *to his own camp*, 328, 6.
ta ne l'ai djī', *at the bottom of the water*, 344, 6.

-ta, *among*.
ai yī ta, *among them*, 316, 19.
a xût ta, *among us*, 339, 12; 396, 2.
ye ta, *among them*, 307, 8. (Fig. 120.)
Hupa, mit tax, *amongst*, 310, 10.
Kato, ye bī' ta', *houses among*, 171, 17.
Jicarilla, yī ka, *among*, 25, 6. In Jicarilla every *t* becomes *k*.

-ta dī dje, *middle*.
sa ge ta dī dje, *river middle*.

-tûs, -tais, *beyond, over*.
ma tûs, *over it*, 394, 17.
mût tûc, *over*, 394, 18.
tū tais, *over the water*, 332, 11.
Chip., be teθ, *beyond*.
Hupa, xō tis, *over him*, 121, 10.
Kato, ō tûs, *beyond it*, 77, 12.

-t'a, *inside, near*.
in t'a, *toward each other*, 394, 18.
'in t'a dī ts'it eł e, *it sticks together*, 328, 15.
ī t'a, *inside*, 315, 19.
ye t'a, *near them*, 383, 17.
ye t'a, *to him*, 323, 6.
yī zī' t'a, *in him*, 353, 11.
nûn t'a, *in the ground*, 335, 14.
sat t'a, *with me*, 351, 5.
dū ye t'a, *in the cache*, 375, 17.
t'a jį *in*, 348, 10.
Chip., be ta, *to it*, 25, 13.

-t'a djī', -t'a tcī, -t'a jī, *with, because of*.
t'a djī', *on that (I live)*, 304, 3.
ye t'a djī', *because of him*, 369, 18.
e yī t'a djī, *with that*, 322, 15.
ye t'a tcī, *with him*, 352, 18.
bût t'a jī, *with*, 352, 16.

-ts'e dǫ, *before, before the time*. Composed of -ts'e, *first*, and -dǫ, *the time of* or *when*.

dûn ne ts'e dǫ, *before the people,* 362, 1.
Cf. -ł'ō, *after.*

-tca', *on account of, because of.*
tca', *on account of,* 389, 14.
e yī tca', *on account of that,* 321, 14.

-tce dōn, -tcō dō'.
ye tce dōn, *ahead of them,* 384, 5.
ya tcō dō', *ahead of him,* 304, 10.

-tcōn, -tcǫ, *between.*
gī tcōn, *between them,* 387, 8.
me tcǫ, *between them,* 387, 7.

-tc'a', -tc'a, -tc'ō, *from, away from.*
ye tc'a', *from it,* 342, 12.
tc'a', *from,* 336, 18.
ye tc'a, *from him,* 368, 1.
ma tc'a, *from it,* 396, 5.
me tc'a, *from them,* 389, 13.
de cī ne tc'a, *on account of the Cree,* 382, 4.
ye tc'ō, *from him,* 372, 10.
ye tc'ō ta, *from her,* 376, 11.
ġū ye tc'ǫ', *from them,* 315, 10.
Chip., se tc'a ze, *from me,* 40, 3.
Ḥupa, hwik kya, *from me,* 266, 15.
Jicarilla, yī ts'ā, *from them,* 62, 2.
Nav., sīts'ājī, *away from me,* 29.

-tc'e a.
ye tc'e a, *in front of them,* 318, 6.

-tc'ī, -ts'ī, *from,* that is, *the source of.*
a yī tc'ī, *from that one,* 322, 9.
wa tc'ī, *from this time,* 306, 12.
ne tc'ī, *from you,* 336, 16.
xa k'ī tc'ī, *from buffalo,* 311, 8.
γût dai ts'ī, *from an animal,* 323, 7.
Chip., ne ts'ī, *from you,* 11, 17.

-tc'į', *toward, in the direction of.*
ya tc'į', *toward the sky,* 305, 3. (Fig. 75.)
ye' tc'į', *to it,* 305, 2.

wō tc'į', *toward it*, 311, 4.
mût tc'į', *to it*, 315, 6; *to him*, 324, 3.
ne tc'į', *to you*, 341, 7; 347, 2.
nûn tc'į', *to the land*, 338, 8.
cac tc'į', *to bear*, 347, 8.
ce tc'į', *to me*, 347, 7.
xat da tc'į', *toward moose*, 353, 7.
gō tc'ī', *thither*, 309, 16.
gū ts'ī', *towards them*, 371, 19.
Chip., djeθ ts'ûn', *toward hook*, 25, 12.
Hupa, xō tciñ, *toward her*, 98, 9.
Kato, ō tc'ûñ', to him, 79, 9.
Nav., bich'i'' (bi ts'į') *toward it*, Vol. II, p. 56, top.

-ġa, by, *at the edge of*.
ye ġa, *to them*, 317, 11.
mûk ġa, *by him*, 310, 8; *with him*, 384, 3.
łū ġe ġa', *by the fish*, 350, 5.
cīs k'a ġa, *along the mountain*, 324, 9.
be ke ġa, *beside his foot*, 387, 6.
gū ġa, *to them*, 302, 9.
See -ɣa, above.

-kai he.
xic kai he, *above the mountains*, 301, 14.

-ka, -ñ ka, *after, for it*.
a xain ka, *after you*, 359, 2.
wọ ka, *about it*, 331, 8.
mī ka, *after him*, 318, 17; *for it*, 307, 11; *for him*, 352, 11. **(Fig. 124.)**
łį ka, *for each other*, 389, 16.
de cin ne ka, *for Cree*, 354, 7.
ka, *about it*, 342, 4.
ka, *to it*, 331, 5.
yiñ ka, *for him*, 352, 17; *for them*, 307, 6. (Fig. 118.)
wōñ ka, *toward*, 331, 4.
Chip., be ka, *for them*, 36, 5.
Hupa, xō xa, *for him*, 140, 7.
Kato, nō kwa, *for us*, 181, 7.
Jicarilla, yī ka, *after them*, 38, 12.
Nav., bă'kashă', *I go for it*, Vol. II, p. 48.

-ka ze, -k'a zī, -k'a je, *by the side of.*
tū k'a ze, *one side of the road,* 367, 6.
k'a zī, *one side,* 328, 3.
tū k'a je, *by the trail,* 391, 9.
Cf. ye k'e da, *along side of him,* 325, 2.
Chip., ye ɢa k'ûʔ e, *beside it,* 29, 13.

-ke da, *behind.*
ye ke da, *behind him,* 381, 18.
ce ke da, *behind me,* 381, 18.

-k'e, *on.*
es tûn ne k'e, *on the ice,* 339, 13.
in k'e, *on that,* 313, 2.
wō k'e, *on,* 337, 5.
mī ġe' k'e, *on the lake,* 379, 13.
nûn k'e, *on ground,* 332, 14.
cis k'e, *on mountain,* 357, 10.
xa k'ai k'e, *on the buffalo,* 318, 8.
bīc k'e, *on knife,* 386, 11.
dū k'e, *on an island,* 388, 6.
tū tcōk' k'e, *on the ocean,* 333, 9.
k'e, *on it,* 306, 15.
Chip., be k'e, *on it,* 30, 12.
Hupa, mûk kût, *on it,* 104, 8.
Jicarilla, bī k'e, *by them,* 17, 6.
Nav., bī k'ĭ, *on it,* 135.

-k'e, *after, behind.* This may be a related meaning of -k'e, given above.
ye k'e, *after it,* 305, 3; *after him,* 358, 5. (Fig. 75.)
yį k'e, *after it,* 302, 10.
yī k'e, *after him,* 358, 5.
dûn ne k'e, *after the people,* 312, 6; 314, 7; 318, 5.
gū k'e, *after them,* 319, 5.

-k'e tc'ī', -k'e tc'e', -k'e djī', *like, resembling, in the manner of.*
Used with nouns but not with pronouns.
xa k'ai k'e tc'ī', *like buffalo,* 388, 18.
dûn ne k'e tc'į', *like people,* 361, 5.
dûn ne k'e tc'e', *like people* 354, 2.
xût da k'e djī', *moose like,* 372, 10.
e tc'ū'a' k'e ne, *foreign way,* 386, 10.

Some element which in contracting results in -ō', -ōn, *to, by, from.*

yō', *to her,* 376, 16.
yō', *from him,* 368, 6.
mō', *on him,* 353, 6.
sa', *to me,* 393, 9.
cōn, *to me,* 348, 1.
cōn, *from me,* 352, 16.
kwōn, *to them,* 388, 5.

Interjections and Exclamations.

ai e sī, *well*, 307, 16.
e', *E —*, 332, 5.
ī, *eh*, 302, 8.
lū', *behold*, 332, 9.
lū', *I wish*, 315, 16.
xa, *well*, 301, 15; 303, 3; 326, 1.
xa', *well*, 305, 1; *here*, 304, 10; *then*, 306, 10. (Figs. 53, 101.)
xût, *oh*, 310, 9. (Fig. 169.)
xwū ī', *xwui*, 337, 12.
tsį', *it was*, 320, 19.
tce', *hold on*, 343, 14.
tc'e, *hold on*, 319, 6.
tc'e', *hold on*, 319, 5.
gū nō', *I wish*, 339, 10.
gū lō', *I wish*, 315, 11.
gū lū', *I wish*, 315, 14, 15.
gū zō, *behold*, 312, 13.
gū jō, *suddenly*, 349, 5.
gū jō', *behold*, 351, 4.
ke', *well*, 305, 19. (Fig. 189.)
kō nō, *I wish*, 393, 4.

VERBS.

The verbs of Athapascan form the great body of any of its dialects since they are practically complete sentences. Their structure has been discussed in various connections, the remarks concerning the Chipewyan verbs on page 126 of this volume in particular being especially applicable to Beaver also. The elements entering into the verbs are listed in the order in which they occur in the verbs themselves: prefixes of several ranks, stems, and suffixes.

ADVERBIAL PREFIXES.[1]

'a-, 'ō, a prefix occurring with a limited number of stems in verbs meaning *to be, to do, to say.* Its meaning is uncertain but it may serve as an object or in the place of one.

ai le, *they are*, 304, 11. (Fig. 53.)
'ą'į lǫ, *he had*, 378, 10.
'a ye 'į', *they did it*, 383, 19.
'a ye dī 'a k'e he, *the way he told him*, 352, 1.
'a yin la', *he caused*, 303, 1. (Figs. 9, 109.)
a wa' dlį, *make*, 314, 18.
a wǫ', *was killing them*, 375, 1.
'a wōn dla', *he caused*, 310, 1. (Fig. 163.)
a wōn t'e, *you are?*, 336, 16.
'a wǫ sûn, *they make*, 350, 9.
'a' na wac dle, *I will make*, 349, 9.
a na wō dja', *it happens again*, 335, 8.
a dī, *he means*, 307, 6. (Fig. 116.)
'a dja', *it went*, 305, 2. (Fig. 63.)
at tcûk', (*they*) *were crying*, 359, 8.
a t'ī, *he was*, 303, 3; *it was* 317, 2. (Fig. 11.)
'a tc'e le, *they fixed*, 392, 19.
a tc'et dī, *they said*, 333, 5.
a kū dī, *he thought*, 305, 1.
ōn la', *he made*, 338, 6; 370, 5; 346, 11.
'ǫn la', *he got*, 352, 4.
'ōn t'e, *you are*, 320, 4.

[1] Comparative material will be found for Chipewyan beginning with p. 127 above; Hupa, l. c., p. 39; Kato, l. c., p. 43; Chasta Costa, E. Sapir, University of Pennsylvania, The University Museum, Anthropological Publications, Vol. II, p. 301, 1914.

ōn-, ǫ-, a prefix meaning *back*, in retracing one's steps; probably the same prefix means with other stems, *to abandon, to desert, to throw away.*

'ǫ nōn dja, *he came back*, 379, 17.
'ǫ nō dja, *he came home*, 358, 3.
ōn des ya, *he started back*, 307, 10. (Figs. 123, 150.)
'ǫ γin deł, *they went back*, 368, 6.
'ǫ din da, *go back*, 320, 1.
ǫn ye de te, *she deserted him*, 333, 14.
ōn de xûl, *I threw it away*, 394, 16.
'on dī te, *throw it away*, 372, 2.
ōñ ġī de tī, *they threw him away*, 322, 18.
ōñ kū des la, *he threw them away*, 322, 11.
'ō ce de tį 'e, *he threw me away*, 376, 14.
ǫ da' wō teł ī, *we will throw it away*, 372, 11.
ǫ dûs teł, *I will desert him*, 333, 14.

ya-, *up, into the air.*

ya ī ła, *jumped up*, 364, 15.
ya na ō wa dletc, *throw up*, 335, 10.

wō-, wōn-, used of space and with subjects which are intangible or absolute as of darkness and weather.

Compare gō-, below.

wōn tca', *large*, 373, 9.
wōn tca dī, *was large*, 303, 6. (Fig. 20.)
wō lį, *there will be*, 314, 12.
wǫ lī, *was there*, 315, 12.
wō jū, *good*, 361, 4.
wō γin letc, *they were*, 382, 4.
wō da ġac, *it was dark*, 394, 1.
wō dlō, *were many*, 333, 4.

na-, evidently refers to position on or movement over the surface of land or water as distinct from a position above, when da-, is used.

na 'a, *it stands, stands up*, 355, 7; 355, 6.
na 'a' dōł, *he was making signs along*, 331, 5.
na zût, *it stood*, 393, 13; 395, 8.
na sût tī, *I will stand*, 341, 6.
nac ł'īc, *I ran*, 394, 17.
nai γût da ł'itc, *he chased him around*, 310, 4.
na nī dōk' lǫ, *he had made tracks*, 352, 13.
na γa ōł, *were swimming*, 376, 10.

na γa γeł, *he carried, he was carrying*, 303, 20; 304, 2.
na γa dał, *went along*, 319, 5.
na γa kił, *he is paddling back, he was paddling*, 376, 7, 10.
na γût ł'a, *he ran*, 387, 5.
na γût da, *something was moving, started to move*, 302, 4; 324, 18; 333, 7.
na da sa 'a, *stood*, 337, 14.
na datc lǫ, *he had sat there*, 357, 11.
na de', *they stay*, 342, 9.
na djût, *went hunting, he hunted*, 332, 16; 366, 16; 367, 2.
na ta, *look*, 352, 12; 363, 6.
na tc'a ba', *were at war*, 354, 5.
na tc'e dī', *they were living*, 378, 4.

na-, *down*, evidently used of movement and of objects suspended.
nai la, *he took down, he put down*, 304, 10; 304, 8. (Fig. 45.)
na γa ya la dje', *goes down*, 301, 12.
na bał ī, *was hanging*, 364, 13.
na ts'ût de t'e, *as soon as he fell*, 343, 7.

na-, iteration: (a) to repeat an act; (b) to retrace or undo an act.
na ye nī tį, *he brought it back*, 369, 17.
na ye γin da', *she made him alive again*, 323, 7.
na yū nī la, *he threw back*, 339, 17.
na na wō tec, *we will lie down again*, 359, 9.
na γûn nes tį, *she lay down again*, 311, 11.
na dīn da', *go back*, 369, 15.
nī na ye dī la', *he took back*, 303, 15. (Fig. 27.)

-nī-, -ne-, -nû-, referring to movement toward or position on the ground.
nī ī ya, *he got up*, 304, 10. (Fig. 50.)
nī ye nī la, *he put them down*, 343, 5.
nī ye tį, *he put her*, 301, 16.
nī wō nī sût, *rushed up*, 303, 13. (Fig. 26.)
nī nac 'a, *I was setting (traps)*, 394, 6.
nī γa nī del, *they came*, 344, 5.
nes da, *she sat down*, 334, 9.
Cf. sût da, *she sat*, 334, 10.
nes tį ye, *he was lying down*, 304, 6. (Fig. 44.)
nes tī, *he lay down*, 303, 8. (Fig. 22.)
nût te, *he slept*, 303, 7. (Fig. 21.)

With the element -dī-, usually separated from nī- and standing nearer the stem which in most cases it immediately precedes the meaning is *up from the ground.*

nī ye din la, *she took them up*, 312, 13.
nī ye dīn tī, *she took it up*, 311, 5.
Cf. t'a yin tin, *she put him in*, 311, 6.
nī yī dī tī, *he took up*, 306, 7.
nī na ye dī la', *he took back*, 303, 15. (Fig. 27.)
nī dût dī ya, *he took for himself*, 308, 4. (Fig. 159.)
nī dût dī ya, *he took*, 307, 10. (Fig. 122.)

nō-, nū-, *back*. Probably nī- or na- contracted with an unknown element.
nō γût dja, *he came back*, 317, 16.
nō dja, *came back*, 306, 2. (Fig. 88.)
nū ġet, *he came back*, 352, 18.

łe-, lī-, łō-, with a following adverbial prefix signifies reciprocal motion to or away from each other; the prefix alone may be a direct object of the verb.
łe yes la, *he held them together*, 340, 4.
łe wō γût dītc, *they told each other*, 310, 18. (Fig. 185.)
łe γûn ne djit, *they were afraid of each other*, 347, 4.
łe dai yītc, *he was breaking*, 343, 17.
łe da γa t'as, *they would cut off*, 347, 13.
łe da tǫn, *it broke*, 331, 11.
łe de l'a, *he raced*, 361, 14.
łe dûn ne cū, *growing together*, 309, 8.
tį ła γin γǫ, *they began to kill each other*, 377, 5.
łī xał, *he broke*, 330, 8.
łī t'as e lǫ, *he cut off*, 347, 14.
nī łûγ γût ye 'ī, *they saw each other*, 310, 17. (Fig. 174.)
lǫ na γa t'atc, *they met each other*, 355, 14.

xa-, xō-, *out*, used of motion out of the ground or other mass, also of receptacles.
xain la 'e', *he took out*, 319, 7.
xai γait la, *he jumped out*, 396, 10.
xa ya γin tǫn, *he pulled it out*, 323, 15.
xa se tc'e sō, *he ran out after them*, 395, 2.
xa da was sīł, *they run out*, 316, 12.
xōn na datc, *does he come out*, 301, 14.
xōn da ditc, *he pulled his hand out*, 309, 11.
xwon ts'et tetc, *they took him out*, 348, 10.

xa-, *thus, in a manner already indicated.*
xa yin lai, *that way he did*, 336, 10.

xa wōn t'e cī, *that way it is*, 386, 7.
xa sī t'e, *we do this way*, 371, 15.
xa cin la', *it happened to me*, 394, 14.
xa da tc'e 'intc, *they kept doing that*, 335, 10.
xa dja', *it happened thus*, 369, 19.

xa-, not of sufficient definiteness to assign to either of the above or to characterize.
xa wōn tį, 'ī 'ī, *took his wife away*, 368, 6.
xa wō γin kiñ, *they began to shovel off a place*, 379, 11.
xa na ya γin tį, *he took him down*, 361, 3.
xa nes tetc, *they lay down*, 359, 7.
xa γût da, *he was watching*, 331, 6.
xa γût da, *he lived through (the winter)*, 379, 11.
xat yel, *he gnawed off*, 309, 2.
xin xats, *he gnawed*, 309, 3.

xō-, *back*; na- is used of returning from a completed journey, xō-, of an interrupted one.
xō γa nī t'atc, *they turned back*, 385, 1.
Cf. xō nī t'ī yī, *at the turn*, 302, 6.

da-, of position or motion when the place is higher than the ground.
da a l'ǫ e łe 'e 'e, *they used to set*, 303, 7.
da ye t'ōk e dī e he', *because he shot up*, 305, 1. (Fig. 66.)
da sa kīts, *tipped up*, 304, 19. (Fig. 62.)
da sī l'a, *we jumped*, 394, 18.
da cit tc'į, *we were sitting*, 396, 3.
da de ts'ī yī, *where they were sitting*, 337, 3.
da' ts'ī, *sit*, 371, 4.

de-, relating to fire.
da de łût, *he used to burn*, 370, 16.
de wǫ k'ōñ, *build*, 374, 9.
de des k'ǫ, *caught fire*, 337, 3.
de des k'ǫn, *burned*, 339, 7.
de des k'ōn, *it burned*, 343, 5.
de dī k'ą', *they kindle*, 392, 8.
tsī de γin la, *he threw in the fire*, 304, 9. (Fig. 48.)

ta-, *away from.*
ta na de l'e, *ran away*, 364, 16.
ta na din l'a, *you run off, you are running away*, 327, 13; 387, 3.
ta γa de l'a, *they ran away, they were running*, 372, 13; 372, 13.

ta-, tī-, used when the initiation of the act is particularly stressed.
ta nī ts'īt lǫ, *you are beginning to starve,* 356, 5.
ta tc'et des deł, *they started,* 363, 3.
tin a γa ne ts'ût, *they began to die,* 374, 7.
tįn ya, *he could walk,* 373, 8.
tį ła γin γǫ, *they began to kill each other,* 377, 5.
tį γa ne łū, *they began to starve him,* 373, 6.
tī da sût tcek', *they started* to cry, 302, 16. (Fig. 3.)

ta-, tī-, with verbs meaning to kill, value undetermined.
ta na ke, *was killing,* 323, 10.
tas γin wǫ, *were all killed,* 383, 3.
tī nī wō, *was killing them,* 324, 6.
tī gī ûn nī wō, *was killing them,* 324, 5.

te-, tī-, relating to movement into water.
te ł'a dǫ', *when he jumped in the water,* 389, 5.
te det dītc, *he was feeling in the water,* 382, 1.
tī e ł'a, *he dived in,* 310, 5.
tī ts'ī tī' he', *who was put in the water,* 348, 9.
Cf. ta tc'ez ya, *he walked ashore,* 332, 14.

t'a-, t'į-, *in.*
t'ai ya γin la, *she put inside,* 315, 10.
t'ain ya, *he went in,* 384, 9.
t'a yin tį, *she put him in,* 305, 9.
t'a yin tin, *she put him in,* 311, 6.
t'a na nī t'a, *look inside,* 315, 13.
t'a γin ya, *he went in,* 361, 17.
t'į 'ǫ, *she put in,* 305, 9. (Fig. 72.)

t'a-, t'ō-, with verbs meaning *to die.* Compare ta-, tī-, above, a variation due possibly to errors in recording.
t'ais ts'ût, *she is dying,* 355, 2.
t'ais ke', *they began to die,* 380, 17.
t'ai ke e yǫ, *they would die,* 380, 7.
t'a na won ts'īt e cį', *you will die,* 373, 13.
t'a n de ts'īt, *they die,* 350, 15.
t'a γa ne ts'it, *they died,* 347, 13.
t'ō ts'ī dī, *he will die,* 373, 9.
t'ō keł e cī, *we will die,* 368, 12.

tsī-, tcī-, *in the fire.*
tsī de γin la, *he threw in the fire,* 304, 9.

tcī yit da gin la, *he threw them in the fire,* 313, 16.
tcī ne dût dût tetc, *she tried to throw herself into the fire* (?), 327, 3.

ka-, *for,* with verbs meaning *to go after, to get.*
ka ye dį 'į, *look for,* 358, 4.
ka wō dī, *he called for them,* 303, 12.
ka wō t'a ze, *we two will go to him,* 309, 16.
ka wō t'a cī, *we will go to,* 328, 13.
ka nai ya, *go for,* 308, 12.
ka na des ya l'ǫ, *after he is gone for,* 364, 9.
ka cū det dī, *he hunted for,* 330, 5.
ka des ya, *he started for,* 317, 10.
ka dō djī, *let him go for,* 308, 13.
ka ga des 'atc, *they two went after,* 384, 16.
ka de ca, *I will go after him,* 303, 4. (Fig. 12.)

ke-, used of approaching a body of water, river or lake, or an open place in the timber.
ke na γa dī deł, *they came down* (to a river), 385, 13.
ke na de tûn na, *road came to the water again,* 301, 6.
ke na dī datc da', *he came out to* (a glade), 331, 3.
ke nī ya, *he came down to the river,* 310, 15.
ke γût din 'atc, *they two came to the river,* 309, 17. (Fig. 152.)
ke dī ya, *he came to* (lake), 377, 13.
ke din ya, *he came to* (river), 331, 5.
ke dō na datc, *they had been going,* 333, 3.
ke tcin na γes dai lǫ, *he crossed,* 301, 7.
ke tc'e dīn deł, *they came down to,* 388, 2.

ke-, kį-, *up,* used of climbing a tree or hill.
ke na gī datc, *he kept climbing up,* 303, 9. (Fig. 16.)
ke γī ġet, *he climbed,* 342, 13.
kį e γin deł, *they climbed,* 381, 3.

kū-, kwe-, *in, into*; used of entering a house or other enclosure.
kū e nai ya, *come in,* 326, 10.
kū e γin deł, *they go in,* 326, 6.
kū 'į ya, *he was out of sight,* 361, 17.
kū in ya, *he came in,* 322, 8.
kū ye γin 'atc, *they two went in,* 326, 10.
kū yīn da, *go in,* 322, 3.
kū we win sī, *we will go in,* 384, 7.

kū won ya', *you go in*, 326, 6.
kū γai ya, *he went in*, 367, 11.
kū γa ts'ût, *fell in*, 341, 15.
kū tc'e γin deł, *they went in*, 386, 3.
kū ke ye gīn la', *they put them in*, 381, 12.
kwe ya, *she goes in*, 391, 8.
kwe yatc, *he goes in*, 355, 8.
kwe wō ya', *go in*, 329, 2.
kwe na dja, *he came in*, 386, 16.
kwī ya, *she goes in*, 391, 11.

k'e-, used with stems meaning *to cut* and *to pull* making the verbs mean *to sever*.
k'e yin yīc, *he broke it*, 370, 10.
k'e yin nī yītc, *he broke them*, 313, 16.
k'e ne tcō, *I broke*, 396, 11.
k'e nī yīc, *break it*, 370, 10.
k'e nī t'ats, *he cut off*, 302, 13. (Fig. 7.)
k'et da yītc, *he broke*, 368, 3.
k'e nī xûl, *he broke with a blow*, 327, 17.

OBJECTIVE PREFIXES.

The object in the form of a pronoun stands at or near the beginning of the verb. For the first person singular ca-, ce-, ci-, se-, sû-, and the second person singular na-, ne- are found.
xa ca łe, *do that to me*, 348, 9.
a ce ne le', *do something to me*, 320, 11.
a cin la' 'e, *he did it to me*, 362, 8.
sez ze xai, *he killed me*, 325, 1.
sûn γin 'ak, *fooled me*, 308, 19.
a xain la, *he gave us*, 305, 17.
a xa dja zū xel, *they will kill us*, 391, 2.
na gûs 'ī, *I saw you*, 307, 16. (Fig. 128.)
ne tc'et dī, *they say of you*, 319, 2.
at dûk ġat, *he shook himself*, 311, 12.

ya-, ye-, yī-, yō-, the demonstrative used as a direct or indirect object.
ya ōn la', *she made for him*, 315, 15.
ya yī 'ǫ, *he gave him*, 312, 2.
ya nil letc, *she brought for him*, 311, 9.
ya nī tcūt, *they gave him food*, 358, 10.

ye na des ya, *he went home with him*, 339, 1.
ye ne cǫ, *she reared it*, 369, 17.
ye ne djit, *he was afraid of*, 344, 1.
ye' nī 'ak', *she fooled him*, 333, 15.
ye ze' xai, *he killed it*, 322, 13.
yes ġōt, *he stabbed him* 370, 10.
ye tc'e le, *he left it*, 352, 3.
yīn tcūt, *he caught them*, 306, 11; 339, 16, 18.
yī dī 'a', *he minded him*, 329, 16.
yō' nai ya, *he came up to him*, 363, 20.
yō nī e dja, *he watched him*, 308, 10.
yū nī 'ets, *he kicked him*, 308, 1.

The objective prefixes appear clearly in the following lists.
nī *ya* dī tį, *he took him.*
nī *cat* dī tį, *he took me.*
nī *nat* dī tį, *he took you.*
nī *a xat* dī īn la, *he took us.*
nī *na* gût dī į la, *he took you* (*plu.*).
nī gū *yat* dī la, *he took them.*
mī ne jit', *I am afraid of him.*
cī nī djit', *he is afraid of me.*
nī nī jit', *I am afraid of you.*

DEICTIC PREFIX.

tc'a-, tc'e-, tc'-, seems to be used of an indefinite or unnamed subject.
tc'a' į, *someone saw*, 318, 10.
tc'a 'ōł da', *if a boat passed*, 345, 10.
tc'a yał, *he walked*, 332, 11.
tc'a γin wǫ, *they killed*, 378, 16.
tc'a dail, *they were moving*, 375, 2.
a tc'et dī, *they said*, 333, 5.
tc'e 'į', *they saw them*, 354, 6.
tc'e des bak, *they went to war*, 386, 1.
tc'e des deł, *they started*, 346, 15.
na tc'ī yīc, *they felt him*, 345, 13.

FIRST MODAL PREFIXES.

ze-, z-, the verb *to kill*, stem -xai, always has z- following the deictic ye-.
ye ze xai, *he killed him*, 308, 2. (Fig. 142.)

ze' xai ī la, *killed*, 318, 4.
tc'e ze' xai, *he killed*, 332, 16.
tse zū xai le, *we will kill him*, 319, 2.

de-, dī, dū-, apparently refers to the initiation of an act; with *a* following *s* it gives the concept of progression.
de l'e, *he ran*, 372, 10.
dē zût, *I was hunting*, 393, 1.
des 'atc, *they two started*, 327, 5.
des ya, *I started*, 359, 2.
des la, *he started away with*, 369, 5.
des sō, *it ran after*, 395, 9.
des γain, *was carrying*, 337, 7.
des bat, (also des bak'), *went to war*, 388, 1.
des tǫ, *she carried*, 357, 13.
des ts'ī, *they were sitting*, 363, 16.
de xûs, *fled*, 397, 3.
de bût', *was hungry*, 336, 9.
dī e ts'ī', *they were sitting*, 384, 6.
dī e kį, *I paddled*, 355, 10.
dī ya, *are you going?* 337, 8.
din ya, *you go*, 333, 6.
din dle, *you run*, 307, 17.
din ts'ûk' et de', *if you hear*, 375, 5.
diñ γai, *you carry*, 372, 11.
dīs da', *I was moving*, 349, 16.
dī ts'ûk, *he heard*, 370, 11; 342, 11.
dū je cī, *I will go*, 342, 3.
dū jit e cį', *I will hunt*, 324, 9.
dū cai, *I will go*, 346, 5; 338, 1.
dūc xain, *I will carry*, 372, 1.
dū djī', *let him go*, 309, 6; 307, 12.
dût lûtc, *who carries arrows*, 313, 14.

da-, in a position before the second modal prefixes and following adverbial and objective prefixes. The meaning seems to be *from, off*, agreeing with dī-, on p. 477.
ca da γût tcīt, *let go of me*, 388, 17.
Cf. ca' tcūt, *take hold of me*, 388, 16.
xa da was sił, *they run out*, 316, 12.
na da sa 'a, *stood*, 337, 14.
da γain t'ats djī, *he cut off*, 352, 2.

SECOND MODAL PREFIXES.

Most if not all Athapascan dialects have verb forms containing obscure elements which seem to refer to the relative progress of the act. Of these, two seem to have recognized force. -n- (when alone -nī-) marks the completion of an act. It is found with adverbial prefixes which may be interpreted as necessitating completed action. -γ- seems to be employed of acts in progress. The third second modal -s-, is used of objects at rest, but also very regularly with certain prefixes and adverbial phrases such as de- and ye t'a.

nī-, n-, of completed action, also with certain adverbial prefixes.
nī ya, *he came*, 307, 8. (Fig. 120.)
nī l'a', *came running*, 303, 14. (Fig. 34.)
k'e nī la, *he placed on them*, 317, 14.
a yin la', *he made him*, 307, 2. (Fig. 109.)[1]
yīn tcūt, *he caught it*, 306, 11. (Fig. 102.)

γa-, γi-, γû-, of action progressing, and with certain adverbial prefixes.
kū γa γin 'atc, *they (two) went in*, 381, 8.
γain te lō, *he had slept*, 303, 18. (Fig. 38.)
γin lī dō la, *when they were*, 310, 17. (Fig. 174.)
γin da, *he sat*, 323, 14.
γin del, *they flew off*, 310, 12. (Fig. 177.)
γin tį, *lay*, 374, 13.
a γûl le', *they tried*, 303, 13. (Fig. 33.)
a γût da, *they will live*, 303, 5. (Fig. 14.)
na γût l'a, *he ran*, 387, 5.
γût l'el, *was running along*, 332, 9.
na γût dał da', *when he comes back*, 305, 19. (Fig. 189.)
γût tinl, *he was carrying*, 364, 14.

s-, used of actions which are persistent such as remaining in position. It also occurs with certain prefixes and adverbs.
se 'ō, *lay there*, 317, 4.
se lūt', *were caught*, 369, 6.
se ġōt, *he stabbed*, 387, 9.
sûl la, *were lying*, 356, 13.
sût da', (*he*) *sits*, 302, 18. (Fig. 8.)
sût tī, *lay*, 308, 17.

[1] There is some doubt whether the *n* in the two last verbs listed is second modal or whether a third modal *n* is present. Cf. Hupa, Bul. 40, p. 120.

da se tǫ, *lay on them*, 318, 8.
des ya, *he started*, 307, 6. (Fig. 118.)
des γain, *was carrying*, 337, 7.
des t'atc, *he cut open*, 305, 12. (Fig. 12.)
ye t'a se deł, (*near them*) *they came*, 383, 17.

-ō-, -ū-, with a position preceding the subject prefix, or where it is lacking, the stem. It denotes the future.
da wō deł e cī, *we will come*, 370, 5.
xa dū' 'ac e cī, *they will go out*, 336, 1.

SUBJECTIVE PREFIXES.

First person singular -c-, -s-, a reduced form of the independent pronoun cai on page 428 above. In certain verbs the prefix does not occur. Hupa and many other dialects have a vowel ī or ē for all definite tenses.
'a wōc dle, *I will make*, 343, 15.
Cf. a wōn dla', *he made.*
a dūc łe hī, *I will make*, 307, 3.
į dū cū dī, *I will drive them*, 341, 7.
wōc xwōñ, *I will kill*, 389, 11.
ne dūc de lį, *we will go with you*, 337, 9.
nûc łe, *I took down*, 304, 9. (Fig. 46.)
nūc tai', *I will look*, 322, 1.
γûc da 'į 'į, *I was living*, 352, 16.
deç bût, *I am starving*, 319, 15.
dū cai, *I will go*, 338, 1.
dūc xain, *I will carry*, 372, 1.
Cf. diñ γai, *you carry*, 372, 11.
gûc keł ī ī, *I was paddling along*, 355, 11.
ka de ca, *I will go after him*, 303, 4. (Fig. 12.)
kwûc dī, *I thought*, 347, 17.
Cf. kū dī, *he thought*, 347, 11.
a wōs lī, *I will get*, 316, 10.
as t'ī ka la, *I will be*, 303, 4. (Fig. 6.)
a γūs set, *I ate it*, 320, 6.
ūs t'a le, *I will put feathers on*, 308, 6. (Fig. 148.)
na gûs 'ī, *I saw you*, 307, 16. (Fig. 128.)
zūs xai lį, *I will kill him*, 364, 10.
Cf. ze xąį et de, *if I kill him*, 364, 11.

γûs ʻī, *I saw*, 318, 4.
des ya, *I started*, 339, 2.
dīs daʻ, *I was moving*, 349, 16.
gōs tai, *I will look at*, 311, 15.
ōn de xûl, *I threw it away*, 394, 16.
ne tīs, *I will lie down*, 325, 4.
nī la ʻį ʻį, *I brought it*, 367, 13.
zī a xai, *I killed*, 312, 12.
γī wōn, *I have killed*, 377, 15.
de ya, *I came*, 358, 16.

First person plural. The southern dialects of Athapascan have *t*, usually appended to a preceding syllable and standing immediately before the stem. But a few cases of *-t* have been noted in Beaver. A vowel; ī, or ū or ō usually is found. The ū or ō may however be connected with the future and have no relation to the subject.

a wō de cī, *we will live*, 322, 12.
a na ū de he, *we will surround* (?), 318, 7.
a tc'ūl le, *we will make*, 318, 12.
wō ʻa cī, *we will travel*, 324, 12.
Cf. γa ac, *they traveled*, 324, 13.
me γait da γa, *we will live*, 324, 11.
na wō de lī, *we will come*, 316, 8.
Cf. na γa deł, *they came*, 316, 8.
sût dū łī dī, *we will build a fire*, 317, 17.
γī zū xaił, *we would have killed him*, 387, 13.
γīt dleʻ, *we stayed*, 338, 4.
de sī ts'ī ʻį ʻį, *we are sitting*, 387, 4.
de sī k'ōn, *we built*, 396, 1.
dī t'es, *we will roast*, 371, 15.
ts'a dū de lī, *we will go*, 317, 8.
ts'ûz zū xaił, *let us kill him*, 318, 16.
ka wō t'a ze, *we two will go to him*, 309, 16.
ka dō dī ē līʻ, *we will go for*, 309, 14.

Second person singular. -ne-, -nī-, -n-; if no syllable is available for the attachment of the *n* it stands as a separate syllable with its vowel, but where a syllable is present it usually is appended.

a ne leʻ, *you make*, 315, 14.
ma ne t'es, *cook for him*, 320, 2.
xa ne le, *get out*, 367, 6.

xō ne da', *turn back*, 385, 5.
yū nī łe', *jump on it*, 306, 10. (Fig. 100.)
Cf. yūn ł'a he, *he jumped on it*, 306, 10. (Fig. 101.)
mō nī ī nī da, *you watch them*, 309, 18.
Cf. mō nī e dja', *he watched them*, 309, 18.
nī nī le', *put (on the ground)*, 317, 3.
Cf. nī lī, *she put*, 317, 3.
tį nī ya, *go*, 359, 4.
a wōn da, *you will be*, 306, 7. (Fig. 98.)
'ǫ din da, *you will be*, 320, 1.
me k'ain ta, *look*, 371, 18.
Cf. k'ai ta 'į 'į, *he looked*, 371, 18.
nī won leł, *you leave*, 326, 8.
nī na din da, *you cross*, 333, 13.
nī γin ł'a, *you run*, 307, 19. (Fig. 140.)
nī dīn le, *get it*, 323, 16.
Cf. na nī la, *she brought*, 323, 17.
zin xai e lį lǫ, *you killed him*, 365, 5.
sin da, *sit* (imp.), 346, 5.
γin γai la, *you are carrying*? 343, 11.
γin da, *you live*, 320, 4.
γin tset, *you ate*, 320, 4.
din ya ne, *you went*, 317, 17.
din dle, *you run*, 307, 17. (Fig. 129.)
ta na din ł'a, *you are running away*, 387, 3.
ta na de ł'a, *he ran away*, 387, 3.
kū yin da, *go in*, 322, 3.
kū din dī, *you think*, 347, 8.

Second person plural. -a'-; but this is probably due to a contraction with an initial vowel. The final aspiration is the chief characteristic occurring also in all known dialects of Athapascan.

a wa' dlį, *make*, (plu. imperative), 314, 18.
a na t'ī, *you are*, (plu.), 305, 18.
a' łe', *you make*, 339, 5.
wa' sīł, *you will run along*, 315, 20.
ca' tetc, *lie down*, 359, 12.
γī zū xaił, *you kill*, 323, 3.
da ts'a, *are you sitting*, 314, 8.
Cf. de ts'ī lō, *they were sitting*, 314, 8.
ta na dīł, *go* (plu. imperative), 318, 2.
ġa 'ac ī, *go* (plu. imperative), 310, 8.

Third person. The third person as subject is not represented in the verb. In the future which is often hortative a ū appears.

xa dū' 'ac e cī, *they will go out,* 336, 1.
Cf. xa de 'atc, *they went out,* 336, 3.
da yūn lį', *they will be,* 317, 12.
kū dū dī, *he will think,* 387, 8.
yī gût ū le, *let them take,* 314, 4.
na nū tį, *let him keep you,* 321, 1.
de 'a dū ya', *let him come,* 342, 2.
dū djī', *let him go,* 307, 12.
dū djī dī, *let him hunt,* 333, 1.
Cf. de djût de, *he had gone (hunting),* 333, 2.
tc'ū de lį, *let them come,* 341, 17.

The subjective prefixes may be more readily perceived in the following paradigms.

ac t'ī, *I am.*	a sī t'ī', *we are.*
a na t'į, *are you?*	a' t'į, *are you?*
'a t'ī, *he is.*	a gût t'į, *they are.*
nûc te, *I am going to lie down.*	na wōt tī, *let us lie down.*
nī te, *lie down.*	na te', *lie down (two of you).*
nū tį', *let him lie down.*	γûn nū tį', *let them lie down.*
γas da'', *I am alive.*	γīt da'', *we are alive.*
γin da'', *you are alive.*	ya γat da', *you (plu.) are alive.*
γat da'', *he is alive.*	ya γit da, *they are alive.*
'a dûc dī', *I know.*	'a da' 'īt dī', *we know.*
ġōn 'a da' na dī', *do you know?*	ġōn a da wa' dī', *do you know?*
'a da wût dī', *he knows.*	'a da γa dī', *they know.*
kwīc dī', *I thought.*	kū wī dit dī', *we thought.*
kū din dī', *do you think?*	kū do' dī', *do you (plu.) think?*
kū wī dī', *he thought.*	kū γût dī, *they thought.*
dū jit, *I will hunt.*	da wōt djī de, *we will hunt.*
din djit, *you hunt.*	da' djit, *you hunt.*
dū djit, *let him hunt.*	γût dū djit, *let them hunt.*
na ca jût, *I was hunting.*	na 'īt' djût, *we are hunting.*
na cin djût, *have you been hunting?*	na ca' djût la, *have you been hunting?*
na djût *he is hunting.*	na γût djût, *they have been hunting.*

ū sīts, *I am going to eat.*
ĭn sits, *you eat.*
ū sits 'e, *let him eat.*
(kwa) a gūs sīt, *I have eaten.*
gōn a gĭn sīt, *have you eaten?*
at sīt, *he has eaten.*

THIRD MODAL PREFIXES.

The term third modal prefix was employed in discussing certain Hupa verbal elements which stand immediately before the stem following the subjective prefix when one is present.

-dī, -t- (coming before a glottal stop -t'-), occurs with prefix na- meaning *back* or *again*. Since the prefix na- has the force of repetition this prefix containing the dental may mean *from*, the two together meaning *back from*.

na wō dī ġa, *it was daylight again*, 303, 8. (Fig. 15.)
na γût dī dja, *does he come back?* 305, 19. (Fig. 96.)
na des t'atc, *they started back*, 302, 10.
na γût de t'atc, *they two went away from*, 374, 10.
Cf. na γin t'atc, *they two came*, 374, 11.

Certain stems are invariably preceded by -dī.
ya tc'e dī bat, *they were starving*, 319, 11.
ye dī ts'ûk, *heard him*, 324, 10.

-n-, preceding the stem, but occurring only in the third person. For phonetic reasons it may have disappeared from the other persons. The meaning is unknown.

xa ya γin tį, *he took it out*, 361, 12.

STEMS.

The position of the stem is at or near the end of the complex. In its function it fairly well defines the nature of the act as will be observed in the following list in which the stem alone varies.

des 'atc, *they two started*, 327, 5.
des ya, *he started*, 346, 16.
des la, *he started away with*, 369, 5.
des sō, *it ran after*, 395, 9.
des γain, *was carrying*, 337, 7.
des bak, *were going to war*, 362, 14.
des da, *he camped*, 366, 14.

des deł, *they went*, 334, 3.
des tō, *he raised*, 330, 8.
des t'atc, *he cut open*, 305, 12.
des ts'ī, *they were sitting*, 363, 16.
des kī, *he started to paddle*, 376, 4.

xain 'a', *it stuck out*, 396, 5.
xain 'ǫ, *he took out*, 386, 13.
xain lat, *he floated up*, 344, 11.
xain deł, *they came out*, 356, 15.
xain ya, *he came out*, 390, 6.
xain la, *he took out*, (plural object), 312, 10.
xain tī, *he took out* (a fish), 306, 11.
xain tsī, *they pushed out*, 384, 10.

-'a', *to find.*
ye wō' 'a', *he found him*, 337, 1.
wōc ą le cī, *I will find him*, 335, 12.
wō γī 'a', *they found*, 344, 8.
gī 'a, *they found*, 311, 3.

-'a', *to give commands, to speak as a chief.*
a da dī a', *what are you saying?* 315, 5.
ye' 'a', *he gave orders*, 390, 1.
ye γōn 'a', *what he is saying*, 360, 15.
ye ge tce 'a tcī, *he gave them commands*, 353, 14.
ts'e ye de 'a', *he sent her*, 362, 10.
ka de 'a, *he sent*, 322, 10.
Cf. γa nī wō nī ǫ, *he planned*, 378, 8.

-'a', *to pay attention to, to mind.* Perhaps connected with the last stem.
e γa 'a', *they were bothering*, 387, 17.
yīn dī dī 'a', *took notice*, 353, 8.
cī dī da γǫn 'a', *pay any attention to me*, 375, 6.
kīn dī ne 'a', *you minded it?* 320, 15.
kin dī 'a', *he cared*, 327, 2.
Chip., (p. 141) -'a, *to send one, to give directions.*

-'a, -'ai, *to have position.* Compare -'ǫ, below.
wō wōn 'a, *sun* (?) *moved*, 344, 10.
na 'a, *it stands*, 355, 7; *stands up*, 355, 6.
na da sa 'a, *stood*, 337, 14.
nī 'a, *standing*, 394, 1; 396, 4.

ne 'a', *bring it*, 367, 13.
me da din 'ai sī, *those they are sticking out of*, 314, 11.
xain 'ai, *sticking out*, 387, 6.
Chip. (p. 141)-'a, -'ai, -'ã, -'aL.
Hupa (p. 203) -ai, -a.
Kato (p. 59) -'ai', -'a'.

-'ac (-'ûc), -'atc, *to go*, dual only. The t' preceding the stem is either the first person element or a modal element which is associated with na-, *back*, on p. 477 above.
wǫ t'a jī, *we will go somewhere*, 368, 11.
na γa dī t'ac, *they came back*, 374, 15.
na γa t'ac, *they two traveled*, 339, 2.
na da wō t'ac, *we two will go back*, 374, 5.
γa 'ac, *they went along*, 384, 16.
γa nī γûn nī 'ac e lǫ, *they were married to*, 366, 5.
gō da 'ac, *go*, 328, 14.
ka wō t'a cī, *we will go to*, 328, 13.
ka γa 'ûc, *they two went for*, 357, 1.
'ị dī dī γa des 'atc, *they met*, 375, 11.
wō 'a cī, *we will travel*, 324, 12.
wō t'a cī, *we two will go*, 368, 14.
na γût des t'atc, *they started back, they started*, 374, 6; 385, 6.
γût des 'atc, *they two went*, 302, 14. (Fig. 1.)
des 'atc, *they two went*, 327, 8.
ke γût din 'atc, *they two came to the river*, 309, 17. (Fig. 152.)
Chip. (p. 141) -'as, -'az, -'ais.
Nav. yī 'ac, *they two are walking.*

-at', *to bite.*
mī łin nī at', *I bit together*, 395, 4.
Chip. (p. 143) -'aiL, *to bite.*
Hupa (p. 206) -aL, -ûL, *to chew.*
Kato (p. 60) -al', -aL, *to chew.*
Nav. (p. 86) nnsh'ał, *I eat corn.*

-'a', -'ak, *to fool or deceive one.*
ye ka sûn na γin a γa, *why do you fool me?* 308, 19.
nūc 'a' hī, *I will fool them*, 385, 7.
ye' nī 'ak', *she fooled him*, 333, 15.
na nes 'ak, *he was fooled*, 312, 1.
sûn na γin 'ak, *fooled me*, 308, 19.

-ʻeł, -ʻōł, *to float, to go by boat, to paddle.*
na γin ʻeł, *they were floating,* 338, 8.
de eł lǫ, *they went with a boat,* 390, 4.
na γa ʻōł, *they came back,* 390, 4.
na γa ōł, *were swimming,* 376, 10.
tc'a ʻōł da, *if they paddle,* 345, 11.
tc'a ʻōł daʻ, *if a boat passed,* 345, 10.
Chip., (p. 143) -el, -eL, -ūL.
Ten'a, (p. 210) -ĩhl, *to float,* or *to cause to float.*

-ʻets, (-ets), *to step, to kick,* the general meaning seems to be any movement of the feet.
ye ɬe da nī ʻets, *they all stepped on,* 314, 13.
yū nī ʻets ī he, *because he kicked him,* 307, 18. (Fig. 132.)
yūʻ nī etc, *he kicked it,* 356, 15.
me dī ets, *I took off (snowshoes),* 395, 11.
nā dī t'es, *he put them (snowshoes) on again,* 329, 6.
Cf. ʻī k'e nī ʻet', *she spread her legs,* 376, 11.
Chip., (p. 143) -eθ.
Jic., (p. 185, l. 3) yī diL es, *he put on moccasins.*

-ʻį, *to have in one's possession, to conceal, to steal.*
aʻ ʻį, *he had,* 378, 7.
a γa ʻį, *they had,* 381, 5.
a γai ʻį, *they had taken,* 375, 16.
ʻa ts'e ʻį, *they had it,* 392, 4.
me a ye ʻį, *who stole it?* 362, 7.
na ye ne ʻį, *he hid,* 336, 18.
na ne ʻį, *she did,* 380, 8.
nī ya ʻį, *stole it,* 362, 7.
tc'e nes ʻį, *they stole her,* 333, 9.
Chip., (p. 143) -ʻīʻ, *to steal.*
Ten'a, (p. 209) -an, *to get, to secure.*

-ʻį, -ʻītc, *to do a definite thing.*
ʻa ye ʻįʻ, *they did it,* 383, 19.
a wō ʻį, *we will do it,* 317, 8.
a wōn į e cī la, *you will do,* 351, 13.
a ceʻ į, *he did it to me,* 320, 17.
a γī ye ʻį, *they did it,* 385, 17.
xa cī ʻītc, *we used to do this way,* 326, 15.

-ʻǫ, used of the position or moving of a single object, round or undetermined as to shape.

ya yin ʻǫ, *he gave it to him*, 314, 1.
na nī ʻǫ, *he brought*, 367, 19.
nī ʻǫ, *he put down*, 367, 11.
nī ye dį ʻǫ, *he took it*, 362, 7.
nī dī ʻǫ, *I took up*, 393, 18.
sa ʻǫ, *lay there*, 373, 18.
t'ī ʻǫ, *she put in*, 305, 9. (Fig. 72.)
ma wō ał, *you give to him*, 351, 14.

Chip. (p. 141) -ʻa, -ʻai, -ʻā, -ʻaL.
Hupa (p. 206) -an, -ûñ, -au*w*.
Kato (p. 59) -ʻąñ, -ʻąc.

-ʻûn, exact meaning uncertain.

e de ka da wō deʻ ûn, *they were trying what they could do*, 348, 2.
et de k'a da wō de ûn, *they were trying their power*, 354, 9.
mût dai ya sûn ne ʻûn, *they tried to prevent her*, 316, 20.
na ʻe ʻûn, *he hears*, 345, 11.
na ts'e ne ʻûn, *they restrained him*, 319, 16.

-ya, *to stand*; used of men and animals, usually in the plural.

na de ya, *stood*, 309, 18; (Fig. 162); *stood there*, 349, 7.
nī de ya djiʻ, *where they were standing*, 339, 11.

Ten'a (p. 213) -yo, *to stand* (plural only).
Hupa (p. 212) -ya, *to stand on one's feet* (used in the plural only).

-ya, -yał, -yī, *to go, to travel*; used in the singular only; see -ʻac, -ʻatc, dual, and -deł, plural.

ōn des ya, *he started back*, 307, 10. (Figs. 123, 150.)
ne ya, *you go*, 357, 9.
nī ya, *he came*, 307, 8. (Fig. 120.)
des ya, *he started*, 307, 6. (Fig. 118.)
din ya e, *did you come*, 377, 14.
kō nai ya, *he came to*, 303, 6. (Fig. 20.)
a γa yał, *he was walking*, 346, 6.
gū γai yał, *he walked along*, 303, 6. (Fig. 20.)
ma γûs yał xa, *I would go behind*, 393, 6.
γai yał, *he walked*, 301, 5.
γa yał, *he went*, 305, 3. (Fig. 75.)
a tc'it dū yī, *let him come*, 315, 4.

-ye, -yī, *to be named, to call by name.*
'ō ye, *called,* 318, 13.
ō ye, *was named.*
ū ye, *was named,* 366, 8.
ū' ye, *they are named,* 341, 11; *his name was,* 329, 8.
dī e ū ye, *what is his name,* 302, 18. (Fig. 5.)
ū yī, *called,* 389, 7; *is named,* 325, 14.
Chip. (p. 145) -ye', -yī'.
Kato (p. 61) -yī.

-yīc, *to find out or know a thing by subtle means, to discover.*
na ye yīc, *she found out,* 357, 6.
na yes yīc, *she knew him,* 357, 16.
na nī yīc a cǫ', *might see you,* 319, 6.
na tc'ī yīc, *they felt him,* 345, 13.
na gū ye yīj, *they saw them,* 389, 2.
Cf. et de γa de wō yec e cī, *we will get caught,* 385, 2.
et de ġa da wō yeł e cī, *we will get caught,* 385, 5.

-yīc, -yītc, *to break.*
k'e yin yīc, *he broke it,* 370, 10.
k'e nī yīc, *break it,* 370, 10.
k'e yin nī yītc, *he broke them,* 313, 16.
Cf. tc'e yīc, *rubbed up,* 392, 7.
Chip. (p. 145) -yez, yûs.
Kato (p. 62) -yīc.
Hupa (p. 220) -yeūw, *to rub, to knead.*

-wǫ, -wō, (-γǫ), -wų, -wǫn, -wōn, *to kill, to slaughter,* used with plural objects only; cf. -xai, below.
ą wǫ', *she killed,* 357, 5.
a γain wǫ lǫ, *he killed,* 371, 11.
e wǫ', *killed,* 335, 2.
ya wō, *he killed them,* 371, 9.
ya γin wǫ, *he killed,* 316, 1; 315, 17.
ya γût des wō, *he has killed,* 310, 3. (Fig. 164.)
ye γain wǫ, *he killed,* 367, 7.
ye γin wǫ, *he had killed,* 318, 7.
ye γin γǫ lǫ, *he killed,* 319, 8.
ye γin wų, *they have killed,* 382, 15.
ye gai wǫn, *he killed,* 341, 14.
gī wōn, *I killed,* 370, 14.

-wût', -wōt, *to be smart* (?).
na wût', *is smart*, 394, 10.
na wōt dī ka, *are smart*, 336, 3.

-la', see -le', -la'.
-la, see, le, -let, -letc.

-le, *to leave, to quit.*
ye tc'e le, *he left him*, 326, 19; 325, 11.
ye tc'e le, *quit*, 360, 4.
ye tc'e le', *he left him*, 351, 3.
me tc'e ne le, *leave him alone*, 346, 8.

-le, *to be bad*, or *mean.*
mī tc'e le, *are bad*, 306, 17. (Fig. 108.)
me tc'e le 'ị 'ị, *used to be bad*, 310, 12. (Fig. 181)

-le', -la', *to make, to cause.*
a wōn le', *you make*, 367, 12.
a ne le', *you make*, 315, 14.
a le, *he made*, 351, 5.
a' le', *you make*, 339, 5.
'a ɣa yī le', *they did it*, 310, 7. (Fig. 166.)
a tc'ūl le, *we will make*, 318, 12.
a yī le yǫ tc'e, *he could do anything*, 351, 3.
'a lī', *he made*, 303, 6. (Fig. 14.)
'a' yin la', *he fixed it*, 361, 13.
'a yin la', *he caused*, 303, 1. (Fig. 9.)
a ɣī yin la', *they fixed*, 381, 12.
a tc'in la', *they made*, 304, 1.
'ō la', *she made*, 305, 8. (Fig. 77.)
ûs ła ī, *I made*, 355, 10.
Chip. (p. 147) -la, -le, -La, -Le.
Hupa (p. 230) -lau, -la, -lū, -le.
Kato (p. 63) -laG, -la', -le'.

The stems with a preceding -d, -dle', -dlị, -dla' are probably connected with the last but the phonetic relation is not clear.
'a wōc dle, *I will make*, 343, 15.
a wō dle, *we will make*, 384, 6.
'a wō dle, *she made*, 305, 8.
a wō wa dle', *make*, 371, 5.
a wa' dlị, *make*, 314, 18.
'a' wō dlị, *who made it*, 392, 5.

a wō dī dla, *he made for himself*, 382, 12.
'a wōn dla', *he caused*, 310, 1. (Fig. 163.)

-le, -leł, -letc, -la, of the position or moving of several similar objects. For some unknown reason ropes and long flexible objects are included under this stem.
nûc le, *I took down*, 304, 9. (Fig. 46.)
in dō wa leł, *you take*, 314, 11.
nī wōn leł, *you leave*, 326, 8.
nō letc, *you bring*, 336, 17.
nī nûl letc, *bring*, 311, 9.
dût lûtc, *who carries arrows*, 313, 14.
ōñ kū des la, *he threw them away*, 322, 11.
ye he yū nī la', *he threw them at him*, 339, 18.
ye des la, *he threw them*, 341, 15.
mai la, *he put down*, 304, 8. (Fig. 45.)
na dī la', *she took up (a rope)*, 305, 14. (Fig. 94.)
nī na ye dī la', *he took back*, 303, 15. (Fig. 27.)
sûl la, *lay*, 375, 17.
gū ya da sel la, *he allotted*, 319, 9.
Chip. (p. 147) -la, -lai, -leL.
Hupa (p. 227) -lai, -la, -lūw.
Kato (p. 62) -lai, -la, -ląc.

-le, -letc, -lin, -lį, *to be*; -dle results from the dental of the modal prefix associated with the iterative na-.
ai le, *they are*, 304, 11. (Fig. 53.)
I le, *we were*, 396, 1.
ōn letc a le', *they used to be*, 350, 3.
nī wǫ le', *they breed*, 350, 8.
nī le', *is born*, 391, 7.
e lįn, *it is*, 363, 19.
e lī, *he was*, 328, 7.
e lį, *were*, 343, 9.
e lį', *it was*, 341, 10.
as lį, *I was*, 395, 17.
ac lį, *I was*, 395, 16.
wōn lį, *it is*, 305, 5. (Fig. 76.)
na wōc dle e ka, *I will become again*, 337, 8.
Chip. (p. 147) -lī, -lī, -le.
Hupa (p. 233) -len, -liñ, -lū, -le.
Kato (p. 63) -liñ', -le.

-łū, *to rain, to hail.*
ya łū, *it hailed,* 306, 2. (Fig. 88.)
ta wō łū, *it rained,* 306, 2. (Fig. 88.)
Kato (p. 64) -lō, *hail.*

-łūz, -łūc, *to draw, to drag*; used of a sledge.
des łūz lǫ, *he dragged it,* 358, 6.
a tc'ų nī łūc, *someone had drawn,* 303, 18. (Fig. 29.)
Hupa (p. 237) -lōs, *to drag, to pull along.*
Kato (p. 64) -lōs, *to lead.*

-łût, -łī dī, *to burn*; intransitive, and in one case transitive; see -łût for the usual transitive form.
me' k'e des łût, *he started to burn,* 343, 7.
mûk k'ût des łût, *he was singed,* 303, 14. (Fig. 35.)
ne da γin łût, *burned,* 337, 4.
mûk k'ût da łī dī ī he', *because he would be burned,* 303, 12. (Fig. 18.)
be k'e dū łī dī, *we will burn him,* 339, 5.

-łût', -łį, *to melt.*
ū gût din łût', *the snow melted,* 380, 12.
ū γa dī łį, *snow was melted,* 348, 10.
ū wat dī la dō', *until the snow is melted,* 371, 16.

-łūt, -dłūł, -dłūtc, *to be caught with a rope, to be taken in a snare.*
sa łūt ī, *was caught,* 303, 11. (Fig. 32.)
sa łūt dī, *was caught,* 303, 16. (Fig. 36.)
se łūt, *he caught,* 374, 10.
es dłūł, *was caught,* 364, 13.
ī dłūtc, *were snared,* 392, 16.
Chip. (p. 148) -łū, -Lū.

-łûts, *to urinate.*
ī sûl łûts, *he urinated,* 314, 17.
ye ta sûl łûts, *urinated on,* 396, 13.
sûl łûts, *it urinated,* 315, 7.
ta sûl łûts, *urinated on,* 396, 12.
k'e wō łûts ûs sī, *let him urinate on,* 315, 1.
Hupa (p. 236) -litc.
Kato (p. 64) -łûts.

-łū, *to starve,* (?).
ca γa łū, *they are starving me,* 365, 13.

γī ye łū, *they were starving*, 379, 5.
tį γa ne łū, *they began to starve him*, 373, 6.

-łût, *to burn*; transitive: see -lût, the intransitive form.
xa ya da ne łût, *she singed them*, 323, 17.
xa ya da ne łût yū, *she had singed them*, 324, 1.
da de łût, *he used to burn*, 370, 16.
ġet de łût, *he burned*, 371, 7.
Hupa (p. 236) -lit, *to burn*; ịp. 239) -Lit, *to cause to burn.*
Kato (p. 64) -lût, -Lût, *to burn.*

-łûts, *to shoot*, the idea of hitting, wounding, seems to be uppermost in mind.
e de łûts, *he shot*, 216, 13.
ye yet dain in łûts, *he shot through them*, 310, 2.
ye da łûts, *he hit him*, 302, 8.
ye de łûts, *he stabbed him*, 309, 3.
Kato (p. 64) -La, *to shoot.*

-l'a, -l'e, -l'ic, -l'etc, -l'eł, -l'il, *to run, to jump.*
e' de l'a, *he ran*, 340, 13.
e' din l'a, *you ran*, 347, 7.
e tc'e de l'a, *he is running*, 347, 2.
e k'e tai l'a, *he ran away*, 364, 4.
ya k'ai na wōt l'a, *he jumped to it*, 325, 5.
ye xa l'a, *ran by the others*, 363, 1.
yū n l'a, *jumped*, 364, 15.
nī l'a', *came running*, 303, 14. (Fig. 34.)
nī γin l'a, *you run*, 307, 19. (Fig. 140.)
da' dī l'a, *he started to run*, 307, 18. (Fig. 18.)
de' l'a, *he ran*, 307, 18. (Fig. 130.)
ye ye xa l'e, *he could run away*, 342, 13.
na l'e, *he ran*, 372, 7.
yū nī łe', *jump on it*, 306, 10. (Fig. 100.)
nac l'ic, *I ran*, 394, 17.
na dûc l'ic, *I jumped*, 394, 17.
k'a l'etc, *it ran*, 324, 16.
ī hwō' at l'etc, *he runs back and forth*, 307, 14. (Fig. 139.)
ya ġī e l'etc, *she was running about*, 308, 4. (Fig. 143.)
xa da l'itc, *they would run out*, 326, 15.
ye ġa he γût łeł, *was running close to them*, 339, 14.
γût l'eł, *he was running along*, 347, 1.

gût l'ił, *he ran*, 341, 9.
ka na γût l'ił, *he ran to*, 329, 7.
din dle, *you run*, 307, 17. (Fig. 129.)
Ten'a (p. 218) -tlŏq,[1] -tlihl,[2] *to jump.*
Hupa perhaps, (p. 238) -Lat, -La, *to run.*
Kato (p. 64) -łat, -ła.

-ł'e, -l'e, *to attack*; perhaps related to -ł'a, -ł'e, etc., *to run, to jump.*
'ū ł'e, *they attack them*, 350, 12.
'ū ł'e, *he was going to attack*, 349, 8.
γū yū ł'e, *he fought them off*, 336, 2.
a γûł łe, *attack them*, 340, 11.

-'ǫn, -ł'ų, *to braid, to tie with a rope.*
'e 'e ł'ǫn, *he tied up*, 346, 2.
ûs ł'ų, *braided*, 397, 3.
ma γût da wō ł'ūł, *we will snare them*, 314, 9.
da a ł'ǫ e łe 'e 'e, *they used to set*, 303, 7.
dai is ł'ū ī, *the snare he had set*, 303, 10. (Fig. 17.)
da tc'e ges ł'ū, *he tied to them*, 332, 4.
Compare dōn gûc ł'ū, *having cramps*, 383, 9.
Chip. (p. 148) -L'ōn, -L'ūn, -L'ū, *to tie, to knot, to put on clothes.*
Hupa (p. 239) -Lōn, -Lō, -Lōw, -Loi, *to make baskets, to twine in basket making.*
Kato (p. 65) -Lōi, -Lō, -Lōn.

-zûn *to be dark.*
me 'e' wō'.zûn, *it grows dark*, 335, 6.
ga be 'ī' wō zûn, *it gets dark*, 335, 7.
Chip. (p. 166) -zûn, *black.*

-zût, -sût, *to study, to ponder over.*
ī dī zût, *he was studying*, 331, 8.
k'į dī sût, *he began to study about it*, 331, 2.

-zût, -sût, *to stand, to stop.*
at de zût, *he stood still*, 326, 10.
e' na zût, *he stood there*, 380, 2.
et dī e zût, *it stopped*, 345, 7.
na zût', *is standing*, 358, 5.
e sût, *he stopped*, 342, 14.

[1] tl = ł, q = x. [2] hl = ł.

na sût tī, *I will stand,* 341, 6.
k'e na sût dī, *he stood on,* 332, 6.
Cf. cac tū na zût e, *bear-stands-in-the-water,* 325, 14.
Ten'a (219) -ϑût, *to stand.*

-zût, *to awake.*
tc'ī a nī zût, *he woke up,* 332, 5.
Chip. (p. 150) - ϑet.
Hupa (p. 253) -sit.
Kato (p. 67) -sût'.

-zûz *to drink* (?).
gō zûz e, *drink soup,* 342, 2.

-sat, -sût, -sûz, *to dance.*
da wō se sat ī, *dancing,* 343, 15.
da wō sût, *they were dancing,* 343, 16.
da' wō' ts'es sûz da, *if they dance with them,* 343, 13.

-se, -sī, *to push* (?), see -tse, tsī, tsī'.
ɬį da wū' se e cį', *I will shove it together,* 368, 15.
e lī dai ye des sī, *he shoved together,* 369, 2.

-set, *to eat*; first person only. See -tset below.
γa set, *I ate,* 356, 3.
gûs set a k'ai, *I ate it,* 321, 5.

-sīɬ, *to heat.*
yai ī sīɬ, *he heated,* 308, 6. (Fig. 147.)
Hupa (p. 253) -sel, -seL, *to be or to become warm.*
Ten'a (p. 219) -ðĭhl.

-sīt, -sītc, *to wear out* (*clothes*).
ye k'e wō sīt, *they wore out,* 304, 14. (Fig. 188.)
ye ke wō sītc, *he could wear them out,* 304, 13.

-sō, -sǫ, -sōn, *to chase.*
ye des sō, *she chased him,* 316, 14.
se de sō, *he chased me,* 395, 3.
ġī des sǫ, *he chased him,* 310, 4. (Fig. 156.)
ye dī 'a sōn, *he chased him,* 326, 18.

-sûz, *to put out a fire.*
tc'e nes sûz, *they put out,* 315, 9.
Chip. (p. 152) -zūs, *to drag.*

-sût, *to leave, to quit* (?).
da γin sût, *he left*, 316, 6.
de de sût, *he quit*, 366, 9.

-sût -sīt, -seł, -sīł, -saił, -sûts, *to run, to rush, to jump.*
ye ye wōn sût, *knocked him down*, 340, 1.
ye tc'ō wō des sût, *rushed on him*, 307, 8. (Fig. 137.)
wō nī sût, *are running*, 339, 12.
wō de sût, *they rushed*, 377, 13; 354, 11.
nī wō win sût, *they jumped up*, 339, 12.
nī wō nī sût, *rushed up*, 303, 13. (Fig. 26.)
łe γǫ de sût, *they ran*, 362, 16.
a wō des sût', *they rushed off*, 353, 6.
wǭ dū sīt, *would run*, 339, 10.
nī wō sīt, *would run*, 316, 2.
wa seł, *they would rush*, 378, 7.
γa wa sīł, *were coming*, 315, 17.
wa' sīł, *you will run along*, 315, 20.
na wō za saił a k'e he, *as they were rushing along*, 370, 12.
wō saił, *they were running*, 339, 15.
na wōs sûts, *they rushed*, 383, 3.
a xō na wō wō sītc, *would come to us*, 315, 16.

-cai, -cai' (-cąi'), -ca, *to go*; first person only; probably from -c yai, -c ya, first person element and -ya, *to go.*
wac cąi', *I will go*, 344, 9.
won dū cai, *I will go there*, 369, 8.
wō cai', *I will go*, 357, 9.
me da wō ca, *shall I get away?* 331, 7.
ka de ca, *I will go after him*, 303, 4. (Fig. 12.)
Cf. ne γa nū cai, *I will marry you*, 364, 11.
Chip. (p. 152) -sai, -sa, -caL.
Hupa (p. 248) -hwai, -hwa, -hwauw.
Kato (p. 67) -ca', -cac.

-ce, -cī, -xe, *to bring up*, or *to raise a child.*
ya nī ce, *he raised*, 328, 7.
yen de ce, *she raised it*, 317, 1.
nū ce hī, *I will raise it*, 369, 15.
ya na xûn na cī, *I raised you*, 325, 15.
ye ne xe, *raised him*, 318, 18.
ya nī yū tca, *he raised*, 325, 12.
ye ne cǫ, *she reared it*, 369, 17.

-cūt, -cū dī, *to drive*; first person only: see -yūt, above.
ị dū cū dī, *I will drive them*, 341, 7.
Chip. (p. 145) -yū, -yūL.

-sīł, *to throw* (?).
de cīł, *he threw*, 352, 2.

-cûl, *to be wet.*
na cet cûl, *were wet*, 382, 2.
Chip. (p. 168) -tsûl, *wet.*

-γai, -γaił, -γeł, -γin, *to carry on the back.*
et des γai, *he carried it*, 367, 8.
ya γai le, *she carried him*, 324, 3.
γa γaił, *she carried*, 324, 2.
γin γaił, *carry it*, 372, 12.
γī γeł, *we carried*, 394, 5.
ye dī es γin, *she carried him*, 312, 16.
na γa γeł, *he carried*, 303, 20; *he was carrying*, 304, 2.
des γain, *was carrying*, 337, 7.
dūc xain, *I will carry*, 372, 1.
Chip. (p. 159) -gī, -xe, -gīn -geL.
Hupa (p. 226) -wen, -wiñ, -wūw, -we, -weL.
Kato (p. 77) -gin, -gûc, -ge', -geL.
Nav. (p. 48) yideshgēł, *I carry.*

-γat, *to rub.*
ya γat, *she rubbed them*, 315, 18.
Hupa (p. 224) -was, *to shave off, to whittle.*
Kato (p. 76) -gats, -gąs, *to scrape.*

-yeł, see -γaī, etc.
-γin, see -γai, etc.

-γis, -γûs, *to run* (?).
ka tc'a γis, *they were runnung for*, 379, 6.
tc'a γûs, *they ran*, 377, 1.
de xûs *fled*, 397, 3.

-xai, -xąị, -xaił, -xai lī, *to kill.*
e ze' xaī, *he killed*, 352, 18.
'e' ze xai, *he killed*, 366, 18.
ye ze' xai, *he killed*, 317, 12. (Fig. 142.)
yī ze xai, *I killed it*, 396, 5.
zūs xai lī, *I will kill*, 386, 11.

ze xai, *I killed*, 308, 2. (Fig. 134.)
ze' xain lō, *he had killed*, 312, 13.
e zī xąį et de, *if you kill*, 351, 14.
γī zū xaił, *we would have killed him*, 387, 13.
ts'ûz zū xaił, *let us kill him*, 318, 16.
ne jū caił e cį, *I will kill you*, 320, 1.
a xa dja zū xel, *they will kill us*, 391, 2.

The first person plural has the stem with a voiced initial.
zûs sī γin, *we killed*, 394, 13.
ze wō γaił łe, *we will kill*, 394, 11.
Chip. (p. 159) -gel, *to kill.*
Ten'a (p. 223) -xan, xa, -zăhl, *to kill.*
Hupa (p. 225) -wen, -wiñ, -we.
Kato (p. 77) -gīñ.
Nav. (p. 114) sisqe', *I kill.*
Jicarilla Texts (p. 18, l. 5) bī yes xī na, *they killed him.*

-xaił, *to be dark.*
γin xaił, *it was dark*, 303, 8.
Chip. (p. 152) -xel, *the passing of the night, relating to darkness.*
Hupa (p. 224) -weL, -wil, -wiL.
Kato (p. 77) -gel', -geL, -gûl.

-xał, -xûł, *to strike repeatedly, to beat, to beat a drum.*
ū' nī xał, *he was going to hit*, 330, 7.
ū' xał ī he', *he was clubbing*, 335, 17.
ye na dût de xał, *he knocked down*, 305, 17. (Fig. 95.)
da' e xał, *began to pound*, 372, 9.
γa ye xûn ne xûł, *he finished clubbing her*, 308, 4. (Fig. 145.)
e xûł, *he drummed on*, 361, 12.
ya γût ya xûł, *he clubbed them*, 307, 9. (Fig. 121.)
ye in tc'e a de xûł, *he threw from one to the other*, 309, 10.
ye ya e xûł, *he knocked her down*, 308, 4. (Fig. 144.)
ye ne de xûł, *he knocked her down*, 306, 6. (Fig. 89.)
ġū ya e xûl, *he was drumming for them*, 343, 16.
ma ta γał, *they pounded*, 336, 7.
mûk k'a ts'et de γal, *they clubbed*, 316, 17.
Cf. łī xał, *he broke*, 330, 8.
ōn de xûl, *I threw it away*, 394, 16.
Chip. (p. 152) -xûl, -xûL, -xaL, *to use a club*, or *to move a large stick.*
Hupa (p. 222) -waL, -wûl, -wûL, *to strike, to throw, to scatter.*
Kato (p. 76) -gal', -gąl, -gaL, *to chop, to beat.*

-xe, see -ce.

-bat, -bût, *to starve, to be hungry.*
ya' dī bat dū, *when they were starving,* 318, 10.
ya γa dīt bût, *they were starving,* 375, 18.
ya dī bût, *were starving,* 312, 7.
ya tc'e dī bût, *they were starving,* 379, 15; *they were hungry,* 368, 9.
γa de bût, *they were hungry,* 374, 12.
da bût, *they were starving,* 365, 10.
dec bût, *I am starving,* 319, 15.
de bût', *she was hungry,* 376, 6.
Cf. Kato (p. 69) -ba, *to be thirsty,* and Hupa Texts (p. 252, 7, and footnote) tim ma tciL tcwe, where tim ma means *famine.*

-beł, *to swim.*
ga beł, *was swimming,* 338, 13.
Chip. (p. 153) -be, -beL, -bī, *to swim.*
Hupa (p. 240) -me, *to swim,* and -men, *to cause to swim.*
Kato (p. 68) -be, -bīn, -bīc.

-bak, -bat, *to go to war*; the war band, grammatically singular, is the subject.
des bak, *were going to war,* 362, 14.
tc'e des bak, *they went to war,* 386, 1.
na tc'a ba', *were at war,* 354, 5.
des bat, *went to war,* 388, 1.
Nav. (p. 213) nashba'', *I go to war.*
Chilula Texts (p. 293, l. 1) man', *war party.*

-da, -da', *to travel as a company.*
ts'e dī es da, *they moved camp,* 321, 8.
γa dīs da', *they were traveling.* 380, 13.
dīs da', *I was moving,* 349, 16.
ts'ût dīs da', *I was moving,* 350, 4.
Jicarilla (p. 158, l. 8) na dec n da, *I moved camp.*

-da, -dai', *to sit, to stay,* singular only.
wōn da', *stay,* 373, 12.
se da, *he sat,* 360, 8.
sût da, *he sat there,* 304, 12. (Figs. 8, 55.)
wōs dai, *I will wait,* 302, 15.
wōc dai, *I will sit,* 357, 4.
wōc dai', *I will sit,* 323, 12.

Cf. cec da e yǫ, *I am able to marry*, 368, 7.
γa set da, *she married*, 362, 6.
Chip. (p. 153) -dai, -da, *to sit.*
Hupa (p. 254) -dai, -da.
Kato (p. 69) -dai -da.

-da -dai', *to watch*, that is, *to sit near.*
et de da γa, *they waited for him*, 348, 8.
ne ġa yīt da, *he is watching us*, 384, 3.
nī 'e nī da', *you watch*, 341, 6.
e wōs dai', *I will watch*, 323, 12.

-da, -dai, *to eat.*
e it da, *we were eating*, 396, 2.
es da, *I eat*, 336, 17; 304, 3. (Fig. 31.)
'e tc'e da, *they ate*, 392, 10.
īn da lǫ, *he ate*, 352, 6.
ye tc'e da, *they begin to eat them*, 354, 4.
'e' wō dai, *we will eat*, 362, 16.
ī' da' e łe, *they ate*, 356, 8.

-da, -da', -dai, *to live, to care for or make live.*
a γac da γa, *I will live*, 376, 16.
a γût da, *they alive*, 303, 5. (Fig. 14.)
ya γa γit da, *they were saved*, 319, 10; *they lived*, 323, 4; *they were living*, 348, 6.
ya γīt da, *they were living on*, 374, 16.
ya γût da, *she cared for it*, 317, 1; *she took care of him*, 311, 7; *he kept them*, 378, 14.
ya γas sit da', *they were saved with*, 350, 6.
ya wût dai ce, *we are going to live*, 302, 16. (Fig. 4.)
Chip. (p. 146) -na, -nai, -na', *to live, to be alive.*

-da, -dał, -datc, *to go*; singular only.
'ǫ din da, *go back*, 320, 1.
na din da, *go*, 384, 2.
e gûs dał, *I went*, 393, 7.
na γa dał, *went along*, 319, 5.
na γût dał da', *when he comes back*, 305, 19. (Fig. 189.)
xōn na datc, *does he come out?* 301, 14.
Chip. (p. 153) -da, -daL, to travel, singular only.
Hupa (p. 255) -dal, -daL, -dauw.

-da, -datc, -daitc, *to chisel for beaver, to work on a beaver house.*
'e' tcet da 'e', *he was chiseling for,* 366, 11.
e tc'ût datc, *he was chiseling for,* 345, 1.
e tc'ût tc'ût daitc, *they were after,* 311, 15.
ût tcût datc, *he was chiseling,* 365, 9.
ye tc'et datc, *he tried to take it out,* 341, 16.
tc'et datc, *he worked,* 345, 15.
ye tcût tsa daitc, *they were working for,* 324, 2.
Chip. (p. 154) -de, *to dig with a spear.*

-de, -dī, *to live, to camp, to remain in one place.*
me' na ts'et de, *he lived with him,* 341, 3.
na γût dī e de, *if he is staying there,* 302, 18. (Fig. 5.)
na de, *lives,* 301, 10; 328, 10.
na tc'e de 'ị 'ị, *they had camped,* 349, 2.
ī na dī, *it is living,* 308, 15.
na dī ye, *he camped,* 306, 15. (Fig. 104.)
Chip. (p. 153) -de, *to stay, to remain,* plural only.

-de, -dī, *to do anything, to work.*
a γût de, *they worked,* 382, 5.
'a' de 'e' jǫ, *she could do anything,* 333, 12.
'a γût dī, *they did it,* 324, 13.
'a' dī he yō, *he could do anything,* 342, 12.

-del, -detc, *to fly*; plural only: see -t'ak, singular.
ūs del, *went past,* 341, 9, 11.
γin del, *they flew off,* 310, 12. (Fig. 177.)
nais detc, *they flew off,* 310, 12. (Fig. 179.)

-del, -dail, -dīl, -de lī, -dût *to go*; plural only: see -ya, singular, and -'ac, -'atc, dual.
na γat dail 'e', *you are traveling,* 339, 4.
γa dail, *was coming,* 370, 14.
γût dail, *they were going,* 370, 7.
tc'a dail, *they were moving,* 375, 2.
'ǫ γin del, *they went back,* 368, 6.
ye des del, *they went with him,* 337, 11.
wō nī del, *they came to,* 349, 4.
tc'a del, *were traveling about,* 324, 9.
ta na dīl, *go,* 318, 2.
na γa dū de lī, *we will go,* 385, 12.
ne dūc de le, *we will go with you,* 337, 9.

γa dûɬ, *they traveled along*, 380, 18.
Chip. (p. 154) -del, -deL, -dil, -diL.
Hupa (p. 256) -deL, -dil, -diL, dual and plural.
Kato (p. 69) -del', -dûL, *to go*, dual only.

-dī, *to work*, see -de.
-dī, *to live*, see -de.
-dī -dītc, *to speak*.
a ye dī, *he said*, 318, 4.
a ca γût dī, *they said that of me*, 314, 4.
a γī ye dī, *they asked him*, 373, 3.
'a dī, *said it*, 343, 12.
a dī, *he means*, 307, 6. (Fig. 116.)
a din dī, *do you say that*? 329, 15.
e' dī, *they said*, 302, 17.
'īn dī, *tell him*, 342, 2.
ɬe wō γût dītc, *they told each other*, 310, 18. (Fig. 185.)
din dī, *you say*, 341, 11.
a ye xō dītc, *told him*, 305, 18. (Fig. 84.)
e xai wǫ ne dītc, *tell us the news*, 377, 14.
ye' dī, *he said*, 306, 10. (Fig. 93.)
Chip. (p. 146) -ne, -nī, *to speak*.
Hupa (p. 244) -ne, -n.
Kato (p. 65) -ne, -nī -n.

-dī, *to think*; perhaps connected with the -dī, *to speak*.
a kū γût dī, *they thought*, 322, 12; 247, 12.
ū dī dī, *we wondered*, 365, 6.
yū dī, *she thought about it*, 316, 20.
yū tc'et dī, *they thought about her*, 355, 2.
kūs dī ī, *I thought*, 386, 8.
kū γût dī, *they thought*, 301, 2; 316, 8; 347, 12.
kū γût dī ye, *they thought*, 302, 16; 314, 8. (Fig. 4.)
kū dī, *he thought*, 302, 4 (Fig. 6); 317, 12.
kū γa de, *they thought*, 391, 2.

-dī, (-de), *to know*; perhaps connected with -dī, *to speak*, or *to think*.
a da tcū dī, *will be revealed*, 321, 17.
a da tc'e dī, *they knew*, 319, 11.
a da tc'ėt dī, *they knew*, 321, 11; 319, 11.
at da wō dī, *he knows*, 320, 17.
e da wût dī, *they knew*, 349, 4.

'e da tc'et dī, *they knew*, 319, 12.
et dûc dī', *I knew it*, 362, 8.
'et da wac de, *do I know*, 320, 13.
łe na γût dī, *they knew (each other)*, 310, 19. (Fig. 186.)

-dī (perhaps -det dī), *to hunt.*
cū det dī, *they were hunting*, 389, 16.
ka cū det dī, *he hunted*, 366, 17.
ka cū γa det dī, *they were hunting after*, 385, 7.

-dītc, *to touch or handle anything with the hands, to put on or off mittens.*
yet dū ne dītc, *you roll up in*, 316, 16.
yū de dītc, *he put them on*, 309, 10.
xōn da ditc, *he pulled his hand out*, 309, 11.
da dītc, *he put his hands*, 309, 9.
te det dītc, *he was feeling in the water*, 382, 1.
k'e det ditc a k'e he', *because they put their hands*, 354, 10.

-dō', -dǫ, -dōn, *to drink.*
ya γût des dō, *they drank all up*, 310, 6. (Fig. 157.)
wût dō', *he drank*, 352, 5.
γût des dǫ, *they drank up*, 382, 13.
γût dōn, *I drink*, 304, 4. (Fig. 41.)
Hupa (p. 243) -nan, -nûñ.
Kato (p. 65) -nąn.

-dûk, -dûk', *to swallow, to eat up.*
ẏût ye dûk, *he swallowed it*, 312, 3.
γa gûk dûk, *they eat up*, 380, 6.
γûk dûk, *someone had been eating it*, 303, 19. (Fig. 39.)
de dûk, *you swallowed*, 320, 14.
ye de dûk', *he swallowed it*, 320, 12; 320, 16.
Ten'a (p. 216) -nûk, *to swallow.*

-dūz, *to crawl.*
ka dūz, *was crawling about*, 311, 5.
Cf. Chip. (p. 154) -dūϑ, in, hūt dūϑ ī t'a, *he went through*, p. 23, l. 21.

-dle, -dla, see -le', -la, etc.
-dlōtc, *to laugh.*
a xō ō gût da dlōtc, *is laughing at us*, 327, 6.
yō et de dlōtc, *was laughing*, 362, 3.
Chip. (p. 155) -dlō, -dlōk', *to laugh.*

-dlût, *to snare*, see -lût.

-dja, *to return*. Probably stem -ya, *to go* and a prefix used with na-, *back*, (p. 477).
na γût dī dja, *does he come back*, 305, 19. (Fig. 96.)
nō dja', *he came back*, 308, 5. (Fig. 146.)

-dja', *to be, to become*.
a wō dja', *it was*, 337, 5.
a na wō dja', *it happens again*, 335, 8.
a na γût dja', *it became again*, 359, 12; *it was again*, 372, 15.
a na dja', *it became again*, 302, 9.
a γût dja', *they became*, 388, 16.
me a wō dja', *happened to him*, 303, 17. (Fig. 28.)

-djin, -djį', *to sing*.
e djin, *he was singing*, 321, 2.
ne djin, *sing*, 343, 12.
tc'et djīn, *they sang*, 354, 7.
ût djį', *he sang*, 361, 11.

-djic, -djitc, *to breathe*.
e djic, *he breathed*, 344, 11.
e djīc lọ, *he was breathing*, 321, 2.
'e' djitc, *she was breathing*, 374, 2.
tc'et djitc, *they breathed*, 392, 14.

-djit, -djī, dī, *to be afraid*.
į ne djit, *he was afraid of*, 342, 16.
ye ne djit, *he was scared*, 376, 11.
ye nē djit, *they were afraid of him*, 317, 11.
ye nī djit dī e, *he was afraid of it*, 342, 7.
ġī ge ne djit, *they were afraid*, 349, 8.
me won de djī dī, *they were afraid*, 337, 5.
Chip. (p. 159) -ġeð, -djet', -djit, *to be afraid*.
Hupa (p. 280) -git.
Kato (p. 77) -git, -gûc.

-djût, -(?).
ta yin de djût, *them to run out* (*he caused*), 309, 18. (Fig. 163.)

-ta, -tai, -tai', -tał, -tąin, *to look*; compare -'į, etc., *to see*.
ya ġain ta, *he looked at him*, 302, 6.
ya k'ai ta e, *she looked at him*, 314, 15.

ye k'ai ta, *she looked at him*, 311, 11.
yûk k'ai ta, *she watched him*, 311, 12.
wa k'as ta, *I looked for it*, 393, 13.
mûk k'as ta, *I looked*, 393, 6.
γai ta, *he looked at*, 304, 6. (Fig. 43.)
k'ain ta, *look*, 394, 9.
ġī yiñ ka na ta, *they looked for*, 310, 6. (Fig. 170.)
gōs tai, *I will look at*, 311, 15.
nūc tai', *I will look*, 322, 1.
na tal, *were looking*, 335, 6.
'ị da wō tạin, *we will look*, 335, 6.

Ten'a (p. 228) -ton, -toihl, *to look.*
Hupa (p. 264) -te, *to look for, to search after.*
Kato (p. 71) -te.

-ta, -te, -tị, *to bet* (?).
e ya gûs ta, *I bet*, 361, 11.
'e' gûs te γa, *I am going to bet*, 361, 10.
na γin tị 'ị 'ị, *I bet*, 362, 9.

-tan, -tûn, *to freeze.*
me xa tûn e cị, *he froze*, 363, 6.
mût tûn ne', *frozen*, 363, 7.
ne xa na tan, *it froze you?* 351, 5.
se xa na tûn, *it froze me*, 351, 6.
da' ne tûn, *was frozen*, 367, 19.

Kato (p. 71) -tûñ, -te, *to be cold.*

-te, te bet, see, -ta.
-te, -tī, -tīs, *to lie*; only of an animate thing in the singular.
nût te, *he slept*, 303, 7. (Fig. 21.)
γain te lō, *he had slept*, 303, 18. (Fig. 38.)
na nes tī, *he lay down again*, 304, 9.
nes tī, *he lay down*, 303, 8. (Fig. 22.)
se tī, *he slept*, 329, 8.
se tī, *he was lying*, 352, 14.
ne tīs, *I will lie down*, 325, 4.
gûn nes tī, *they lay down*, 304, 5. (Fig. 47.)

Chip. (p. 155) -te, -tī, -tin'.
Hupa (p. 266) -ten, -tiñ, -tūw, -te.
Kato (p. 71) -tin, -tûc.

-teł, see -tī, etc.

-tetc, (-tatc), *to lie,* only of animate things, usually people, in the plural.

na nes tetc, *lay down again,* 359, 13.
se tetc, *are lying there,* 314, 8.
ca' tetc, *lie down,* 359, 12.
γa γin tetc, *they lay there,* 379, 12.
nī γī nes tatc, *they lay down,* 385, 14.
na na wō tec, *we will lie down again,* 359, 9.
Compare na tc'e tec 'į 'į, *they had dreamed,* 371, 14.

Chip. (p. 155) -tez, -tes, used in plural.
Hupa (p. 266) -tetc.

-tī, -tį, -teł, -tinł, *to move or handle any living or dead person or animal.*

nī yī dī tī, *he took up,* 306, 7. (Fig. 92.)
xain tī, *he took out,* 306, 11. (Fig. 106.)
ga yin tī, *she gave it,* 304, 3. (Fig. 31.)
ya tc'ī tį, *she put him down,* 324, 3.
ye' nī tį 'į 'į, *I loaned him,* 352, 11.
wō nī tį, *he gave (a daughter),* 332, 16.
na ye nī tį, *he took him back,* 361, 3.
na nū tį, *let him keep you,* 321, 1.
na γûn nī tį, *they brought him,* 373, 5.
nī ya dī tį, *he brought him there,* 351, 4.
nī tį, *he gave,* 340, 6.
nī da' wō teł, *we will take,* 373, 11.
γai teł, *it took,* 336, 13.
γût tinł, *he was carrying,* 364, 14.

Chip. (p. 155) -tī, -tī ne, -teL.
Hupa (p. 264) -ten, -tiñ, -tūw.
Kato (p. 71) -tin, tûc.

-tī, -tītc, *to talk.*

ye tc'ī wa tī, *he talked to,* 353, 14.
ye tcū wût tī, *he talked to them,* 353, 14.
yū ya tītc, *it barks after it,* 307, 14. (Fig. 125.)
wō tītc, *he was telling,* 365, 4.

Chip. (p. 156) -tī, *to talk.*
Nav. yałti', *he is talking.*

-tǫ, -tǫn, *to move or handle a long object, a long object in position.*

ye tǫ, *it lay,* 364, 2.

yin tǫ', *he gave it to*, 373, 15.
nī tǫ, *I put it*, 393, 15.
se tǫ lǫ, *was lying*, 364, 1.
ū tǫn lǫ, *he was holding*, 387, 7.
ye tǫn, *he held*, 339, 8.
yin tōn, *he gave him*, 304, 15. (Fig. 59.)
yū tǫn, *he caught*, 339, 17.
xa ya γin tǫn, *he pulled it out*, 323, 15.
'e' ga tinl, *he was carrying*, 364, 3.

Chip. (p. 155) -tā, -tā', relating to the position or motion of a long object.
Hupa (p. 262) -tan, -tûñ, -tūw.
Kato (p. 71) -tąñ, -tīc.

-t'a, *to feather an arrow.*
ūs t'a le, *I will put feathers on*, 308, 6. (Fig. 148.)
Cf. t'a, *feather*, 308, 6.

-t'as, -t'ats, -t'atc, *to cut.*
na ya dûn na t'as, *he cut up*, 302, 11.
da won t'as, *cut it open*, 305, 10.
gī ye gût t'as, *they cut off*, 383, 11.
da γain t'ats djī, *he cut off*, 352, 2.
ye tc'ō nī t'atc, *he cut her open*, 345, 6.
des t'atc, *he cut open*, 305, 12. (Fig. 73.)
Chip. (p. 157) -t'aϑ, -t'aθ.
Hupa (p. 268) -tats, -tûs, *to cut a gash.*
Kato (p. 72) -t'ats, -t'as.

-t'atc, *to go*, see -'ac, etc.
-t'e, -t'es, -t'īs, *to roast, to cook.*
ye t'e, *he roasted it*, 386, 13.
yet ye t'e, *he roasted it*, 304, 2.
se t'e, *cooked*, 320, 3.
ġī ye t'e, *they roasted*, 372, 14.
a t'es lǫ, *you are cooking?* 361, 3.
e t'es, *roasting*, 361, 2.
e t'es ai yō, *they were going to roast*, 339, 7.
īn t'es, *cook*, 320, 8.
ma ne t'es, *cook for him*, 320, 2.
dī t'es, *we will roast*, 371, 15.
e t'e zį, *was cooked*, 361, 8.

a t'īs, *cook*, 365, 12.
e t'īs, *they roasted him*, 360, 12.
Chip. (p. 158) -t'eθ, *to roast on the coals.*
Kato (p. 72) -t'e, *to cook.*
Nav. (p. 162) ăst'ēs, *I roast.*

-t'e, -t'i, -t'į, -t'īn, *to be, to appear, to have a certain nature.*
a wōn t'e, *you are?* 336, 16.
a wōñ t'e, *it was*, 335, 2.
'a' na t'e, *you are*, 389, 9.
'a' sī t'e, *we are*, 371, 15, 17.
'ac t'e, *I was*, 347, 16.
ec t'e, *I am*, 346, 7.
a' sī t'ī, *we are*, 385, 11.
a ne t'ī, *you are*, 327, 9.
a t'ī, *he was*, 303, 3. (Fig. 11.)
'ac t'į, *I am*, 319, 18.
a ne t'į, *you are*, 339, 4.
'a wǫ t'į, *you will be*, 320, 1.
a ne t'īn, *you are*, 347, 9.
Chip. (p. 157) -t'e, t'ī, *to be*, to have the nature or property of a certain kind.
Hupa (p. 268) -te.
Kato (p. 72) -t'e.

-t'ōk, -t'ō, -t'ū, *to shoot.*
a de t'ōk, *I shot*, 393, 12, 16.
e de t'ōk, *he shot*, 364, 15.
ût de t'ōk, *he shot*, 313, 15.
yū ne t'ōk, *I shot it*, 395, 10.
nī t'ōk, *I shot*, 395, 6.
ġū yī ne t'ōk', *they shot*, 390, 6.
kūn t'ōk', *he shot*, 304, 18. (Fig. 64.)
kū wō t'ōtc, *we will shoot*, 304, 16. (Fig. 61.)
e t'ō e', *he shot*, 387, 11.
ū' wū t'ū hī, *let us shoot them*, 385, 1.
ū γût t'ū, *shoot*, 316, 11.
ye ū t'ū', *he shot*, 378, 14.
yū t'ū, *he was shooting*, 370, 12.
Nav. (p. 174) yīnisht'ŏ, *I shoot with bow and arrow.*

-t'ûk, *to fly.*
ī t'ûk wō, *they could fly*, 332, 5.

γa xa tej ye t'e ī t'ûk, *just large enough to fly*, 306, 8. (Fig. 99.)
Chip. (p. 157) -t'a, -t'ai, -t'ak, -t'ûk', *to fly*.
Kato (p. 72) -t'aG, -t'a'.

-tset, -tsī, -tsīz, -tsit, -tsits, *to eat*.
yat tset', *he ate*, 320, 4.
γī ya tset, *they ate it*, 372, 15.
γin tset, *you ate*, 320, 4.
wō sī tsī, *I will eat*, 386, 14.
īn tsīz lǫ, *you eat*, 356, 4.
me ne da tcit de', *did you ever eat*? 304, 2.
γa tsit, *he ate*, 365, 13.
ût sits, *he was eating*, 312, 17.
yet tsits, *she eats*, 391, 10.
wō tsits e cī, *we will eat*, 371, 16.
Chip. (p. 150) -ϑī, -θe, *to eat up*.

-tsūz, of flexible flat objects like skin, cloth or paper.
se tsūz, *he put*, 387, 8.
det sūz, *he took*, 346, 6.
Chip. (p. 156) -tcūθ, -tcūϑ, -tcīθ.
Hupa (p. 284) -kyōs.
Kato (p. 75) -tcōs.

-tse, -tsī, -tsī', *to push* (?); this may be a classifying stem relating to long objects. See -se, -sī, first person only.
łį da wǫn tse e cī, *you shove together*, 368, 14.
γī ye kwōn de ne tsī, *they put fire to it*, 339, 6.
gī ye nī tsī, *he pushed*, 349, 7.
na da ye tsī', *they stick up*, 355, 7.
gī ye kō dûn nī tsī', *they set it afire*, 381, 12.
Compare; k'e ts'e tsīs 'e', *they put in a row*, 392, 15.
Chip. (p. 151) -θī, *to dig, to insert in the ground or snow*.
Jicarilla (p. 20 l. 6) yī zī na, *she pushed (ashes away)*.

-ts'a, -ts'ī, *to sit*; plural only: see -da, singular and -ke, dual.
da ts'a, *are you sitting*? 314, 8.
ī dûs sī ts'ī, *we were sitting*, 396, 2.
γût des ts'ī, *they were sitting*, 318, 18.
da' ts'ī, *sit*, 371, 4.
de ts'ī, *sat*, 330, 10.
ts'a de ts'ī, *they were sitting*, 313, 11.
Chip. (p. 151) -θ'ī, *to sit*; plural only.

-ts'īt, -ts'ī, -ts'ût, *to die.*
t'a na won ts'īt e cį', *you will die,* 373, 13.
t'a ne ts'īt, *they die,* 350, 15.
t'a γa ne ts'īt, *they died,* 347, 13.
γûn ne ts'ī e lǫ, *they were dying,* 348, 15.
t'ō ts'ī dī, *he will die,* 373, 9.
dai ts'ût, *she died,* 356, 11.
t'ais ts'ût, *she is dying,* 355, 2.
t'ai ts'ût, *he died,* 353, 9; 321, 3.

-ts'ō, *to listen*; compare -ts'ûk, *to hear.*
ū ze ts'ō, *he listened,* 380, 2.
set ts'ō ka, *they were listening,* 381, 9.
Cf. na ze ts'ō, *he heard a noise,* 375, 7; *made a noise,* 369, 6.
na ze ts'ǫ' 'e', *he heard (break),* 375, 6.

-ts'ût, (-tsût), *to fall.*
ī ts'ût, *he fell,* 308, 2. (Fig. 141.)
ye ī ts'ût lǫ, *he fell,* 316, 14.
kū γa ts'ût, *fell in,* 341, 15.
'īt tsût, *rolled down,* 331, 11.
Chip. (p. 150) -θet, *to fall.*
Hupa (p. 273) -tsit, *to fall, to sink.*
Kato (p. 67) -sût, *to fall.*

-ts'ûk, -ts'a γ-, *to hear*; compare -ts'ō, *to listen.*
ye dī ts'ûk, *heard him,* 324, 10.
γa dī ts'ûk, *he heard,* 360, 15.
γût dī ts'ûk, *they heard,* 324, 12.
dī ts'ûk, *he heard it,* 324, 18.
dī ts'a γût de', *when he heard it,* 347, 3.
Chip. (p. 151) -θ'e, -θ'ûk', -ϑûk', *to hear.*
Hupa (p. 323) -tsū, listed as a suffix.
Kato (p. 73) -ts'eG, -ts'e', -s'ûL, *to hear.*

-tcûn, -tsûn, *to smell,* transitive.
łe tcûn, *smells,* 336, 16.
łe tcûn e yōn, *might smell,* 336, 16.
łût sûn, *I smell,* 306, 4.
Chip. (p. 156) -tsûn, -san, *to smell.*
Kato (p. 75) -tcûn, -tcīc, *to smell.*

-tcūt, (-cūt), *to give food, to feed.*
ma tcin tcūt, *they were feeding,* 380, 8.

nī tcūt, *give to eat*, 329, 4.
sûn nī tcūt, *give me something to eat*, 353, 15.
tcûn nī cūt, *he fed me*, 321, 5.
Hupa (p. 283) -kit, *to feed.*
Kato (p. 75) -tcût', *to feed.*

-tcūt, -tcūtc, *to seize, to hold.*
'in tcūt, *it caught*, 336, 12.
īn tcūt, *caught*, 307, 9. (Fig. 138.)
ī tcūt, *I held*, 395, 10.
ī tcūt, *he caught*, 382, 1.
'ị tcūt, *he took up*, 364, 2.
yīn tcūt, *he caught it*, 306, 11. (Fig. 102.)
yī tcūt, *he caught it*, 364, 14.
ca' tcūt, *take hold of me*, 388, 16.
in łe dai yī tcūtc, *he held together*, 313, 16.
ye tcūtc, *he took*, 309, 10.
Hupa (p. 283) -kit, *to catch with the hands, to take away.*
Kato (p. 75) -tcût, -tcī, *to catch hold of.*
Nav. (Dene Bizad, p. 28) yi yił tsod, *he took hold of it.*

-tcûk (-tsûk), -tce', -tcī; *to cry*; of a dog *to howl.*
at tsûk, *was crying*, 317, 16.
a tcûk, *crying*, 319, 1.
ût sûk, *was crying*, 311, 2; *cried*, 316, 18.
ût tsûk, *he started to cry*, 304, 11, 12; *she cried*, 301, 9. (Figs. 49, 54.)
ût tc'ûk, *has been howling*, 352, 9.
ne tcûk ɣa, *are you crying*, 319, 1.
tcûk ġe', *she cried*, 327, 3.
tī da sût tcek', *they started to cry*, 302, 16. (Fig. 3.)
ya ī tce', *were crying*, 383, 10.
kwō de de tce, *he was screaming*, 360, 12.
ya ī tcī, *they were crying*, 383, 3.
Hupa (p. 280) -tcwū, -tcwe, *to cry, to weep.*
Kato (p. 74) -tceG, -tce', *to cry.*
Nav. yī tca, *he is crying.*

-tc'ût, (-tcût), *to be strong.*
ma tc'ût lǫ, *was strong*, 366, 9.
na tc'ûl lǫ, *he was strong*, 366, 13.
na tc'ût, *he was strong*, 361, 6.
ma' na tcût, *they are stronger than*, 350, 15.
na tcût, *he was strong*, 361, 16; 326, 19.

-gûj, -gûc, -γûj, *to fish.*
mō e da ūc gûj jī, *I will sit for it,* 312, 9.
yū e da 'e' gûc dji, *where he is fishing,* 312, 9.
γai gûc ce, *he was fishing,* 312, 11.
e da ūc γûj je, *I will fish,* 312, 7.

-ġet, -ġit, *to go,* of an animal.
nī ī ġet, *he got up,* 317, 5.
nī ġet, *he climbed to,* 342, 14.
e' tc'ǫn de ġit, *he would go away from him,* 342, 15.
Chip. (p. 159) -ge, *to travel on four feet,* used of animals only in the singular.

-ġet, -ġōt, -ġōtc, *to spear, to stab, to puncture or cut through.*
yū ġet, *he speared,* 323, 15.
na ġet, *was cut,* 381, 16.
nōn ġet', *break open,* 370, 4.
γa nī ġet, *cut a hole through,* 323, 11.
γī ya ka nī ġet, *they stabbed him through,* 378, 2.
ġī yū ġet, *they stabbed them,* 354, 1.
ka nī ġet, *she poked a hole through,* 305, 9. (Fig. 79.)
yes ġōt, *he stabbed him,* 370, 10.
se ġōt, *he stabbed,* 387, 9.
ġais ġōt, *he speared,* 326, 17.
a cī ġōtc, *we would spear them,* 326, 16.
Cf. kī ye da ġet, *they had intercourse with her,* 334, 8.
Chip. (p. 159) -ġe, -ġwī, *to puncture, to spear, to prick.*
Hupa (p. 285) -qōt, *to push a pointed stick into a yielding mass, to stick, to poke.*
Kato (p. 77) -get, -ge, *to spear.*

-kał, -ką', *the coming of day.*
ye kał, *it was daylight,* 382, 12.
na wō din ką', *it was daylight,* 383, 7.
na wō dī ga', *it was daylight,* 336, 15; *it was daylight again,* 303, 8, 9. (Fig. 15.)
Chip. (p. 159) -kai, *to be light, to become day.*
Hupa (p. 250) -xa, -xal, -xaL, -xûñ.
Kato (p. 78) -kan, -ka, -kai, -kaL, *relating to the passing of the night.*

-ke, *to sit*; dual only: see -da, singular, and ts'a, -ts'ī, plural.
se ke lǫ, *were sitting,* 371, 6.

sī ke, *we sat,* 396, 7.
γa nes ke, *they two sat down,* 370, 2.
γa nes ke lǫ, *they have married,* 366, 5.
me ġa sa kī, *marry him,* 366, 10 .
Chip. (p. 161) -ke, *to sit,* dual only.
Jicarilla, na' ke, *you two sit down.*

-ke, -keł, -kī, *to die* (?).
a na wō ke le a cī, *you will die with,* 316, 5.
t'a ne ke, *they died,* 348, 12.
t'a dū kēł, *will die,* 369, 4.
ya in kī, *lay on the ground,* 383, 9.
t'ais kī, *had died,* 323, 9.
t'ō keł e cī, *we will die,* 368, 12.

-ke, -keł, -kį, *to paddle about, to go by canoe.*
γût din ke, *take the canoe,* 332, 3.
gûc keł ī ī, *I was paddling along,* 355, 11.
wō na tca γin kį, *he paddled to,* 332, 2.
nai kį, *he came,* 376, 5.
na ts'į des kį, *he paddled back,* 376, 11.
des kī, *he started to paddle,* 376, 4.
tc'ût des kį, *he paddled,* 333, 7.
na γa kił, *he is paddling back,* 376, 7; *he was paddling,* 376, 10.
Chip. (p. 161) -kī, *to paddle a canoe, to travel by canoe.*

-kin, (?).
xa wō win kin, *he cleared the snow off,* 357, 10.
xa wō γin kiñ, *they began shovel off a place,* 379, 11.
dan wō de kin, *he covered it with snow,* 368, 3.

-k'ał, *to be white.*
de k'ał lǫ, *was white,* 359, 18.

-k'ǫn, -k'ōntc, relating to fire.
xōnt dī k'ōn, *make a fire,* 323, 13.
de wǫ k'ōñ, *build,* 374, 9.
de sī k'ōn, *we built,* 396, 1.
de des k'ǫn, *burned,* 339, 7.
na de dī k'ōñtc, *it kept catching fire,* 339, 8.
de des k'ǫ, *caught fire,* 337, 3.
de dī k'ą', *they kindle,* 392, 8.
Chip. (p. 161) -k'ā.

Kato (p. 79) -k'an .
Nav. (p. 92) ădishk'â", *I set it afire.*

-k'ût, -k'ûts, *to be cold.*
sûk k'ût, *cold,* 373, 10.
wō k'ûts, *cold,* 373, 10.
Chip. (p. 170) -k'aϑ, *cold,* (adjective).
Jicarilla (p. 147, l. 6) gōṣ k'ats', *it was cold.*

Variations in Stems.

The Athapascan dialects have striking variations in verb stems which have come to have, probably through association, distinctions in meaning. This characteristic is shared with the Tlingit, but whether through a common inheritance or by assimilation is as yet undecided. These variations in the stem are clearly of two distinct classes as to origin. Many of them are phonetic, resulting from accent of some sort; others are the result of suffixes especially of -ɬ, and -n. The latter in Beaver has in some cases nasalized the preceding vowel and disappeared

ai, a
-cai, -ca, *to go.*[1]
-dai', -da, *to sit.*
-dai, -da, *to eat.*
-dai, -da, *to live.*
-tai, -ta, *to look.*

a, e
-ta, -te, *to bet.*
-ɬ'a, -ɬ'e, *to run.*
-la, -le, *to have position* (of plural objects).
-la', le', *to make.*

a, ī
-ts'a, -ts'ī, *to sit* (plural only).

e, ī
-se, -sī, *to puncture.*
-ce, cī, *to rear.*
-de, -dī, *to work.*
-t'es, -t'īs, *to roast.*
-tse, -tsī', *to puncture.*
-ġet, -ġit, *to go,* (animals only).

[1] Illustrations of verbs with these forms of the stem are listed above under each stem.

-ke, -kī, *to sit* (dual).
-ke, -kī, *to die.*
-tce', -tci, *to cry.*
-te, -tī, *to lie.*
-de, -dī, *to camp.*

e, ō
-'eł, -'ōł, *to float.*
-ġet, -ġōt, *to spear.*

a, û
-sat, -sût, *to dance.*
-bat, -bût, *to starve.*
-tan, -tûn, *to freeze.*
-xał, -xûł, *to strike repeatedly.*

The final consonants are also affected.

ak, a'.
-'ak, -'a', *to deceive.*
-bak, -ba', *to go to war.*
-tcûk, -tc', *to cry.*
-t'ōk, -t'o, *to shoot.*

tc, c
-atc, -ac, *to go* (dual only).
-yītc, -yic, *to break.*
-djitc, -djic, *to breathe.*
-t'ats, -t'as, *to cut.*

The surd consonant becomes sonant.
-lût, -lī dī, *to burn.*
-cūt, -cū dī, *to drive.*
-xaił, -xai lī, *to kill.*
-deł, -de lī, *to go,* (plural only).
-djit, -djī dī, *to be afraid.*
-ts'ût, -ts'ī dī, *to die.*
Cf. -sût, -sīt, *to rush.*

With suffixes n and ł.
-'ǫ, -ał, *to move a round object.*
-tǫ, -tinł, *to move a long object.*
-ł'e, -ł'īł, *to run.*
-le, -lį, -lin, *to be.*
-so, -sǫ, -sōn, *to chase.*

-dō', -dǫ, -dōn, *to drink.*
-teł, -tį, *to move a living thing.*
-γai, -γaił (-γeł), -γin, *to carry on the back.*
-xai, -xaił, -xąį, *to kill.*
-ke, -keł, *to paddle about.*
-tī, teł, tį, *to move a living thing.*

SUFFIXES.

The verbal elements following the stem for the most part fall into two classes: those which qualify the statement as to its actuality or certainty; and those which make of the verb a conditional, temporal, locative, or substantive clause. Intimately connected with the suffixes of the first class having a modal character are those of time since future acts cannot be viewed as certain.

-'e'. The examples first listed below indicate a progressive force, the continuation of the act for sometime. The second list contains *because* or *when* in the translations which were the result of the impression that the suffix had the force of the postposition -'e', *with,* (p. 453).

a dja' 'e', *it became,* 349, 15.
a γa wōn 'e', *they were killing,* 348, 5.
'a' da tc'e le' 'e', *they were making,* 392, 2.
Cf. 'a' da tc'e le', *they made,* 392, 9.
'e' tcet da 'e', *he was chiseling for,* 366, 11.
'ō ce de tį 'e, *he threw me away,* 376, 14.
ya γīt da 'e', *they were living on,* 374, 18.
ye nī djit dī e, *he was afraid of it,* 342, 7.
ye' ka da deł 'e', *where are you going,* 386, 3.
na γat daił 'e', *you are traveling,* 339, 4.
nī 'į 'e', *he looked for,* 331, 4.
ce γût da 'e', *he was alive with me,* 340, 4.
γa des da 'e', *they were moving,* 375, 19.
xain la 'e', *he took out,* 319, 7.
xa ła ga 'į 'e', *they were doing to each other,* 348, 14.
dį dī 'e', *you were saying it,* 369, 3.
īn tcūt 'e', *when she took,* 323, 6.
ǫ nī ya e', *because he was frightened,* 372, 9.
yū dī 'e', *because he thought,* 330, 7.

wō' dī ł'a tse 'e', *because it is shallow*, 363, 18.
gī ya in tcūt 'e', *because they gave him to eat*, 373, 7.

-e, -ī. This suffix is associated in the same syllable with *h* which results from the final aspiration of the preceding syllable, or with the voiced form of a preceding consonant. In a large number of instances its use is with a future tense of a first person.
a na ū de he, *we will surround*, 318, 7.
a dō dle he, *we will make*, 317, 13.
ū wō t'ū he, *let us shoot them*, 385, 3.
ye zū xai le', *will kill him*, 373, 10.
me' jūc xai le, *I will kill him*, 320, 3.
me tc'e ne wō dle he, *let us go from them*, 384, 18.
a na wac dle hī, *I will make*, 349, 10.
a dūc łe hī, *I will make*, 307, 3.
ị dū cū dī, *I will drive them*, 341, 7.
ǫ da' wō tel ī, *we will throw it away*, 372, 11.
ū' wū t'ū hī, *let us shoot them*, 385, 1.

-tc. Often repeated or customary acts usually require the verb to terminate in -tc. There are a number of stems which have -tc as a permanent final element.
en na wō dī t'īntc, *kept showing*, 338, 13.
ī hwō' at ł'etc, *he runs back and forth*, 307, 14. (Fig. 139.)
na datc, *he used to come*, 335, 4.
na de dī k'ōñtc, *it kept catching fire*, 339, 8.
nō letc, *you bring*, 336, 17.
xa da tc'e 'intc, *they kept doing that*, 335, 10.
ke na gī datc, *he kept climbing up*, 303, 9. (Fig. 16.)
'a na gût de 'ints, *they used to renew themselves*, 349, 13.

-ł, -le. When the act is a sustained one a suffix -ł is frequently employed. With the addition of *e*, ł becomes *l*.
ya γaił, *was carrying a load*, 323, 11.
na tał, *were looking*, 335, 6.
γa yał, *he went*, 305, 3. (Fig. 75.)
ya γai le, *she carried him*, 324, 3.

-e łe, -e łe', is used of habitual past acts.
e ze' xai e łe ne, *he kills anything*, 366, 14.
ye tc'et de 'intc e łe, *they look*, 343, 13.
wō lị e łe, *would be*, 386, 8.

mī tc'e le e łe, *he used to be bad,* 328, 11.
na dī he łe, *he used to live,* 309, 17.
na ditc e łe, *used to be there,* 309, 15.
a' na γa dī dle' e łe', *they used to do it,* 349, 12.
ōn letc a łe', *they used to be,* 350, 3.

-'į 'į. A temporal suffix with pluperfect force; it is used of actions or states which have terminated, and of things which have ceased to exist. Cf. Hupa, (p. 305.) -ne en.
a wōn t'e 'į 'į, *it was happening,* 376, 8.
ac t'ī 'į 'į, *I used to be,* 347, 17.
a' γin la 'į 'į, *they had made,* 368, 10.
a tc'et t'į 'į 'į, *they had been looking,* 388, 2.
e lį 'į 'į, *he was,* 365, 5.
'es kai 'į 'į, *used to be young man,* 361, 17.
ōñ ke t'ī 'į 'į, *there were two,* 341, 13.
ya γût da 'į 'į, *he had kept it,* 378, 15.
ne' des deł 'į 'į, *who went with you,* 339, 3.
nī γa de 'į 'į 'į, *they had passed out of sight,* 366, 4.
ze xai 'į 'į, *he had killed,* 365, 3.
γai yał 'į 'į, *had been walking,* 337, 12.
gûc keł ī ī, *I was paddling along,* 355, 11.

-lǫ -e lǫ. A suffix of modal force used in statements the information for which is indirectly secured. The cause or preceding act is inferred, from the directly observed result.
'ą 'į lǫ, *he had,* 378, 10.
a ye 'į lǫ, *he did that,* 360, 5; 368, 4.
'a' wō dja' lǫ, *had become,* 359, 14.
e lį lǫ, *he was,* 325, 8.
ye ze xai lǫ, *had killed him,* 352, 14.
wǫ lį lǫ, *it is,* 368, 5.
des lūz lǫ, *he dragged it,* 358, 6.
a dī e lǫ, *made the noise,* 342, 12.
e nū dlī e lǫ', *I think,* 387, 14.
ōñ k'e t'e lǫ, *were two,* 341, 2.
ye ze xai e lǫ, *he killed him,* 343, 8.

-e cī, -e cį, -cī. The essential import of the suffix seems to be the assertion of the speaker's belief in the truth of the statement or prediction.
a wōc 'ī e cī, *I will do,* 351, 14.
a tc'et t'ī e cī, *they are,* 386, 8.

in da wō dū dla' e cī, *it will be hard*, 372, 3.
ûl le cī, *he is*, 315, 3.
wō tsits e cī, *we will eat*, 371, 16.
ma γa won da' e cī, *you will treat him*, 352, 10.
t'a nū keł e cī, *they will kill*, 366, 16.
na dū e e cį, *he was away*, 319, 13.
ne jū cail e cį, *I will kill you*, 320, 1.
a wōn dai çī, *you will live*, 306, 17. (Fig. 107.)
tc'e des deł e cīł, *they started*, 382, 16.

-cǫn'', -cōn, -cǫ', is used when the act or condition is assumed on evidence that is not conclusive.
ûl le cǫn'', *I suppose it is*, 356, 14.
ye ze' xai ū cōn, *he has killed him probably*, 352, 11.
na nī yīc a cǫ', *might see you*, 319, 6.
t'a γûn nes sût ō cōn', *they died*, 338, 11.
Cf. dī e djī cōn, *where I wonder*, 344, 5.

-e yōn, -e yǫ, -yǫ, occurs in most cases with verbs preceded by the negative particle ût dū and expresses the impossibility of accomplishing the act named in the verb. When not used with the negative it implies the necessity or imminence of the act.
'a yī lī he yōn, *he could do anything*, 388, 11.
'a' γût de e yǫn, *they could do anything*, 344, 6.
łe tcûn e yōn, *might smell*, 336, 16.
ġū ye de łī he yōn, *they were being carried downstream*, 388, 16.
a ła γai dle e yǫ, *they could do anything to each other*, 347, 5.
a sī dle hī e yǫ, *we can do anything*, 388, 9.
ac de e yǫ, *I can do anything*, 340, 14.
'a' tc'el le a jǫ, *they could do anything*, 318, 11.
e t'es ai yō, *they were going to roast*, 339, 7.
na des da ai yǫ, *I can go back*, 359, 2.

-la, is an interrogative suffix attached to a form which otherwise would be indicative.
wōn lī la, *has it been*? 377, 15.
wōn lį la, *it is*? 371, 1.
wōn lį la, *are there*? 328, 9.
γin γai la, *you are carrying*? 343, 11.
gū ya γin k'in ta la, *do you see them*? 306, 10. (Fig. 111.)
ġū ū djōn la, *is it good*? 306, 11. (Fig. 112.)

-γa, in the majority of cases seems to express purpose or intention although the translations do not always indicate this.

a γac da γa, *I will give,* 376, 16.
et da wōt dī γa, *because he knew it,* 340, 14.
'e' gûs te γa, *I am going to bet,* 361, 10.
yet dī γa, *after he said it,* 340, 14.
ye tc'ûγ γī xûl γa, *he struck him with it,* 327, 18.
me γait da γa, *we will live,* 324, 11.
na wō dī a γa, *what will happen,* 365, 16.
ne ta γa, *he would look,* 322, 4.
nī yin tį γa, *he put them in,* 382, 17.
se ze xai γa, *he will kill me,* 325, 4.
γī yī tcūt dī γa, *that they might catch him,* 331, 14.
t'a na kī e γa, *they will kill you,* 340, 10.
t'a γa ne ts'īt ī γa, *they were about to die,* 381, 14.
ts'e ze xai γa, *they will kill,* 361, 11.
ġū ye ze xai γa, *they would kill them,* 372, 6.

-xa, seemingly related to the preceding, *x* being the surd of γ. Purpose is plainly expressed. The interrogative element is the prefix da-.

da wōc dī xa, *what can I do?* 343, 1.
da wō de xa, *what can we do?* 374, 7.
da ne de xa, *what are you going to do?* 337, 8.
da γō dī' xa, *what will we do?* 371, 19.

-e ka, -ka, of unknown meaning but in most instances the verbs are future with some purpose implied.

na wōc dle e ka, *I will become again,* 337, 8.
da gōc dī he ka, *what am I to do,* 320, 9.
as t'ī ka la, *I will be,* 303, 4.
ye ze xai ka, *they would kill him,* 331, 10.
dac t'ī ka, *I will try myself,* 347, 12.
t'a ne sī sût wǫ ka, *until we die,* 374, 5.

When a condition is stated or implied the suffix is -de', -e de'. The condition may relate to the future, but also to past as contrary to fact.

-de', -e de'.

ye na γût dī e de', *if they know,* 314, 3.
wōñ lī e de', *if he had had,* 387, 13.
ne ne djit e de', *if you are afraid,* 385, 5.
γût dī le de', *when they go,* 316, 11.
e na gût dī ût de', *if they know,* 314, 6.

e zī xąį et de, *if you kill*, 351, 14.
ya γī dai de', *if they are alive*, 314, 9.
ne dū we et de', *if had been none*, 357, 16.
nī ya et de', *if I go*, 375, 5.
ze xąį et de, *if I kill him*, 364, 11.
γai dai de', *if we live*, 372, 2.
din ts'ûk' et de', *if you hear*, 375, 5.
dī ts'a γût de', *when he heard it*, 347, 3.
Cf. mō na ī dac da', *when we came to them*, 326, 15.
kų dī de da', *when you think*, 305, 10.

-ī he', -e he', is used to form causal clauses.
'e' ze' xai ī he', *because he killed it*, 351, 10.
et da na kainł ī he', *because he was heavy*, 342, 14.
e t'es ī he', *because he was roasting*, 360, 12.
yū nī 'ets ī he, *because he kicked him*, 307, 18. (Fig. 132.)
wōn lī' ī he', *because he was*, 363, 13.
mûk k'ût da lī dī ī he', *because he would be burned*, 303, 12. (Fig. 18.)
na tca' ī he', *because he was large*, 343, 6.
ne dū e ī he', *because none*, 387, 12.
de bût ī he', *because he was starving*, 357, 1.
a dja' e he', *because he became*, 361, 16.
da ye t'ōk e dī e he', *because he shot up*, 305, 1. (Fig. 66.)

-k'e he', -k'e. That this suffix expresses *manner* is evident from the following examples.
'a' ị a k'e he', *the way I do*, 352, 10.
'a ye dī 'a k'e he, *the way he told him*, 352, 1.
a ne 'ī a k'e he', *the way you do*, 351, 13.
ac 'ị a k'e he', *the way I do*, 351, 13.
a dīn dī a k'e xe', *as you say*, 343, 13.
γa γût da k'e he', *the way they had lived*, 310, 18. (Fig. 185.)
ka na des datc a k'e he', *the direction he went for*, 364, 12.
k'e det dītc a k'e he', *because they put their hands*, 354, 10.
a din dī kwōñ k'e, *you speak that way?* 320, 13.
a t'ī gī k'e, *the way he did*, 337, 16.
et ts'it xō k'e tcin, *he eats it is like*, 335, 5.
ye ze' xai k'e te, *he appeared to kill them*, 340, 12.
won djō ke he, *good way*, 371, 14.
na wō za sail a k'e he, *as they were rushing along*, 370, 12.
γai ya lị k'e, *the way he was walking*, 337, 16.

A temporal suffix makes adverbial temporal clauses of verbs without changes in their forms.

-do', -dǫ', -da', *when, at the time when.*
a lī dō', *when he was,* 316, 13.
ū wat dī la dō', *until the snow is melted,* 371, 16.
ya γit da dō', *when they lived,* 353, 10.
nī wō tc'in 'a dō', *when was put,* 336, 11.
ac ɬį dǫ', *when I was,* 394, 14.
wǫ lį dǫ, *when it was,* 392, 5.
ne dū e dǫ', *when were not,* 348, 4.
sût sī dǫ, *before my time,* 395, 15.
te ɬ'a dǫ', *when he jumped in the water,* 389, 5.
ya tc'e γī da dǫ', *when they were living,* 392, 15.
e lį da', *when he is,* 347, 17.
'et dī' da', *if he said anything,* 322, 15.
ōn le' da', *when it will be,* 391, 4.
wǫ 'į da', *when they see them,* 350, 12.

-ū, when suffixed seems in some cases, to subordinate the verb in a continuing rather than a definite temporal manner.
ya' dī bat dū, *when they were starving,* 318, 10.
na tc'a de lū, *they were camping,* 371, 14.
xa ya da ne ɬût yū, *she had singed them,* 324, 1.
de bût dū, *hungry,* 335, 5.

-e t'e, seems to be connected with the adverb e t'e and has been rendered *immediately,* differing from -dǫ, in a narrowing down of the time.
et da tc'et dī ke t'e, *they knew,* 373, 1.
na ts'ût de t'e, *as soon as he fell,* 343, 7.
γai ya le e t'e, *immediately coming,* 301, 9.
dī ts'ûγ γe t'e, *immediately he heard it,* 340, 13.

-ɬ'ǫ 'e', -ɬ'ǫ djī', indicates that the action of the principal verb was after the completion of the one involved in the verb to which the suffix is attached.
de sī deɬ ī ɬ'ǫ 'e', *after we started,* 340, 9.
na' yīc ɬ'ǫ e', *after they knew,* 386, 2.
ka na des ya ɬ'ǫ, *after he is gone for,* 364, 9.
ya γût dī tcût ī ɬ'ǫ ī, *after they were hunting,* 387, 15.
a' da dja' ɬ'ǫ djī', *after became,* 340, 6.

Locative suffixes are used with verbs transforming them into adverbial clauses.

-dī, *place at which.*

wō lī dī, *where there are,* 307, 5.
na de dī, *where they live,* 350, 9, 11.
ne te dī, *where he was going to sleep,* 331, 6.

-djī, -djī', *place at which.*

yū e da 'e' gûc djī, *where he is fishing,* 312, 9.
γût deł djī, *they went,* 383, 9.
nī de ya djī', *where they were standing,* 339, 11.

-tc'į', *toward, thither.*

a' din dī tc'į', *the direction you mean,* 368, 16.
na de hī tc'į', *toward who lived there,* 389, 1.
dįn ya e cī tc'į', *you are going,* 337, 10.

Substantive clauses are formed by the use of -ne. This suffix, which is rather common, means *those who* or *whom.*

ya wōn a cī ne, *those he killed,* 326, 11.
ya da wō ne, *those he killed,* 328, 6.
ne łǫ ne, *many,* 321, 10.
tin da ʔī ne, *those they moved away from,* 322, 17.
kū γain deł ʔī ne, *those who had come in,* 386, 9.

TRACINGS.

The tracings of the Beaver dialect made with the Rousselot apparatus were only in part successful. Due to difficulties in transportation the instrument arrived only a few days before it was necessary to leave Vermilion. Just then an interpreter could not be secured and the work was hampered and the results rendered less certain in consequence. A considerable proportion of the sheets on which the tracings were made were damaged on the return trip. As a consequence the material here presented is not so well selected as might be wished. The usable tracings were those made of a long text which was traced by repeating sentences and phrases to the subject who had been the informant for the text. As the order of the text was followed, he recalled his story and repeated it into the mouthpiece.

There are several considerable breaks in the tracings of the text due to results which were poor in themselves or which would not engrave properly.

From these tracings the character of the consonants can usually be made out and the length of the vowels can be measured. The rate of speaking for all the tracings probably was not the same, but the regular habits of speech for the most part were not interfered with.

Now that published tracings of this sort are available for Kato, Chipewyan, and Beaver, and unpublished ones for Sarsi, Jicarilla, Mescalero and San Carlos Apache, the very great basic phonetic uniformity of the Athapascan dialects begin to appear. This is quite in keeping with almost identity in morphology and very marked similarity in lexicon.

ġ a d ûnn e k' eγû td e s ' a t c

Fig. 1. ġa dûn ne k'e γût des 'atc, then people after they two went. 302, 14.

û s d e tc n û nn a djĭ ne gū (?) ł

Fig. 2. ûs detc nûn na djĭ ne gū tc'ûγ γin yał, my sister your relatives go to. 302, 15.

a t ai t ĭ d a s û t tc e k'

Fig. 3. a tai tĭ da sût tcek', all they started to cry. 302, 16.

a d ū ya w û td ai c e k ū γ û td ĭ y e

Fig. 4. a dū ya wût dai ce kū γût dĭ ye, not we are going to live they-thought. 302, 16.

n ō d û γγe d ĭ e ū y e n aγû td ĭe d e

Fig. 5. nō dûγ γe dĭ e ū ye na γût dĭ e de, your brother what is his name if he is staying there? 302, 18.

in ł a t'ĭ a s t' ĭ k a l a k ū d ĭ '

Fig. 6. in ła t'ĭ as t'ĭ ka la kū dĭ', one place I will be he thought. 303, 3.

k' e n ɪ t' a ts

Fig. 7. k'e nī t'ats, he cut off. 302, 13.

ɪe d ɪ l a x ō n a s ûtd a '

Fig. 8. ī e dī la xō na sût da', right here my brother sits. 302, 17.

g ū y en nɪ d i gge ' a y in l a '

Fig. 9. gū yen nī dig ge 'a yin la', they were all glad he caused. 303, 1.

e d ū wɪdj ɪg ɪ yū a d ɪ

Fig. 10. e dū wī djī gī yū a dī, not from there they would let him go. 303, 1.

g ɪ γ a ɬ a d ai a t' ɪ

Fig. 11. gī γa ła dai a t'ī, with them awhile he was. 303, 3.

k a d e c a

Fig. 12. ka de ca, I will go after him. 303, 4.

d a tc' e l ɪh e c ɪ y ō n ai ya ' d a g û td e x a l

Fig. 13. mī da tc'e lī he cī yō nai ya da gût de xal, he is bad when he came up to him he clubbed them. 303, 4.

a td ū ī ɬ a t'ī a γ û td a ' a l ī '

Fig. 14. at dū ī ɬa t'ī a γût da 'a lī', not one they alive he made. 303, 5.

γ a ɬ i n ûtdû n a wō d ī ġ a

Fig. 15. γaɬ in ût dū na wō dī ġa, then not it was daylight again. 303, 8.

yī k a ɬ k a k e n a gī d a t c

Fig. 16. yī kaɬ ka ke na gī datc, for daylight he kept climbing up. 303, 9.

yī d e'ye d ai i s ɬ' û ī

Fig. 17. yī de' ye dai is ɬ'û ī, behind the snare he had set. 303, 10..

m û kk'ûtd a l ī d ī ī h e '

Fig. 18. mûk k'ût da lī dī ī he', because he would be burned. 303, 12.

a t ai yī γ û td a n a wō d ûc c ī '

Fig. 19. a tai yī γût da na wō dûc cī', all animals let come. 303, 12.

g ū γ a i y a ł d ū y eû tt ûn e wō n tc a dī k ō nai ya

Fig. 20. gū γai yal dū ye ût tûn ne wōn tca dī kō nai ya, he walked along along there road was large he came to. 303, 6.

ī n t' ī zō n û t t e '

Fig. 21. īn t'ī zō nût te, suddenly he slept. 303, 7.

n e s t ī

Fig. 22. nes tī, he lay down. 303, 8.

ī n t' ī z ō n û tt ei n ł a d ī mīn łd a is ł'

Fig. 23. īn t'ī zō nût te īn ła dī mīnł dais ł'ū, suddenly he slept one place snare he set. 303, 7[1].

tc' ī n e s y a '

Fig. 24. tc'ī nes ya, he went to. 303, 10.

xût ł' e ġ ee wō ' ī z ų̄

Fig. 25. xût ł'e ġe e wō' ī zų', it was night only. 303, 11.

[1] The words represented in this tracing seem to be those written beneath it but there is considerable uncertainty.

a t ai n w ō n ĭ s û t

Fig. 26. a tai nĭ wō nĭ sût, all rushed up. 303, 13.

d a mĭ l e (?) y e d ĭ l a ‘

Fig. 27. da mĭ le‘ nĭ na ye dĭ la‘, his snare he took back. 303, 15.

k'a djū y a s k' e m e a w ō dja ‘

Fig. 28. k'a djū yas k'e me a wō dja‘, again winter happened to him. 303, 17.

in t' ĭ z ō d ū e mû t t s ea tc' ų n ĭ l ū c

Fig. 29. in t'ĭ zō dū e mût tse a tc'ų nĭ lūc, suddenly along there sleigh someone had drawn. 303, 18.

djū z ō ‘dj ū dz e n e t ĭ y a l ǫ

Fig. 30. djū zō‘ djū dze ne tĭ ya lǫ, here only that day he had gone along. 303, 19.

m ût l' ĭ s e ‘ ĭ z ō (?) e s d a

Fig. 31. mût l'ĭ se‘ ĭ zō es da, its grease only I eat. 304, 2.

c a s a l ū t ī

Fig. 32. ca sa lūt ī, sun was caught. 303, 11.

ġ w a ł ī c ū ' a γ û ll e '

Fig. 33. ġwa ł̄ cū' a γûl le', then in vain they tried. 303, 13.

d l ū 'e n ī ł' a '

Fig. 34. dlū 'e nī ł'a', mouse came running. 303, 14.

mûk k' ûtde sl û td ī k ee t'ị

Fig. 35. mûk k'ût des lût dī ke c t'ị, he was singed he looked-like. 303, 14.

c a 's a l ū td ī

Fig. 36. ca' sa lūt dī, sun was caught. 303, 16.

ġ w a'y īt d ai n e s y a

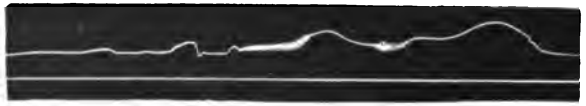
Fig. 37. ġwa' yīt dai nes ya, then forward he went. 303, 17.

d j ǫ γ ai n t e l ō

Fig. 39. djǫ γain te lō, here he had slept. 303, 18.

ye ł' ō γ û t d û ,k

Fig. 39. ye ł'ō γût dûk, in his absence someone had been eating it. 303, 19.

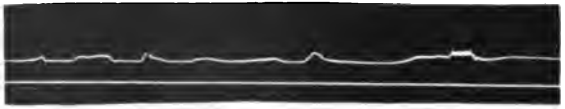


ye k' e d ī e s y a '

Fig. 40. ye k'e dī es ya', after him he started. 303, 19.

ye ɬ' ej e'z ōn'γ û td ō n

Fig. 41. ye ɬ'e je' zōn' γût dōn, its grease only I drink. 304, 4.



a d ū d û n e ū dj ū 'û l e

Fig. 42. a dū dûn ne ū djū ûl le, not man good was. 304, 5.

d ûne k e ō n dj ō γ a i t a

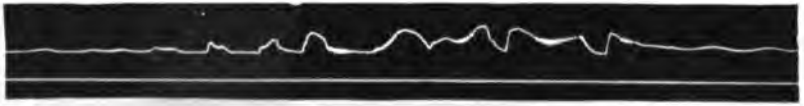
Fig. 43. dûn ne k' ōn djō γai ta, man's moccasins well he looked at. 304, 6.

ne s t ị tc i nn e'ị t a

Fig. 44. nes tị ye tcin ne 'ị ta, he was lying down he-looked at. 304, 6.

dû nne k e 'ī n ai l a

Fig. 45. dûn ne ke' ī nai la, man's moccasins he put-down. 304, 8.



(ît'ĭzō) d û n e k e 'n û c ɬ e k ū d ī ĭ ĭ

Fig. 46. ĭ-t'ĭ zō dûn ne ke' nûc ɬe kū dī ĭ ĭ, suddenly man's moccasins I took-down he was thinking. 304, 8.

(gwa) gû n e s t ĭ

Fig. 47. gwa' gûn nes tĭ, they they lay-down. 304, 5.

d û kk e e ɬ ī ts ī d eγin l a

Fig. 48. dûk ke e ɬī tsī de γin la, his own moccasins it was he-threw in the fire. 304, 9.

û t ʃt'e ġ a ' ût ts û k

Fig. 49. ût t'e ġa ût tsûk, just then he started to cry. 304, 11.

x ût ɬ' ī d ǫ y a tc ō d ō n ī ī y a

Fig. 50. xût ɬ'ī dǫ ya tcō dō' nī ī ya, in the morning ahead of him he got up. 304, 9.

yō y ī l a

Fig. 51. yō yī la, he gave them to-him. 304, 11.

a td ai d j ō ġ ūe t' e d û k e ī n ai l a

Fig. 52. at dai djō ġū e t'e dûk keī nai la, himself too quickly his own moccasins he-took down. 304, 10.

xa ' a c a c û kk e 'ai l e

Fig. 53. xa' a ca'' cûk ke' ai le, here grandchild my moccasins they-are. 304, 10.

ġ wa 'û tt'e ' û t ts û k

Fig. 54. gwa' (xût de') ût t'e' ût tsûk, then immediately he started to cry. 304, 12.

(?) k e e d ɪ x ûtd e ' û t t'e s û t da '

Fig. 55. ke e dī sût da, moccasins without he sat there. 304, 12.

m ɪ nī d ī ġ e w ōn ī

Fig. 56. mī nī dī ġe wōn lį, pleased he was. 304, 15.

d û k e ɬ ī ġ ī yin l a

Fig. 57. dûk ke ɬi ġī yin la, his moccasins one he gave him. 304, 14.

int' į zō d ū e d û n e tû nn e wōn l į

Fig. 58. in t'į zō dū e dûn ne tûn ne wōn lį, suddenly along there man's road was. 304, 18.

d a t a ss enī ɬ a d ɪ yin t ō n

Fig. 59. et da tas se' ɪ ɬa dī yin tōn, his arrow one he gave him. 304, 15.

ō ñk e t'ɪ d ûk k e '

Fig. 60. ōñ ke t'ɪ dûk ke', two his own moccasins. 304, 13.

nī t e d nī e ɪ n u l ō ' k û wō ' t' ō te

Fig. 61. nī te da 'i ɛi ne lō' kû wō t'ōte, when you lie down on the end of a stump we will shoot. 304, 16.

d as ak ī tsûtt' eû td ū n Id ōw ō t ō n ‘

Fig. 62. da sa kīts ût t'e ût dū nī dō wō tōn‘, tipped up it was not get it. 304, 19.

y Ī d Ī ġ e ‘ a dja ‘

Fig. 63. yī dī ġe ‘a dja‘, up it went. 305, 2.

(?) y Ī h e ‘Ī e Ī n el ō‘ k ūn t' ō k ’

Fig. 64. ī yī he‘ ī ci ne lō‘ kūn t'ōk', from there end of stump he shot. 304, 18.

γ a ɬ ị wō dī ġ e dj I‘

Fig. 65. γa ɬị wō dī ġe djī‘, then further up. 305, 2.

(?) ɬ ị h w a a k ū d Ī ‘

Fig. 66. a wō‘ da ye t'ōk e dī‘ e he‘ ɬị hwa a kū dī but because he shot up too close he thought. 304, 19.

ɬ ad ai e d Ī ‘a t' Ī

Fig. 67. ła dai e dī a t'ī, a short time he stayed there. 305, 5.

m û t dj Ī zō ‘k Ī ‘ d û n ey a γ Ī d a l ǫ ‘ û ll e ‘

Fig. 68. mût djī zō‘ kī‘ dûn ne ya γī da lǫ ûl le', caribou only food people they lived on it was. 305, 4.

k' a ts'ī y a k' a n ī ya

Fig. 69. ya k'a ts'ī' ya ka ni ya, on the sky he arrived- after it. 305, 3.

(?) d û n e w ō n ī y a '

Fig. 70. wō tc'ɨ' dûn ne wō nī ya there people he came to. 305, 3.

i n t'ĭzō ī tc'ĭū ' ą m ût djī zī s ya ɬ' ū l ' a l ɨ

Fig. 71. in t'ī zō ī tc'ī ū 'ą mût dji zīs ya ɬ'ūl a lɨ, suddenly old woman caribou skin for him line she made. 305, 6.

d a b ĭ z e ' t'ɨ ' ǫ

Fig. 72. da bī ze' ya t'ɨ 'o, her knife for him she put in. 305, 9.

û t da ǥ a d e s t' a t c

Fig. 73. ût da ǥa des t'atc, his robe he cut open. 305, 12.

in t' ĭ zō ǥ a d ĭ ǥ e wōn l ɨ k ū d ĭ '

Fig. 74. in t'ĭ zō ǥa dĭ ǥe wōn lɨ kū dĭ', suddenly now world is he thought. 305, 10.

ǥ a ł ī n ya .tc' ị y e k'e ɣ a y a ł .

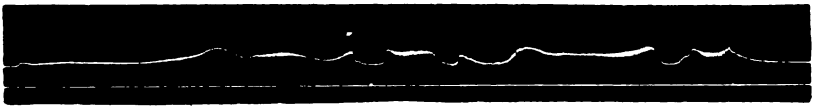
Fig. 75. ɣa łin ya tc'ị' ye k'e ɣa yał, then toward the sky after it he went. 305, 2.

xû t d ût d ī dī ǥ ī wōn l ị k ū d ī

Fig. 76. xût dût dī dī ǥī wōn lị kū dī, this place world it is he thought. 305, 5

ɣ a ł ī ł' ū łna ł ǫ y a ' ō l a '

Fig. 77. ɣa łī ł'ūł na łǫ ya 'ō la', then lines many for him she made. 305, 7.



ǥ w a' yī y ū e d a ǥa y a a w ō dl e

Fig. 78. ǵwa' yi yū e ya da ǵa ya 'a wō dle, then under it for him (a hole) she made. 305, 8.

ī e d ī d ī ǥ e k a n ī ǥ e t

Fig. 79. ī e dī dī ǥe ka nī ǥet, there ground she poked a hole through. 305, 8.

a z is n atcûtdī t' a(?) yi n t ị

Fig. 80. a zis na tcût dī t'a yin tị, skin rawhide she put him in. 305, 9.

û td a tc e tc ōnû td ū n a γ û td a ' a dja . '

Fig. 81. ût da tc'etc ōn ût dū na γait da 'a dja', he swung himself then not he moved it happened. 305, 11.

y e d a n a tc ī t' ō ɬ t e k' e l ǫ n ' a dj a ' '

Fig. 82. ye da na tcī t'ōɬ te' k'e lǫn 'a dja', eagle's large nest he was on it it happened. 305, 12.

a s û n d ī n e l' ū l e (?) c a d a w ōn d ī

Fig. 83. a sûn dī ne l'ū le cût da wōn dī', grandmother this your line you will tell me that. 305, 13.

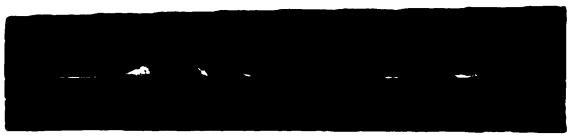
ī l a t'aa y ex ō d ī tc

Fig. 84. Ila t'a a ye xō dītc, one told him. 305, 18.

n ō' n a wa t' e n a d a ' dj a [1]

Fig. 85. ū nō' na wa t'e na da' dja, and your mother what she comes back. 305, 20.

[1] The first vowel may be ā, nā' in the text being omitted.



g a y ī d û k (?)nīye e dj a '

Fig. 86. ga yi dûk nī ye dja then one side he went-for him. 306, 2.

d û t' ō ɬ m a x a k' ī he' d ɪe s y a

Fig. 87. dût t'ōɬ ma xa k'ī he' dī es ya, around his nest he started. 306, 4.

ġ wa t a w ō l ū ġwa y a l ū (?) n ō dj a

Fig. 88. ġwa ta wō lū ġwa ya lū mût ta' nō dja, then it rained then it hailed; his father came back. 306, 2.

y e n a d e x û ɬ

Fig. 89. ye ne de xûɬ, he knocked her-down. 306, 6.

k' a djū γ ût dai ɬ û ts ûn y e' d ī

Fig. 90. k'a djū γût dai ɬût sûn ye' dī, again live animal I smell she said. 306, 5.

m a n a γûtd a ɬ

Fig. 91. ma na γût daɬ ī, his mother came back. 306, 5.

ġ a n a tsû dl ī n ī y ī d ī t ī

Fig. 92. ġa na sûɬ le i nī yī dī tī, then the small one he took-up. 306, 6.

a x a ' y e ' d ī '

Fig. 93. a xa' ye' dī, yes he said. 306, 10.

y e dī ǥ e dût ł' ū le n a d ɪ l a ʻ

Fig. 94. ye dī ǥe dût ł'ū le na dī laʻ, up her line she took up. 305, 14.

e h e ʻõ ñ k ed ɪ y e n adût d e x a ł

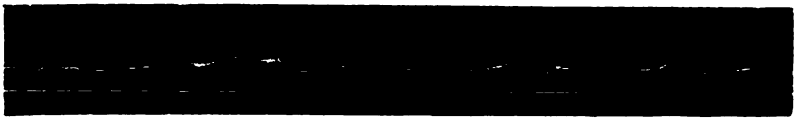
Fig. 95. e heʻ õñ ke dī ye na dût de xał, that was why two he knocked-down. 305, 17.

(?) d a wõ t' e n a γût d ɪ dj a

Fig. 96. da wõn t'e na γût dī dja, what time does he come back? 305, 19.

k'a dj ū d a t' õ ł m ai ʻ(?) n a d e s y a ʻ

Fig. 97. k'a djū da t'õł mai na des ya, again her nest's edge she started. 306, 6.



x a (?) gin s û d l e ʻ e d e ʻ awõnʻ d a

Fig. 98. xa gin sût łe e de a wõn da, so small you will be. 306, 7.

γ a x a t e j y e (?) t' û k a y in l a ʻ

Fig. 99. γa xa tej ye t'e ī t'ûk a yin laʻ, just large enough to fly he-made him. 306, 8.

yū n ī l' e '

Fig. 100. yū nī le', jump on it. 306, 10.

x a ' yūn l'a h e

Fig. 101. xa' yūn l'a he, then he jumped on it. 306, 10.

ġwa y ī n' tc ū t

Fig. 102. ġwa' yīn tcūt, then he caught-it. 306, 11.

k' e d ī e s ya '

Fig. 103. k'e dī es ya, on it he-went. 306, 15.

dj ū n z ōn a d ī ye

Fig. 104. djūn zō na dī ye, here only he camped. 306, 15.

tc'ī ' d e s y a'

Fig. 105. tc'ī des ya, he went to-her. 306, 16.

ł ū ġ e x ai n t ī

Fig. 106. łū ġe xain tī, fish he took out. 306, 11.

û td ū ' a wōn d ai c ī y e ' d ī'

Fig. 107. ût dū a wōn dai eī ye' dī, not you will live she said. 306, 17.

û c ai d ī dûn e m ī tc' e l e

Fig. 108. û cai dī dûn ne mī tc'e le, grandchild these people are bad. 306, 16.

łī m ī d e tc' e ' a yi n l a ' '

Fig. 109. łi mī de tc'e a yin la'', very angry he made him. 307, 2.

t ûnna ɬ' ai tc ɪ ' ɬ ū ġ e k' a ɬ'ɪ tc

Fig. 110. tûn na ɬ'ai tc'ɪ' ɬū ġe k'a ɬ'ɪtc, bottom of the river fish are swimming about. 306, 9.

g ū ya γin k' i n t a l a

Fig. 111. gū ya γin k'in ta la, do you see them? 306, 10.

y a d a ġ e ġ ū ū dj ōn l a y e' d ɪ

Fig. 112. ya da ġe ġū ū djōn la ye' dī, he ate it is it good he asked. 306, 11.

û c ai' d a k' ɪ ū nn a d a djan a t'ɪ

Fig. 113. û cai' da k'ī ūn na da dja na t'ī, grandchild how have you been traveling. 306, 16.

a c ū (?) d ɪ d ō ' t'ɪ y e ' d ɪ

Fig. 114. a cū dī dō' dī a t'ī ye' dī, grandmother what does he mean he said. 307, 3.

ɪ w ō' ts ɪ e e s ɬ ɪ ' a d a d e ɬ a '

Fig. 115. ɪ wō' tsī'e es lī 'a da de ła', but with stones leggings he made for himself. 307, 7.

ī w ō l ĭd ī n a d ū z ī n a tc ī n a (?) d ĭ y e d ĭ

Fig. 116. k'ī wō lĭ dī na dū zī na tcī na dī ye' di, saskatoons where they are snakes large live he means. 307, 5.

ġwa 'yŏ n ai ya

Fig. 117. ġwa' yŏ' nai ya, then he came there. 307, 6.

ġw a yiñ k a d e s ya'

Fig. 118. ġwa yiñ ka des ya, then for them he started. 307, 6.

ġ wa k' ĭ ' ts' itd e s ya

Fig. 119. ġwa k'ĭ' ts'ĭt des ya, then saskatoon he-went to. 307, 7.

ġwa y e t a n ĭ y a

Fig. 120. ġwa' ye ta nĭ ya, then among them he-came. 307, 8.

ł ĭn d ō y a γû td a x û ł

Fig. 121. ĭn dō ya γût ya xûł, just he clubbed-them. 307, 9

e ' t' ō n ĭ d û t dĭ y a '

Fig. 122. e' t'ō nĭ dût dĭ ya, arrows he took. 307, 10.

ō n d e s y a

Fig. 123. ōn des ya, he started back. 307, 10.

a z i ł c a m ī k a (?) n ai ya ye' d ī

Fig. 124. a zil ca mī ka nai ya ye' dī, scraper for me for it go he said. 307, 11.

ł in k' e tc ī ' d a m a sdī īna d û z ī tc īyū y a t ī tc

Fig. 125. łin k'e tcī' da mas dī īna dûz ī tcī yū ya tītc, like a dog around it chases it it barks after it. 307, 14.

a t d ū m û n û s t w ą m ō (n) a tc' ai y a '

Fig. 126. at dū mûn nûs twą ût dū mō na tc'ai ya, not without his knowledge not you-can come up to him. 307, 15.

ai e s ī x a ts e 'n a g û s ' ī '

Fig. 127. ai e si sin xa tse' na gûs 'i, well I first I saw you. 307, 16.

aī s in x a ts e'na g

Fig. 128. ai e si sin xa tse' na gûs 'i, well I first I saw you. 307, 16.

yī ts ī gū d i nɬ' e y e ' d ī

Fig. 129. yī ts'ī gū din die ye' dī, down the bank you run he said. 307, 17.

x ōn tc'ĭawōyī ts ī ġūd e ' ɬ' a

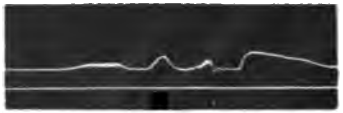
Fig. 130. xōn tc'ī a wō' yī tsī ġū de' ła, nevertheless down-the bank he ran. 307, 17.

d ût tc a ī tc' i nn e s ya '

Fig. 131. dût tca ī tc'in nes ya, his grandmother he-went to. 307, 12.

y ū n ī ' e ts ī he da ' d ī ɬ' a'

Fig. 132. yū nī 'ets ī he da' dī ɬ'a, because he kicked him he started-to run. 307, 18.



ī ts' û t

Fig. 133. ī ts 'ût, he fell. 308, 2.

a tc' ūnc l a z e x ai k ū d ī

Fig. 134. a tcū ne la ze xai kū dī gū sōn, stranger I killed she-thought. 308, 2.

d ū y e n a g û td e' ɬ' a '

Fig. 135. gū we na gût yé dla, along there they ran. 307, 19.

ye tc ī tce ġū[1] y ō n ai y a

Fig. 136. ye tcī tc'e ġū ' yō nai ya, below woman he came-to. 308, 3.

[1] Tracing indicates dje ġū.

n ō d ū z ī a t ai y e tc'ōw ō d e ss û t

Fig. 137. nō dū zī a tai ye tc'ō wō des sût, snakes all rushed on him. 307, 8.

a t ai yût ts'ûn e ī n tc ū tc

Fig. 138. a tai yût ts'ûn na in tcût, all his legs caught. 307, 9.

tc' ū ɬ ī ɬ' a d ai ī hw ō a t ɬ' e tc

Fig. 139. tc'ūɬ ī ɬ'a dai ī hwō' at ɬ'etc, cutbank on the bank he runs back- and forth. 307, 13.

y ī d ai ma t ûnn edjī n ī γ in ɬ' a

Fig. 140. yī dai ma tûn ne djī' nī γin ɬ'a, ahead his road you run. 307, 19.

û t d ū y ū n ī 'e ts n a yī d û t t g a

Fig. 141. ût dū yū nī 'ets na yī yet dût tī ga, not he kicked him he threw- him down. 308, 1.

ī ts e me ts' ī ūa y e z e x ai

Fig. 142. ī tse me ts'ī ū a ye ze xai, below his wife killed him. 308, 2.

y a ġ ī e ɬ' ẹ tc

Fig. 143. ya ġī e ɬ'ẹtc, she was running about. 308, 4.

ī ' e y e y a e x û ɬ

Fig. 144. ī 'e ye ya e xûɬ, there he knocked her down. 308, 4.

γ a y e x û nne x û ɬ

Fig. 145. γa ye xûn ne xûɬ, he finished clubbing-her. 308, 4.

n ō dj a '

Fig. 146. nō dja', he came back. 308, 5.

d e ' [t'ō 'a ya ī s ī ɬ

Fig. 147. de' t'ō 'a' yaī sīɬ, his arrows he heated. 308, 6.

ū s t'a l e k ū d ī '

Fig. 148. ūs t'a le kū dī, I will put feathers on he thought. 308, 6.

n e t a tc'in' t' a s a k a n ī y a ye ' d ī '

Fig. 149. ne ta tc'in' t'a sa ka nī ya ye' dī', to your father feathers for me go for he-said. 308, 6.

ōn d e s ya '

Fig. 150. ōn des ya, he started back. 308, 5.

a c ai w ō t ein d a dl a ' ʻI ʻ e d I a d I

Fig. 151. a cai wō te in da dla' ī 'e dī a dī, grandchild very difficult there he means. 308, 8.

k e γ ûtd in ʻ a tc

Fig. 152. ke γût din 'atc, they two came to the river. 309, 17.

ye n û td ûtd I x û ł

Fig. 153. ye nût dût dī xûł, he knocked him down. 308, 10.

yi tc'etdīye s d e ł

Fig. 154. yit tc'et dī yes del, they came to him. 310, 1.

d û ttc'ī ū ą k a w ō t y e

Fig. 155. dût tc'ī ū ą ka wōt ye', his wife he called to. 310, 2.

ġ wa ʻ ġ I d e s s ǫ

Fig. 156. ġwa' ġī des sǫ, then he chased him. 310, 4.

t û y a γûtd e s d ō

Fig. 157. tû ya γût des dǫ, water they drank all up. 310, 6.

g û s ō nd ût ts'ĭû a ' a ł ĭ γ ĭ z e x ai l ǫ '

Fig. 158. kû dĭ gū sōn dût tc'ĭ ū a a łĭ γĭ ze xai lǫ, she thought her husband it was she killed. 308, 3.

(?) m e ' a g ĭ ł n ĭ dû t d ĭ y a '

Fig. 159. me' a zĭł nĭ dût dĭ ya, stone he took for himself. 308, 4.

d û nn e ' e ' tc û n ō y ō '

Fig. 160. dûn ne 'e tcûn ō wō yō, person's odor he smells. 308, 10.

γ a ł in ' a t ai y a γû td e x û ł

Fig. 161. γa łin a tai ya γût ye xûł, then all he clubbed. 308, 11.

t a d ĭ ye γe ł'ō k'e n a d e y a

Fig. 162. ta dĭ ye γe ł'ō k'e na de ya, three over there in the prairie stood. 309, 17.

t a yin d e dj û t ' a w ō n dla '

Fig. 163. ta yin de djût 'a wōn dla', them to run out he caused. 309, 18.

n a xû s k e ġ e a t ai y e d e s w ō

Fig. 164. na xûs ke ġe a tai ya zût des wō, our children all he has killed. 310, 2.

dj ō ' ' ō z ō' k ō l a'

Fig. 165. djō 'ō zō' kō la' here only old man. 310, 15.

γ a ł i n k' a l a z ō ' ' a γ a y ī l e '

Fig. 166. ġa łin k'a la zō' 'a γa yī le', then nearly they did it. 310, 6.

d ū z d ai m û t t' ō tc ī ġ a n e s d e ł

Fig. 167. ī dūz dai mût t'ō tci ġa nes deł, snipes pelican they lighted near. 310, 9.

d łe k ị

Fig. 168. dł e kị, I paddled. 355, 10.

(?) s a b û t in d a n a dl ī d e ye ' d ī

Fig. 169. xût dūs da sa bût' in da na dlī de ye' dī, oh, snipes, my belly you seem to like. 310, 9.